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THE GOSPEL

ACCORDING TO

ST LUKE

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THE ENVIRONS OF JERUSALEM

THE GOSPEL ACCORDING TO

ST LUKE

IN GREEK

WITH MAPS, NOTES AND INTRODUCTION

BY

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PREFACE
BY THE GENERAL EDITOR.

THE General Editor of *The Cambridge Bible for Schools* thinks it right to say that he does not hold himself responsible either for the interpretation of particular passages which the Editors of the several Books have adopted, or for any opinion on points of doctrine that they may have expressed. In the New Testament more especially questions arise of the deepest theological import, on which the ablest and most conscientious interpreters have differed and always will differ. His aim has been in all such cases to leave each Contributor to the unfettered exercise of his own judgment, only taking care that mere controversy should as far as possible be avoided. He has contented himself chiefly with a careful revision of the notes, with pointing out omissions, with

entirely new and independent text: at the same time it would have been obviously impossible to leave it to the judgment of each individual contributor to frame his own text, as this would have been fatal to anything like uniformity or consistency. They believed however that a good text might be constructed by simply taking the consent of the two most recent critical editions, those of Tischendorf and Tregelles, as a basis. The same principle of consent could be applied to places where the two critical editions were at variance, by allowing a determining voice to the text of Stephens where it agreed with either of their readings, and to a third critical text, that of Lachmann, where the text of Stephens differed from both. In this manner readings peculiar to one or other of the two editions would be passed over as not being supported by sufficient critical consent; while readings having the double authority would be treated as possessing an adequate title to confidence.

A few words will suffice to explain the manner in which this design has been carried out.

In the *Acts*, the *Epistles*, and the *Revelation*, wherever the texts of Tischendorf and Tregelles agree, their joint readings are followed without any deviation. Where they differ from each other, but neither of them agrees with the text of Stephens as printed in Dr Scrivener's edition, the consensus of Lachmann with either is taken in preference to the text of Stephens. In all other cases the text of Stephens as represented in Dr Scrivener's edition has been followed.

In the *Gospels*, a single modification of this plan has been rendered necessary by the importance of the Sinai MS. (ℵ), which was discovered too late to be used by Tregelles except in the last chapter of St John's Gospel and in the following books. Accordingly, if a reading which Tregelles has put in his margin agrees with ℵ, it is considered as of the same authority as a reading which he has adopted in his text; and if any words which Tregelles has bracketed are omitted by ℵ, these words are here dealt with as if rejected from his text.

In order to secure uniformity, the spelling and the accentuation of Tischendorf have been adopted where he differs from other Editors. His practice has likewise been followed as regards the insertion or omission of Iota subscript in infinitives (as *ζῆν*, *ἐπιτιμᾶν*), and adverbs (as *κρυφῇ*, *λάθρα*), and the mode of printing such composite forms as *διαπαντός*, *διατί*, *τουτέστι*, and the like.

The punctuation of Tischendorf in his eighth edition has usually been adopted: where it is departed from, the deviation, together with the reasons that have led to it, will be found mentioned in the Notes. Quotations are indicated by a capital letter at the beginning of the sentence. Where a whole verse is omitted, its omission is noted in the margin (*e.g.* Matt. xvii. 21; xxiii. 12).

The text is printed in paragraphs corresponding to those of the English Edition.

Although it was necessary that the text of all the portions of the New Testament should be uniformly con-

structed in accordance with these general rules, each editor has been left at perfect liberty to express his preference for other readings in the Notes.

It is hoped that a text formed on these principles will fairly represent the results of modern criticism, and will at least be accepted as preferable to "the Received Text" for use in Schools.

J. J. STEWART PEROWNE.

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INTRODUCTION.

CHAPTER I.

THE GOSPELS

THE word Gospel[1] is the Saxon translation of the Greek Εὐαγγέλιον. In early Greek (e.g. in Homer) this word meant *the reward* given to one who brought good tidings. In Attic Greek it also meant a *sacrifice* for good tidings, but was always used in the plural εὐαγγέλια. Hence it became, even among Romans, a kind of exclamation, like our "Good news!" (Cic. *ad Att.* ii. 3, εὐαγγέλια, Valerius absolutus est). In later Greek, as in Plutarch and Lucian, εὐαγγέλιον meant the good news actually delivered. Among all Greek-speaking Christians the word was naturally adopted to describe the best and gladdest tidings ever delivered to the human race, the good news of the Kingdom of God. In the address of the Angel to the Shepherds we find the words "*I bring you good tidings* of great joy," where the verb used is εὐαγγελίζομαι. This verb is specially common in St Luke and St Paul. The substantive does not occur in St Luke's Gospel (Acts xv. 7). In St John the only instance of either verb or substantive is Rev. x. 7, Rev. xiv. 6 (where it does not refer to the Gospel). In St Paul it occurs 61 times. From this Greek word are derived the French *Évangile*, the Italian *Evangelio*, the

[1] By euphony for *godspel*, as gossip for godsip, and gossamer for godsummer. The word seems to have acquired its currency from Wyclif's translation. On the title "New Testament" see note on xxii. 20.

Portuguese *Evangelho*, &c. Naturally the word which signified "good news" soon came to be used as the title of the books which contained the history of that good news.

The existence of four separate, and mainly if not absolutely, independent Gospels, is a great blessing to the Church of Christ. It furnishes us with such a weight of contemporaneous testimony as is wanting to the vast majority of events in Ancient History. A fourfold cord is not easily broken.

Of these four Gospels the first three are often called the Synoptic Gospels. The Greek word *Synopsis* has the same meaning as the Latin *Conspectus*, and the first three Evangelists are called "Synoptists" because their Gospels can be arranged and harmonised, section by section, in a tabular form, since they are mainly based on a common outline. The term appears to be quite modern, but has been rapidly brought into general use, since its adoption by Griesbach. It is intended to indicate the difference of plan which marks these Gospels as compared with that of St John[1].

In the Synoptic Gospels we find much that is common to all, and something which is peculiar to each. It has been ascertained by Stroud that "if the total contents of the several Gospels be represented by 100, the following table is obtained[2]:

St Mark	has	7	*peculiarities*, and	93	*coincidences*.
St Matthew	,,	42	,, ,,	58	,,
St Luke	,,	59	,, ,,	41	,,
St John	,,	92	,, ,,	8	,,

Reuss has further calculated that the total number of verses *common* to all the Synoptists is about 350; that St Matthew has 350 verses peculiar to himself, St Mark 68, and St Luke 541. The coincidences are usually in the record of sayings: the peculiarities in the narrative portion. In St Matthew, the nar-

[1] See Holtzmann in Schenkel, *Bibel-Lexicon*, s.v. Evangelien; and Ebrard in Herzog, s.v. Harmonie. I am not aware of any earlier use of the *word* "Synopsis," as applied to a tabular view of the first three Gospels, than Georgii Sigelii *Synopsis historiae Jes. Christi quemadmodum Matthaeus, Marcus, Lucas descripsere in forma tabulae proposita.* Noribergae. 1585. Folio.

[2] Westcott, *Introd. to the Study of the Gospels*, p. 179.

rative occupies about one fourth; in St Mark one half; and in St Luke one third.

Another important fact is that when St Matthew and St Luke verbally agree, St Mark always agrees with them; that the resemblances between St Luke and St Mark are much closer than those between St Luke and St Matthew[1]; that where St Mark has additional touches St Luke usually has them also, but not when these additions are found only in St Matthew; and that where St Mark is silent, St Luke often differs from St Matthew[2].

The dates at which the four Gospels were published cannot be ascertained with certainty; but there are some reasons to believe that St Matthew's was written first, possibly in Aramaic, and about A.D. 64; that St Mark's and St Luke's were published within a few years of this date[3], and certainly before the destruction of Jerusalem in A.D. 70; and that St John's was written in old age at Ephesus before the year A.D. 85. It is probable that most, if not all, of St Paul's Epistles had been written before the earliest Gospel was published in its present form. To what extent the Synoptists were influenced by written records of previous oral teaching is a difficult and complicated question about which there have been multitudes of theories, as also respecting the question whether any of the three used the

[1] Bp. Marsh, *On Michaelis*, v. 317.

[2] Reuss. St Luke and St Mark agree most in the Galilean, and least in the Judean scene of the narrative. Mostly their agreement is in short "words of the Lord" with the context that leads to them. But the agreement of St Luke with St Matthew is often for several consecutive sentences. To give the passages and details would occupy too much space. They are adduced in several critical editions, and are sometimes noticed in the notes. It is not often that *both* St Luke and St Matthew contain passages omitted by St Mark (e.g. the Lost Sheep, Matt. xviii. 12—14; Lk. xv. 4—7, and compare Matt. viii. 5 sq., xxii. 1 sq. with Lk. vii. 1 sq., xiv. 15 sq.).

[3] Some writers think that the Gospel of St Luke was written as early as A.D. 60, during St Paul's imprisonment at Caesarea. The subject is not one on which positive certainty can be attained; but the absence of any direct reference to this Gospel in the Epistles of the Captivity and the Pastoral Epistles, and the comparatively late date at which it is authoritatively recognised by name as canonical, make it more probable that it was not published till after the death of St Paul.

Gospel of either of the others. That previous attempts to narrate the Life of Christ were in existence when St Luke wrote we know from his own testimony; but it may be regarded as certain that among these "attempts" he did *not* class the Gospels of St Matthew and St Mark. The inference that he was either unaware of the existence of those Gospels, or made no direct use of them, suggests itself with the utmost force when we place side by side any of the events which they narrate in common, and mark the minute and inexplicable differences which incessantly occur even amid general similarity.

The language employed by the Evangelists is that dialect of Greek which was in their day generally current—the Macedonian or Hellenistic Greek. It was a stage of the Greek language less perfect than that of the classical period, but admirably plastic and forcible (see *infra* Introd. Chap. VI. p. 38).

ST MATTHEW and ST JOHN were Apostles and eyewitnesses of the ministry of our Lord from the baptism of John until the Ascension. The other two Evangelists were, as St Jerome says, not Apostles, but "Apostolic men." ST MARK may have been a partial eyewitness of some of the later scenes of the life of Christ, and it is the unanimous tradition of the early Church that his Gospel reflects for us the direct testimony of St Peter. ST LUKE expressly implies that he was not an eyewitness, but he made diligent use of all the records which he found in existence, and he derived his testimony from the most authentic sources. It may be regarded as certain that he sets before us that conception of the Life and Work of Christ which was the basis of the teaching of St Paul[1]. Thus we have the Gospel "*according to*" (κατὰ)

[1] Irenaeus, *adv. Haer.* III. 1 and III. 14. Tertullian, *adv. Marc.* IV. 2, 5. Origen apud Euseb. *H. E.* VI. 25, and *id.* III. 4. Jerome, *De Virr. Illustr.* 7. A long list of words and phrases which are common to St Luke and St Paul may be seen in Davidson's *Introd. to the New Test.* II. 12—19. The student may compare the following:

St Luke,		St Paul, Col.	
iv.	22.	iv.	6.
iv.	32.	1 Cor. ii.	4.
vi.	36.	2 Cor. i.	3.
vi.	39.	Rom. ii.	19.
ix.	56.	2 Cor. x.	8.
x.	8.	1 Cor. x.	27.

the view and teaching of four great Apostles, St Matthew, St Peter, St Paul[1], and St John.

The differences between the SYNOPTISTS and ST JOHN have been noticed from the earliest ages of the Church. They are mainly these. The Synoptists dwell almost exclusively on Christ's Ministry in Galilee; St John on His Ministry in Judaea. The Synoptists dwell chiefly on the Miracles, Parables, and external incidents of His work; in St John the prominent feature is the high discourse and inmost spiritual meaning of His life. The Synoptists portrayed Him to the world; St John more specially for the Church. To use a common term they present a more objective, and St John a more subjective view of the Work of Christ. The complete portraiture of the Saviour "comprised the fulness of an outward presence, as well as the depth of a secret life. In this respect the records correspond to the subjects. The first record [that of the Synoptists] is manifold; the second is one: the first is based on the experience of a society, the second on the intuition of a loved disciple." "The Synoptic Gospels contain the Gospel of the infant Church; that of St John the Gospel of its maturity. The first combine to give the wide experience of the many, the last embraces the deep mysteries treasured up by the one." "The threefold portrait of Charles I. which Vandyke prepared for the sculptor is an emblem of the work of the first three Evangelists: the complete outward shape is fashioned, and then at last another kindles the figure with a spiritual life[2]." But the object of each and all of the Gospels is that expressed by St John "that ye might believe that Jesus is the Christ the Son of God, and that believing ye might have life through His name[3]."

St Luke, xi. 41.	St Paul, Tit. i. 15.
xviii. 1.	2 Thess. i. 11.
xxi. 36.	Eph. vi. 18.
xxii. 19, 20.	1 Cor. xi. 23—29.
xxix. 46.	Acts xvii. 3.
xxiv. 34.	1 Cor. xv. 5.

[1] In Luke xxiv. 47 we find a summary of St Paul's Gospel.

[2] Westcott, *Introd.* pp. 197, 231, 234.

[3] John xx. 31.

Elaborate and repeated attempts have been made to settle the interrelation of the Synoptists with each other. All such attempts have hitherto failed. Each Gospel in turn has been assumed to be the earliest of the three; and the supposition that the other two worked on the existing narrative of a third has required for its support as many subordinate hypotheses of fresh recension, translation, &c., as the Ptolemaic system of Astronomy required orbs and epicycles to account for its theory of the motions of the heavenly bodies. The three main theories have been: 1. The theory of an original written document from which all borrowed. This original has been sometimes supposed to be the first form of St Matthew, more often of St Mark, and sometimes even of St Luke. This theory is now generally abandoned and is absolutely untenable. 2. The theory of a common unwritten tradition. 3. The theory of the Tübingen school of theologians, who held that each of the Synoptic Gospels was based on the "Gospel of the Hebrews," which the Evangelists modified with reference to dogmatic conceptions. The general conclusion to which all recent enquiries seem to point is (1) That there existed in the Early Church a cycle of authoritative oral teaching, which being committed to memory[1] tended to assume a fixed peculiarity of diction; (2) That this authoritative tradition was gradually committed to writing by some of the disciples; (3) That these written memorials were utilized by those who "attempted" to set forth a continuous sketch of the ministry of Christ; and (4) That the most authentic and valuable of them were to a considerable extent incorporated into the narratives of the Evangelists themselves. If some such hypothesis as this be not adequate to account (*α*) for resemblances which extend even to the use of peculiar verbal forms (*ἀφέωνται*, Lk. v. 20), diminutives (*ὠτίον*, Matt. xxvi. 51), and the use of a double augment (Matt. xii. 13); and (*β*) for differences which extend to the transposition of whole

[1] The Mishna was similarly transmitted *by memory* for at least two centuries, and the Jewish scribes of this age were on that account called *Tanaim* or "repeaters" (from *tanah* the Chaldee form of the Hebrew *shanah*). They were succeeded about A.D. 220, by the *Amoraim*, or Recorders.

sections, and the omission of entire discourses,—at least no more reasonable suggestion has yet been made[1].

Early Christian writers compared the four Gospels to that river, which, flowing out of Eden to water the garden of God, was parted into four heads compassing lands like that of Havilah of which "the gold is good" and where is "bdellium and the onyx stone."

> "Paradisi hic fluenta
> Nova fluunt sacramenta
> Quae descendunt coelitus:
> His quadrigis deportatur
> Mundo Deus, sublimatur
> Istis arca vectibus."
>
> ADAM DE S. VICTORE.

A still more common symbol of the four Evangelists was derived from "the Chariot" as the chapter was called which describes the vision of Ezekiel by the river Chebar[2]. Hence as early as Irenaeus (died *circ.* 202) we find the expression *εὐαγγέλιον τετράμορφον* or "four-formed Gospel." Each one of the living creatures combined in "the fourfold-visaged four" was taken as the emblem of one of the Evangelists. The applications differed, but the one which has been almost universally adopted, and of which there are traces in Christian Art as far back as the fifth century, assigns the Man or Angel to St Matthew, the Lion to St Mark, the Ox to St Luke, and the Eagle to St John[3]. The reasons offered for the adoption of these emblems also differed; but it was usually said that the Man is assigned to St Matthew because he brings out Christ's human and Messianic character; the Lion to St Mark because he sets forth the awfulness (x. 24, 32), energy, power and royal dignity

[1] The force of these particular resemblances (which are noted by Archbishop Thomson in the *Speaker's Commentary*, I. p. ix), is a little weakened by the fact that in Mk. ii. 9; Matt. ix. 2, ℵ, B, &c., read *ἀφίενται*. It may be doubted whether the other forms were not those generally current in the Hellenistic Greek of Palestine. See note on vi. 10.

[2] Ezek. i. 5—26.

[3] See Mrs Jameson's *Sacred and Legendary Art*, I. 132—172.

(i. 22, 27, ii. 10, v. 30, vi. 2, 5, &c.) of Christ; the Ox, the sacrificial victim, to St Luke, because he illustrates the Priestly office of Christ; and the Eagle to St John, because, as St Augustine says, "he soars to heaven as an eagle above the clouds of human infirmity, and reveals to us the mysteries of Christ's Godhead, and of the Trinity in Unity, and the felicities of Life Eternal; and gazes on the light of Immutable Truth with a keen and steady ken[1]." Thus, to quote the eloquent language of Bishop Wordsworth, "The Christian Church, looking at the origin of the Four Gospels, and the attributes which God has in rich measure been pleased to bestow upon them by His Holy Spirit, found a Prophetic picture of them in the Four living Cherubim, named from heavenly knowledge, seen by the Prophet Ezekiel at the river of Chebar. Like them the Gospels are Four in number; like them they are the Chariot of God Who sitteth between the Cherubim; like them, they bear Him on a winged throne into all lands; like them they move wherever the Spirit guides them: like them they are marvellously joined together, intertwined with coincidences and differences; wing interwoven with wing, and wheel interwoven with wheel: like them they are full of eyes, and sparkle with heavenly light: like them they sweep from heaven to earth, and from earth to heaven, and fly with lightning speed and with the noise of many waters. *Their sound is gone out into all lands, and their words to the end of the world*[2]."

But whatever may be the archaeological and artistic interest of these universal symbols, it must be admitted that they are fanciful and arbitrary; and this is rendered more obvious from the varying manner in which they used to be employed and justified. It is much more important to get some clear and unimaginative conception of the distinctive peculiarities of each Evangelist. And at this it is not difficult to arrive.

Combining the data furnished by early and unanimous tradition with the data furnished by the Gospels themselves we see generally that,

[1] Aug. *De Consens. Evang.* I.
[2] *Greek Test.*, The Four Gospels, p. xli.

i. ST MATTHEW wrote in Judaea, and wrote for Jews, possibly even in Aramaic, as was the general belief of the early Church. If so, however, the Aramaic original is hopelessly lost, and there is at least a possibility that there may have been a confusion between a supposed Hebrew Gospel of St Matthew and the "Gospel of the Hebrews," which may have been chiefly based on it and which was in use among the Nazarenes and Ebionites. However that may be, the object which St Matthew had in view goes far to illustrate the specialities of his Gospel. It is the Gospel of the Hebrew nation; the Gospel of the Past; the Gospel of *Jesus as the Messiah*[1]. Thus it opens with the words "The book of the generation of Jesus Christ *the son of David, the son of Abraham:*"—the son of David and therefore the heir of the Jewish kingdom: the son of Abraham and therefore the heir of the Jewish promise. That it is the Gospel which connects Christianity with Judaism and with the Past appears in the constantly recurrent formula "*that it might be fulfilled.*" So completely is the work of Christ regarded as the accomplishment of Prophecy that in no less than five incidents narrated in the first two chapters, the Evangelist points to the verification of ancient predictions. Another marked peculiarity of the Gospel is its *didactic* character. It records with fulness five great discourses—The sermon on the Mount[2]; the address to the Apostles[3]; the parables on the Kingdom of Heaven[4]; the discourse on Offences and on Forgiveness[5]; and the discourses and parables of Judgment[6].

[1] It should be carefully borne in mind that these characteristics are merely *general* and *relative*. It is not meant that the Evangelists represent our Blessed Lord *exclusively*, but only *predominantly*, under the aspects here mentioned. It must not be supposed that any one of the Evangelists wrote with a deliberate subjective bias. They dealt with facts not theories, and in no way modified those facts in the interests of any special view. It is only from the *grouping* of those facts, and from the prominence given to particular incidents or expressions throughout the several Gospels, that we deduce the ruling conceptions of the inspired writers.

[2] v. vi. vii. [3] x. [4] xiii. [5] xviii.

[6] xxiii. xxiv. xxv. This predominance of discourses has however no bearing on the term *logia* ('oracles') applied by Papias to the Gospel of St Matthew.

These discourses,—which all bear on the triple offices of our Lord as Lawgiver, King, and Judge of the New Kingdom,—make the Gospel of St Matthew "as it were the *ultimatum* of Jehovah to His ancient people;—Recognise Jesus as your Messiah, or accept Him as your Judge[1]."

ii. ST MARK wrote in Rome for the Roman world, during the imprisonment and before the death of his teacher and spiritual father, St Peter (1 Pet. v. 13). His Gospel is emphatically the Gospel of the Present; the Gospel of Jesus apart from retrospect or prophecy; of *Jesus as the Lord of the World.* The speech of St Peter to Cornelius has been called "the Gospel of St Mark in brief." St Mark's Gospel consists of "*Apostolic Memoirs*" marked by the graphic vividness which is due to the reminiscences of an eyewitness; it is the Gospel of which it was the one aim to describe our Lord as He lived and moved among men. The notion that St Mark was a mere compiler of St Matthew (*tamquam pedissequus et breviator ejus*, Aug.) has long been exploded. He *abounds* in independent notices which have led many Germans to regard his Gospel, or some form of it, as the original Gospel (*Proto-Marcus, Ur-Marcus*); but this theory requires the intercalation of such a multitude of subordinate hypotheses, that it now finds but few supporters.

iii. ST LUKE wrote in Greece for the Hellenic world[2]. In style this Gospel is the purest; in order the most artistic and historical. It forms the first half of a great narrative which traced the advance of Christianity from Jerusalem to Antioch, to Macedonia, to Achaia, to Ephesus, to Rome. Hence it neither leans to the yearnings of the past[3], nor is absorbed in

[1] Godet, *Bibl. Studies*, E. Tr. p. 23. But it must be remembered that St Matthew's point of view is so little exclusive that he can admit passages which point to the evanescence of the Law (Matt. ix. 16, xii. 7, 8, &c.) and the spread of the Gospel (xiii. 31 sq., xxvii. 19); and he alone narrates the recognition of Christ by the heathen Magi (ii. 1 sq.).

[2] Hence he omits particulars (e.g. in the Sermon on the Mount) which would have been less intelligible to Greek readers, and substitutes Ἐπιστάτης or Διδάσκαλος ('Master' or 'Teacher') for Rabbi; 'lawyer' for 'scribe;' 'yea' or 'verily' for Amen; the Greek φόρος for the Latin *census;* the *Lake* for the Sea of Galilee, &c.

[3] Thus St Luke has only 24 Old Test. quotations as against 65 of

the glories of the present, but is written with special reference to the aspirations of the future. It sets forth Jesus to us neither as the Messiah of the Jews only, nor as the Universal Ruler, but as *the Saviour of sinners*. It is a Gospel not national, but cosmopolitan; not regal, but human. It is the Gospel for the world; it connects Christianity with man. Hence the genealogy of Jesus is traced not only to David and to Abraham, but to Adam and to God[1].

iv. One more great sphere of existence remained—Eternity. Beyond these records of dawning and expanding Christianity, there was needed some record of Christianity in its inmost life; something which should meet the wants of the spirit and of the reason: and St John dropped the great keystone into the soaring arch of Christian revelation, when, inspired by the Holy Ghost, he drew the picture of Christ, neither as Messiah only nor as King only, nor even only as the Saviour of mankind, but as *the Incarnate Word;*—not only as the Son of Man who ascended into heaven, but as the Son of God who came down from heaven; not only as the Divine Man but as the Incarnate God. The circle of Gospel revelation was, as it were, finally rounded into a perfect symbol of eternity when St John was inspired to write that "In the beginning was the Word, and the Word was with God, and the Word was God....And the Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the father, full of grace and truth."

To sum up these large generalizations in a form which has been recognised by all thoughtful students as giving us a true though not an exclusive or exhaustive aspect of the differences of the Four Gospels, we may say that

St Matthew, and (except iv. 18, 19) none which are peculiar to himself, except in the first two (i. 17—25, ii. 23, 24) and the 22nd and 23rd chapters (xxii. 37, xxiii. 31, 46).

[1] Yet St Luke never excludes passages which speak of the spiritual perpetuity of the Law (xvi. 17) and obedience to it (ii. 22 sq., v. 14, &c.). See too i. 32, ii. 49, xix. 46, xxii. 30. This is of course due to the fact that the Evangelists were primarily faithful recorders, and were in no way actuated by party bias.

St Matthew's is the Gospel for the Jews; the Gospel of the Past; the Gospel which sees in Christianity a *fulfilment* of Judaism; the Gospel of Discourses; the Didactic Gospel; the Gospel which represents Christ as the Messiah of the Jew.

St Mark's is the Gospel for the Romans; the Gospel of the Present; the Gospel of incident; the anecdotical Gospel; the Gospel which represents Christ as the Son of God and Lord of the world.

St Luke's is the Gospel for the Greeks; the Gospel of the Future; the Gospel of Progressive Christianity, of the Universality and Gratuitousness of Redemption; the Historic Gospel; the Gospel of Jesus as the Good Physician and the Saviour of Mankind.

St John's is pre-eminently the Gospel for the Church; the Gospel of Eternity; the Spiritual Gospel; the Gospel of Christ as the Eternal Son, and the Incarnate Word.

If we were to choose special mottoes as expressive of main characteristics of the Gospels, they might be as follows:—

St Matthew: "*I am not come to destroy but to fulfil*," v. 17.

St Mark: "*Jesus came . . . . preaching the Gospel of the Kingdom of God*," i. 14.

St Luke: "*Who went about doing good, and healing all that were oppressed of the devil*," Acts x. 38 (comp. Lk. iv. 18)[1].

St John: "*The Word was made flesh*," i. 14.

[1] This verse describes the actual *work* of Jesus as set forth in the Gospel. The general idea of the Gospel itself may be seen in i. 77 τοῦ δοῦναι γνῶσιν σωτηρίας τῷ λαῷ αὐτοῦ ἐν ἀφέσει ἁμαρτιῶν αὐτῶν, and xxiv. 47, καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν καὶ ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη, ἀρξάμενον ἀπὸ Ἰερουσαλήμ.

CHAPTER II.

LIFE OF ST LUKE.

"Utilis ille labor, per quem vixere tot aegri;
Utilior, per quem tot didicere mori."

"He was a physician: and so, to all, his words are medicines of the drooping soul." S. Jer. *Ep. ad Paulin.*

If we sift what we know about St Luke from mere guesses and traditions, we shall find that our information respecting him is exceedingly scanty.

He does not once mention himself by name in the Gospel or in the Acts of the Apostles, though the absolutely unanimous voice of ancient tradition, coinciding as it does with many conspiring probabilities derived from other sources, can leave no shadow of doubt that he was the author of those books.

There are but three places in Scripture in which his name is mentioned. These are Col. iv. 14, "Luke, the beloved physician, and Demas, greet you;" 2 Tim. iv. 11, "Only Luke is with me;" and Philem. 24, where he is mentioned as one of Paul's "fellow-labourers." From these we see that St Luke was the faithful companion of St Paul, both in his first Roman imprisonment, when he still had friends about him, and in his second Roman imprisonment, when friend after friend deserted him, and was 'ashamed of his chain.' From the context of the first allusion we also learn that he was not "of the circumcision," and indeed tradition has always declared that he was a Gentile, and a 'proselyte of the gate[1].'

The attempt to identify him with "Lucius of Cyrene" in Acts xiii. 1 is a mere error, since his name Lucas is an abbreviation not of Lucius but of Lucanus, as Annas for Ananus, Zenas for Zenodorus, Apollos for Apollonius, &c. The guess that he was one of the Seventy disciples is refuted by his own words, nor is there any probability that he was one of the Greeks who desired

[1] This also appears from Acts i. 19. (See my *Life of St Paul*, i. 480.)

to see Jesus (John xii. 20) or one of the two disciples at Emmaus (Luke xxiv. 13)[1]. Eusebius and Jerome say that he was a Syrian of Antioch, and this agrees with the intimate knowledge which he shews about the condition and the teachers of that Church. If in Acts xi. 28 we could accept the isolated reading of the Codex Bezae (a reading known also to St Augustine), which there adds *συνεστραμμένων δὲ ἡμῶν*, 'but while *we* were assembled together,' it would prove that St Luke had been acquainted with the Apostle shortly after his arrival from Tarsus to assist the work of Barnabas. In that case he may well have been one of the earliest Gentile converts whom St Paul admitted into the full rights of Christian brotherhood, and with whom St Peter was afterwards, for one weak moment, ashamed to eat. We cannot however trace his connexion with St Paul with any certainty till the sudden appearance of the first personal pronoun in the plural in Acts xvi. 10, from which we infer that he joined the Apostle at Troas, and accompanied him to Macedonia, becoming thereby one of the earliest Evangelists in Europe. It is no unreasonable conjecture that his companionship was the more necessary because St Paul had been recently suffering from an acute visitation of the malady which he calls "the stake, or cross, in the flesh." Since the "*we*" is replaced by "*they*" after the departure of Paul and Silas from Philippi (Acts xviii. 1), we infer that St Luke was left at that town in charge of the infant Macedonian Church. A physician could find means of livelihood anywhere, and he seems to have stayed at Philippi for some seven years, for we find him in that Roman colony when the Apostle spent an Easter there on his last visit to Jerusalem (Acts xx. 5). There is however every

[1] The notion that St Luke was the companion of Cleopas on the walk to Emmaus has been the more popular, because it fell in with the fancy mentioned by Godet and many others. "Si nous nous rangeons à l'opinion qui croit reconnaître Luc lui-même dans le compagnon de Cleopas, nous nous trouverons amenés à ce résultat critique: que chaque évangéliste a laissé dans un coin de son tableau une modeste indication de sa personne: Matthieu, dans ce péager que Jésus enlève d'un mot à ses occupations précédentes: Marc, dans ce jeune homme qui s'enfuit dépouillé à Gethsémané; Jean, dans ce disciple désigné comme celui que Jésus aimait: Luc, dans le pélerin anonyme d'Emmaus." Godet, *St Luc*, II. 447.

reason to believe that during this period he was not idle, for if he were "the brother, whose praise is in the Gospel" (i.e. in preaching the good tidings) "throughout all the churches" (2 Cor. viii. 18), we find him acting with Titus as one of the delegates for the collection and custody of the contributions for the poor saints at Jerusalem. The identification of St Luke with this "brother" no doubt originated in a mistaken notion that "the Gospel" here means the written Gospel[1]; but it is probable on other grounds, and is supported by the tradition embodied in the superscription, which tells us that the Second Epistle to the Corinthians was conveyed from Philippi by Titus and Luke.

From Philippi St Luke accompanied his friend and teacher to Jerusalem (Acts xxi. 18), and there we again lose all record of his movements. Since, however, he was with St Paul at Caesarea when he was sent as a prisoner to Rome, it is probable that he was the constant companion of his imprisonment in that town. If the great design of writing the Gospel was already in his mind, the long and otherwise unoccupied stay of two years in Caesarea would not only give him ample leisure, but would also furnish him with easy access to those sources of information which he tells us he so diligently used. It would further enable him to glean some particulars of the ministry of Jesus from survivors amid the actual scenes where He had lived[2]. From Caesarea he accompanied St Paul in the disastrous voyage which ended in shipwreck at Malta, and proceeding with him to Rome he remained by his side until his liberation, and probably never left him until the great Apostle received his martyr's crown. To him—to his allegiance, his ability, and his accurate preservation of facts—we

[1] Jer. *De Virr. Ill.* 7.

[2] But although he may have been gathering materials for his Gospel at Caesarea (A.D. 54) there is good reason to believe that it was not published till a later date. The general *tone* of the Gospel—e.g. the use of *αὐτὸς* and of *ὁ Κύριος* (see notes on i. 17, x. 1, xi. 39, xxiv. 3), when speaking of Christ—indicate a later time in the rapid development of early Christianity than we should infer from the tone of the other synoptists. This would however be partly accounted for by the fact that St Luke as a Gentile proselyte, belonged *in point of feeling* even more than in point of time to a later generation of Christians than the original Apostles.

are alone indebted for the greater part of what we know about the life of the Apostle of the Gentiles.

We finally lose sight of St Luke at the abrupt close of the Acts of the Apostles. Although we learn from the Pastoral Epistles[1] that he must have lived with St Paul for some two years beyond the point which his narrative has there reached, he may not have arranged his book until after Paul was dead, and the course of the narrative may have been suddenly cut short either by accident or even by his own death. Irenaeus (*adv. Haer.* III. 1) expressly tells us that even his Gospel was written after the death of Peter and Paul. The most trustworthy tradition says that he died in Greece; and it was believed that Constantine transferred his remains to the Church of the Apostles in Constantinople from Patrae in Achaia. Gregory of Nazianzus tells us in a vague way that he was martyred, but it is idle to repeat such worthless legends as that he was crucified on an olive-tree at Elaea in the Peloponnesus, &c., which rest on the sole authority of Nicephorus, a writer who died after the middle of the 15th century. The fancy that he was a painter, often as it has been embodied in art, owes its origin to the same source, and seems only to have arisen from the discovery of a rude painting of the Virgin in the Catacombs with an inscription stating that it was "one of seven painted by Luca." It is not impossible that there may have been some confusion between the name of the Evangelist and that of a Greek painter in one of the monasteries of Mount Athos.

But leaving 'the shifting quagmire of baseless traditions' we see from St Luke's own writings, and from authentic notices of him, that he was master of a good Greek style;—an accomplished writer, a close observer, an unassuming historian, a well-instructed physician, and a most faithful friend[2]. If the Theophilus to whom he dedicates both his works was the

[1] 2 Tim. iv. 11.

[2] Dr Plumptre, in the *Expositor* (No. xx. 1876), has collected many traces of St Luke's medical knowledge (cf. Acts iii. 7, ix. 18, x. 9, 10, xii. 23, xx. 31, xxvi. 7, xxviii. 8; Lk. iv. 23, xxii. 44, &c.), and even of its possible influence on the language of St Paul.

Theophilus mentioned in the Clementines as a wealthy Antiochene, who gave up his house to the preaching of St Peter, then St Luke may have been his freedman. Physicians frequently held no higher rank than that of slaves, and Lobeck, one of the most erudite of modern Greek scholars, has noticed that contractions in *as* like Lucas from Lucanus, were peculiarly common in the names of slaves. One more conjecture may be mentioned. St Luke's allusions to nautical matters, especially in Acts xxvii., are at once remarkably *accurate* and yet *unprofessional* in tone. Now the ships of the ancients were huge constructions, holding sometimes upwards of 300 people, and in the uncertain length of the voyages of those days, we may assume that the presence of a physician amid such multitudes was a matter of necessity. Mr Smith of Jordanhill, in his admirable monograph on the voyage of St Paul, has hence been led to the inference that St Luke must have sometimes exercised his art in the crowded merchantmen which were incessantly coasting from point to point of the Mediterranean. However this may be, the naval experience of St Luke as well as his medical knowledge would have rendered him a most valuable companion to the suffering Apostle in his constant voyages.

CHAPTER III.

AUTHENTICITY OF THE GOSPEL.

Supposed allusions to St Luke's Gospel may be adduced from Polycarp († A.D. 167), Papias, and Clement of Rome (A.D. 95); but passing over these as not absolutely decisive, it is certain that the Gospel was known to Justin Martyr († A.D. 168), who, though he does not name the authors of the Gospels, makes distinct reference to them, and has frequent allusions to, and citations from, the Gospel of St Luke. Thus he refers to the Annunciation; the Enrolment in the days of Quirinius; the sending of Jesus bound to Herod; the last words on the cross, &c.; and in some passages he uses language only found in this Gospel.

Hegesippus has at least two passages which appear to be verbal quotations from Luke xx. 21, xxiii. 24.

The Gospel is mentioned as the work of St Luke in the Muratorian Fragment on the Canon, of which the date is not later than A.D. 170.

Among heretics it was known to, and used by, the Ophites; by the Gnostics, Basilides and Valentinus; by Heracleon (about A.D. 180), who wrote a comment on it; by the author of the *Pistis Sophia;* and by Marcion (about A.D. 140), who not only knew the Gospel, but adopted it as the basis of his own Gospel with such mutilations as suited his peculiar heresies[1]. This fact is not only asserted by Irenaeus, Tertullian, Epiphanius, &c., but may now be regarded as conclusively proved by Volkmar, and is accepted by modern criticism. Marcion omitted chapters i. ii. and joined iii. 1 with iv. 31.

It is alluded to in the Clementine Homilies (about A.D. 175); in the Recognitions; and in the Epistle of the Churches of Vienne and Lyons, A.D. 177.

[1] Marcion, the son of a bishop of Sinope, was expelled from that city by his father, went to Rome about A.D. 143, and becoming an adherent of the Syrian heretic Cerdo, founded a formidable schism. There were in his system Gnostic elements of dualism and docetism. He wrote a book called *Antitheses* to contrast the teachings of the Old and New Testaments, and his total rejection of the Old Testament necessitated his rejection of a large part of the New which bears witness to the Old. Consequently he only accepted the authority of ten Epistles of St Paul (discarding the Pastoral Epistles) and of a mutilated gospel of St Luke in which about 122 verses were exscinded. Our knowledge of Marcion's gospel is chiefly derived from Tertullian (*Adv. Marcionem*) and Epiphanius (*Haer.* 42). It has now been demonstrated by Volkmar (*Das Evang. Marcionis*) that Baur and Ritschl were mistaken in supposing that Marcion's gospel represented an *earlier* form of St Luke's. He proves that it was merely a copy with a few dubious readings (e.g. in x. 22, xi. 2, xvi. 17, xvii. 2, xviii. 19, xx. 2, &c.), and arbitrary omissions of all that tended to overthrow Marcion's special heresies. See note on iv. 31. On this subject see Canon Westcott's *Introd. to the Gospels*, Appendix D, iv. pp. 441—443, *Canon of the New Test.* pp. 312—315; Sanday, *Gospels in the Second Century*, c. viii. The strangest omission by Marcion is that of the Parable of the Prodigal Son. As regards the *readings*, modern opinion inclines to the view that some at least of these may be worthy of consideration, especially as they often affect no doctrine or point of importance.

Celsus refers to the genealogy of Christ as traced upwards to Adam.

Theophilus of Antioch (A.D. 170) makes direct allusions to it.

Irenaeus (about A.D. 180) expressly attributes it to St Luke; Tertullian (†A.D. 220) and Clemens of Alexandria (†about A.D. 216) also quoted it as St Luke's. Origen (†A.D. 254) speaks of the 'Four Gospels admitted by all the Churches under heaven;' and Eusebius ranks it among the *homologoumena*, i.e. those works of whose genuineness and authenticity there was no doubt in the Church.

It is found in the Peshito Syriac (3rd or 4th century), and the Itala.

We may add, that it must now be regarded as all but *certain* that Tatian, a disciple of Justin Martyr, made a Diatessaron or Harmony of the Four Gospels before the end of the second century; for the Mechitarist fathers at Venice have published a translation, from the Armenian, of a work which is recognised as a commentary on Tatian's Diatessaron by Ephraem Syrus in the fourth century; and from this work it is clear that Tatian's 'Harmony' was a close weaving together of our four present Gospels.

CHAPTER IV.

CHARACTERISTICS OF THE GOSPEL.

"God sending His own Son in the likeness of sinful flesh."
Rom. viii. 3.

"The Son of Man is come to seek and to save that which was lost."
Luke xix. 10.

"Whose joy is, to the wandering sheep
To tell of the great shepherd's love;
To learn of mourners while they weep
The music that makes mirth above;
Who makes the Gospel all his theme,
The Gospel all his pride and praise."
KEBLE, *St Luke's Day.*

This rich and precious Gospel, which has been strikingly

designated "le plus beau livre qu'il y ait[1]," is marked, as are the others, by special characteristics.

Thus:

(i) St Luke must be ranked as the *first Christian hymnologist.* It is to his inspired care that we owe the preservation of three sacred hymns, besides the Ave Maria (i. 28—33) and the Gloria in Excelsis (ii. 14), which have been used for ages in the worship of the Church: the BENEDICTUS, or Song of Zacharias (i. 68—79), used in our Morning Service; the MAGNIFICAT, or Song of the Blessed Virgin (i. 46—55); and the NUNC DIMITTIS, or Song of Symeon (ii. 29—32), used in our Evening Service[2]. In these Canticles the New Aeon is represented not merely as the fulfilment of the Old, but also as a kingdom of the Spirit; as a spring of life and joy opened to the world; as a mystery, prophesied of indeed because it is eternal, but now in the appointed time revealed to men[3].

(ii) In this Gospel *thanksgiving* is also prominent. "The Gospel of the Saviour begins with hymns, and ends with praises; and as the thanksgivings of the meek are recorded in the first chapter, so in the last we listen to the gratitude of the faithful[4]." Mention is made no less than seven times of 'glorifying God' by the utterance of gratitude and praise (ii. 20, v. 25, vii. 16, xiii. 13, xvii. 15, xviii. 43, xxiii. 47).

(iii) It also gives special prominence to *Prayer.* It not only records (as Matt. vi.) the Lord's Prayer, but alone preserves to us the fact that our Lord prayed on six distinct and memorable occasions. (1) At His baptism. (2) After cleansing the leper. (3) Before calling the Twelve Apostles. (4) At His Transfiguration. (5) On the Cross for His murderers, and (6) with His last breath[5]. St Luke too, like St Paul, insists on the duty

[1] Renan, *Les Evangiles*, p. 283.

[2] "Thou hast an ear for angel songs,
A breath the Gospel trump to fill,
And taught by thee the Church prolongs
Her hymns of high thanksgiving still."—KEBLE.

[3] See Maurice, *Unity of the New Testament*, p. 236.

[4] Westcott, *Introd. to Gospels*, p. 354.

[5] See *infra.*

of unceasing Prayer as taught by Christ (xviii. 1, xi. 8, xxi. 36, Rom. xii. 12, &c.); and emphasizes this instruction by alone recording the two Parables which encourage us to a persistent energy, a holy importunity, a storming of the kingdom of Heaven by violence in our prayers—the parables of the Friend at Midnight (xi. 5—13) and of the Unjust Judge (xviii. 1—8).

(iv) But the Gospel is marked mainly by its presentation of *the Good Tidings in their universality and gratuitousness.* It is pre-eminently the Gospel of pardon and of pity. "By grace ye are saved through faith[1]," and "the second man is the Lord from heaven" (1 Cor. xv. 47)[2], might stand as the motto of St Luke as of St Paul. Thus the word 'grace' (*χάρις*, eight times), 'saviour' and 'salvation' (only once each in St John's Gospel), and 'tell good tidings of' (ten times), occur in it far more frequently than in the other Gospels; and these are applied neither to Jews mainly, nor to Gentiles mainly, but *universally*[3]. It is the Gospel of "a Saviour" and of "good will *towards men;*" the Gospel of Jesus, not only as the heir of David's throne, and of Abraham's promise, but as the Federal Head and Representative of Humanity—"the son of Adam, which was the Son of God." And what a picture does this great *ideal* painter set forth to us of Christ! He comes with angel carols; He departs with priestly benediction. We catch our first glimpse of Him in the manger-cradle at Bethlehem, our last as from the slopes of Olivet He vanishes "into the cloud" with pierced hands upraised to bless! The Jewish religion of that day had degenerated into a religion of hatreds. The then 'religious world,' clothing its own egotism under the guise of zeal for God, had for the most part lost itself in a frenzy of detestations. The typical Pharisee hated the Gentiles; hated the

[1] xv. 11, xvii. 10, xviii. 11, &c.

[2] *Κύριος*, 'Lord,' as a substitute for 'Jesus,' occurs 14 times in St Luke, and elsewhere in the Synoptists only in Mk. xvi. 19, 20. The combination "the Lord Jesus" (if genuine) occurs only in Lk. xxiv. 3, though common in the Epistles. See note on that verse.

[3] Sections of St Luke which are in peculiar accordance with the Gospel of St Paul (Rom. ii. 16) are iv. 16—30, vii. 36—50, xviii. 14, xix. 1—10, xxiii. 39—43. See Van Oosterzee in Lange's *Commentary*, Introd. p. 3.

Samaritans; hated the tax-gatherers. He despised poverty and despised womanhood. In St Luke, towards every age, towards either sex, towards all nations, towards all professions, towards men of every opinion and every shade of character, our Blessed Lord appears as CHRISTUS CONSOLATOR; the good Physician of bodies and of souls; the Gospeller of the poor; the Brother who loves all His brethren in the great family of man; the unwearied healer and ennobler of sick and suffering humanity; the Desire of all nations; the Saviour of the world, who "went about doing good" (Acts x. 38). In accordance with this conception,

(v) St Luke reveals especially the sacredness of *infancy*. He alone tells us of the birth and infancy of the Baptist; the Annunciation; the meeting of Mary and Elizabeth; the songs of the herald Angels; the Circumcision; the Presentation in the Temple; the growth of Jesus in universal favour and sweet submission. And he alone preserves the one anecdote of the Confirmation of Jesus at twelve years old which is the solitary flower gathered from the silence of thirty years. Hence this Gospel is preeminently *anti-docetic*[1]. St Luke alludes to the human existence of our Lord before birth (i. 40); as a babe (ii. 16); as a little child (ii. 27); as a boy (ii. 40); and as a man (iii. 22).

(vi) He dwells especially on Christ's ministry *to the world;* that He was to be a Light to lighten the Gentiles, as well as the glory of His people Israel. He alone adds to the quotation from Isaiah respecting the mission of the Baptist the words "And ALL FLESH shall see the salvation of God." He alone introduces the parallels of Elijah sent to the heathen Sarepta, and Elisha healing the heathen Naaman; as well as full details of that mission of the Seventy who by their number typified a mission to the supposed number of the nations of the world. St Luke's Gospel might stand as a comment on the words of St Paul at Athens, that God "hath made of one blood all nations of men...that they

[1] See Van Oosterzee, *Introd.* p. 4. The Docetae were an ancient heretical sect who denied the *true* humanity of Christ, and treated His human life as a mere illusory semblance.

should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us" (Acts xvii. 27).

(vii) St Luke's is specially the Gospel of *Womanhood*, and he prominently records the graciousness and tenderness of Christ towards many women[1]. He tells us how Jesus raised the dead boy at Nain, being touched with compassion because "he was the only son of his mother, and she was a widow." He alone tells us of the remarkable fact that Jesus in his earlier mission-journeys was accompanied not by warriors like David, not by elders like Moses, not by nobles and kings like the Herods, but by a most humble band of ministering women (viii. 1—3). His narrative in the first two chapters must have been derived from the Virgin Mary, and has been thought to shew in every line the pure and tender colouring of a woman's thoughts. He alone mentions the widow Anna (ii. 36), and tells us about eager Martha cumbered with serving, and Mary choosing the better part (x. 38—42); he alone how our Lord once addressed to a poor, crushed, trembling, humiliated woman the tender name of "daughter" (viii. 48), and how He spoke of another as a daughter of Abraham (xiii. 16); he alone how He at once consoled and warned the "daughters of Jerusalem" who followed Him weeping to Calvary (xxiii. 28). The Scribes and Pharisees gathered up their robes in the streets and synagogues lest they should touch a woman, and held it a crime to look on an unveiled woman in public; our Lord suffered a woman to minister to Him out of whom He had cast seven devils.

(viii) He seems to delight in all the records which told of the mercy of the Saviour towards *the poor*, *the humble*, *the despised* (ii. 24, vi. 20—25, 30, viii. 2, 3, xii. 16—21, 33, xvi. 13, 19—25, xiv. 12—15, &c.). Hence his Gospel has even been called (though very erroneously) the Gospel of the Ebionites[2]. He narrates the

[1] The word γυνὴ occurs nearly as often in St Luke as in both the other Synoptists put together.

[2] The word *Ebionite* is derived from the Hebrew Ebion, "poor." The Ebionites were Jewish Christians who maintained the eternal validity of the Jewish law, and the Messiahship but not the Divinity of Christ. They gradually dwindled into a sect on the shores of the Dead Sea. See Uhlhorn in Herzog's *Real Encycl.* s.v.

Angel Visit to the humble maiden of Nazareth; the Angel Vision to the humble shepherds; the recognition of Jesus in the Temple by the unknown worshipper, and the aged widow. He records the beatitudes to the poor and the hungry, the parables of Dives and Lazarus and of the Rich Fool; the invitation of "the poor, the maimed, the halt, the blind" to the Great Supper; the exaltation of the humble who choose the lowest seats; the counsel to the disciples to "sell what they have," and to the Pharisees to "give alms." He does not, however, denounce riches, but only the wealth that is not "rich towards God;" nor does he pronounce a beatitude upon poverty in the abstract, but only on the poverty which is patient and submissive. He had learnt from his Lord to 'measure wisdom by simplicity, strength by suffering, dignity by lowliness.'

(ix) Further, this is specially the Gospel of *the outcast*,—of the Samaritan (ix. 52—56, xvii. 11—19), the Publican, the harlot, the leper, and the Prodigal. Jesus came to seek and to save that which was lost (xix. 10). The emotion of penitent faith is more sincere and more precious than a life of prudent orthodoxy; undissembling wickedness is less hateful than disguised insincerity. Such is the point of the parable of the Praying Publican. See instances in Zacchaeus (xix. 1—10); the Prodigal Son; Mary of Magdala (vii. 36—50); the woman with the issue of blood (viii. 43—48); the dying robber (xxiii. 39—43). This peculiarity is doubtless due to that intense spirit of sympathy which led St Luke alone of the Evangelists to record that the boy of Nain was the *only* son of his mother (vii. 12); and the 'little maid' of Jairus his only daughter (viii. 42); and the lunatic boy his father's only son (ix. 38).

(x) Lastly, it is the Gospel of *tolerance*. There was a deadly blood-feud between the Jews and the Samaritans, and St Luke is careful to record how Jesus praised the one grateful Samaritan leper, and chose the good Samaritan rather than the indifferent Priest and icy-hearted Levite as the type of love to our neighbour. He also records two special and pointed rebukes of the Saviour against the spirit of intolerance:—one when the Sons of Thunder wanted to call down fire from heaven on the

churlish Samaritan village—*Ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives, but to save them:* the other when He rebuked the narrowness which said "We forbad him, because he followeth not us," with the words *Forbid him not; for he that is not against us is for us*[1].

We may notice further that St Luke's Gospel is characterised by

(xi) Its careful chronological order (1—3);

(xii) Its very important preface.

(xiii) Its command of the Greek language[2].

(xiv) The prominence given to the *antithesis* between light and darkness, forgiveness and non-forgiveness, God and Satan (iv. 13, viii. 12, x. 17—20, xiii. 10—17, xxii. 3, 31—34).

(xv) The familiarity with the LXX. (*ἐπίβαλλον, ἐπισιτισμὸς, ὕψιστος, στιγμή, ἀντιβάλλειν, εὔθετοι, περισπᾶσθαι, δοχή, λυσιτελεῖ* &c.) and the Apocrypha (see xii. 19, xviii. 8, vi. 35, i. 42).

Although there is an Hebraic tinge in the hymns and speeches which St Luke merely records, and in narratives where he is following an earlier or Aramaic document, his own proper style abounds in isolated phrases and words chiefly classical[3], and

[1] Lk. ix. 49—56.

[2] "Lucam tradunt veteres...magis Graecas literas scisse quam Hebraeas. Unde et sermo ejus...comptior est, et saecularem redolet eloquentiam." Jer. *ad Damas. Ep.* 20. Where the style is less pure, and abounds in Hebraisms, we find internal evidence that St Luke is closely following some Aramaic document in which the oral tradition had been reduced to writing.

[3] These are noticed in the notes. Instances are *νομικοὶ* for *γραμματεῖς*, *ἐπιστάτης* for Ραββί, *λίμνη* for *θάλασσα*, *ἅπτειν λύχνον* or *πῦρ* for *καίειν*, *παραλελυμένος* for *παραλυτικός*, *κλίνη* for *κράββατος*, *πορεύομαι* for *ὑπάγω*, the particles *μὲν οὖν* and *τε*, the combination *αὐτὸς ὁ*, the more frequent use of the optative, *τὸ εἰρημένον* for *τὸ ῥηθέν* &c. A long list may be found in Dr Davidson's *Introd. to the New Test.* II. 57—67. In some instances St Luke corrects an awkward phrase found in the other Synoptists, e.g. by using *φιλούντων* for *θελόντων ἀσπασμούς* (xx. 46); by the addition of *τασσόμενος* after *ὑπ' ἐξουσίαν* (vii. 8); by saying *πεπεισμένος ἐστὶν Ἰωάννην προφήτην εἶναι* (xx. 6) for *ἔχουσι τὸν Ἰωάννην ὡς προφήτην*; by substituting *οἱ κατεσθίουσι* (xx. 47) for *οἱ κατέσθοντες*; by using *πενίχρα* (xxi. 2) for *πτωχή* (except when quoting Christ's words) and *ὑστερήματος* for the less accurate *ὑστερήσεως* (xxi. 4). For other instances of St Luke's editorial changes see notes on vii. 25, viii. 1, xi. 13, 36, 39, 49, 51, xii. 51, 55.

his style is more flowing than that of St Matthew and St Mark. His peculiar skill as a writer lies rather in '*psychologic comments*[1],' and the reproduction of conversations with their incidents, than in such graphic and vivid touches as those of St Mark. He is also a great master of light and shade, i. e. he shews remarkable skill in the presentation of profoundly instructive *contrasts*—e. g. Zacharias and Mary; Simon and the Sinful Woman; Martha and Mary; the Pharisee and the Publican; the Good Samaritan, Priest, and Levite; Dives and Lazarus; beatitudes and woes; tears and Hosannas; and the penitent and impenitent robber.

It is the presence of these characteristics that has earned for this Gospel the praise (already mentioned) of being "the most beautiful book that has ever been written[2]."

The Miracles peculiar to St Luke are

1. The miraculous draught of fishes. v. 4—11.
2. The raising of the widow's son at Nain. vii. 11—18.
3. The woman with the spirit of infirmity. xiii. 11—17.
4. The man with the dropsy. xiv. 1—6.
5. The ten lepers. xvii. 11—19.
6. The healing of Malchus. xxii. 50, 51.

The Parables peculiar to St Luke are

1. The two debtors. vii. 41—43.
2. The good Samaritan. x. 25—37.
3. The importunate friend. xi. 5—8.
4. The rich fool. xii. 16—21.
5. The barren fig-tree. xiii. 6—9.
6. The lost piece of silver. xv. 8—10.
7. The prodigal son. xv. 11—32.
8. The unjust steward. xvi. 1—13.
9. Dives and Lazarus. xvi. 19—31.
10. The unjust judge. xviii. 1—8.
11. The Pharisee and the publican. xviii. 10—14.

[1] iii. 15, vi. 11, vii. 29, 30, 39, xvi. 14, &c. Bp Ellicott, *Hist. Lect.* p. 28.

[2] This praise is the more striking because of the source from which it comes. The writer adds that it shews "un admirable sentiment populaire, une fine et touchante poésie, le son clair et pur d'une âme tout argentine." "C'est surtout dans les récits de l'Enfance et de la Passion que l'on trouve un art divin...Le parti qu'il a tiré de Marthe et de Marie sa sœur est chose merveilleuse; aucune plume n'a laissé tomber dix lignes plus charmantes. L'épisode des disciples d'Emmaus est un des récits les plus fins, les plus nuancés qu'il y ait dans aucune langue."

Renan.

The two first chapters and the great section, ix. 51—xviii. 14, are mainly peculiar to St Luke.

And in addition to those already noted above, other remarkable incidents or utterances peculiar to him are John the Baptist's answers to the people (iii. 10—14); the weeping over Jerusalem (xix. 41—44); the conversation with Moses and Elias (ix. 28—36); the bloody sweat (xxii. 44); the sending of Jesus to Herod (xxiii. 7—12); the address to the Daughters of Jerusalem (27—31); the prayer, "Father, forgive them" (xxiii. 34); the penitent robber (40—43); the disciples at Emmaus (xxiv. 13—31); particulars of the Ascension (xxiv. 50—53). Additional touches which are sometimes of great importance may be found in iii. 22 ("in a bodily shape"), iv. 13 ("for a season"), iv. 1—6, v. 17, 29, 39, vi. 11, vii. 21, &c.

CHAPTER V.

ANALYSIS OF THE GOSPEL.

Many writers have endeavoured to arrange the contents of this and the other Gospels in schemes illustrative of the dogmatic connexions in accordance with which the various sections are supposed to be woven together and subordinated to each other. Without here giving any opinion about the other Gospels, I must state my conviction that, as far as St Luke is concerned, such hypothetic arrangements have not been successful. No two writers have agreed in their special schemes, and the fact that each writer who has attempted such an analysis has seized on very different points of connexion, shews that all such attempts have been more or less arbitrary, however ingenious. It seems to me that if the Gospels had been arranged on these purely subjective methods the clue to such arrangement would have been more obvious, and also that we should, in that case, lose something of that transparent and childlike simplicity of motive which adds such immense weight to the testimony of the Evangelists as the narrators of historic facts. Nor is it probable that the existence of this subjective symmetry of composition would

have escaped the notice of so many centuries of Christian students and Fathers. When St Luke tells Theophilus that he had decided to set forth *in order* the accepted facts of the Christian faith, I believe that the order he had in view was *mainly chronological*, and that the actual sequence of events, so far as it was recoverable from the narratives (διηγήσεις) or the oral sources which he consulted, was his chief guide in the arrangement of his Gospel[1]. Various lessons may be observed or imagined in the order in which one event is placed after another, but these lessons lie deep in the chronological facts themselves, not in the method of the writer. The sort of analysis attempted by modern writers has hitherto only furnished each subsequent analyst with an opportunity for commenting on the supposed failures of his predecessors. For those however who disagree with these views, able and thoughtful endeavours to set forth the narrative in accordance with such a predetermined plan may be found in Van Oosterzee's *Introduction*, § 5, in Westcott's *Introduction to the Gospels*, pp. 364—366, and M^c^Clellan's *New Testament*, 427—438.

A recent writer—the Rev. W. Stewart (*The Plan of St Luke's Gospel*, Glasgow, 1873)—has endeavoured to shew that St Luke arranged many of his materials alphabetically, in accordance with the first letter of the word predominant in the section. He narrates the events in i.—iii. 20 and xviii. 15—xxiv. 53 in chronological order, as is shewn by the recurrent notes of time; but according to Mr Stewart the section iii. 21—x. 24 is arranged by its reference to subjects, and x. 25—xviii. 14 by the alphabetical order of the word prominent in each section.

The Gospel falls quite simply and naturally into the following sections:—

I. Introduction. i. 1—4.

II. The Preparation for the Nativity. i. 5—80.

i. Announcement of the Forerunner. i. 5—25.

ii. Announcement of the Saviour. 26—38.

[1] The subordinate notes of time in the great section, ix. 51—xviii. 14, are vague.

iii. Hymns of thanksgiving of Mary and Elizabeth. 39—56.
iv. Birth and Circumcision of the Forerunner. 57—66.
The Benedictus. 67—79.
v. Growth of the Forerunner. 80.

III. Nativity of the Saviour. ii. 1—20.
i. The Birth in the Manger. ii. 1—7.
Songs and thanksgivings of the Angels and the Shepherds. 8—20.

IV. The Infancy of the Saviour. ii. 21—38.
i. The Circumcision. ii. 21.
ii. The Presentation in the Temple. 22—24.
Songs and thanksgivings of Simeon and Anna. 25—38.

V. The Boyhood of the Saviour. ii. 39—52.
i. His growth. 39, 40.
ii. His first visit to Jerusalem. 41—48.
iii. His first recorded words. 49, 50.
iv. His development from boyhood to manhood. 51, 52.

VI. The Manifestation of the Saviour (iii. 1—iv. 13),
i. In the preaching of John the Baptist. iii. 1—14, and
His prophecy of the coming Messiah. 16—18.
(Parenthetic anticipation of John's imprisonment. 19, 20.)
ii. By the descent of the Spirit and the Voice at the Baptism. 21, 22.
The Son of Adam and the Son of God. 23—38.
iii. By victory over the Tempter. iv. 1—13.

VII. Life and Early Ministry of the Saviour. iv. 14—vii. 50.
i. His teaching in Galilee. iv. 14, 15.
ii. His first recorded Sermon, and rejection by the Nazarenes. 16—30.
iii. His Work in Capernaum and the Plain of Gennesareth. iv. 31—vii. 50.
iv. A great Sabbath at Capernaum. iv. 31—44.
a. Healing of a demoniac. 33—37.
β. Healing of Peter's wife's mother. 38, 39.
γ. Healing of a multitude of the sick. 40—44.
v. The miraculous draught of fishes. v. 1—11.

vi. Work amid the sick, suffering, and sinful. v. 12—32.
- α. Healing of a leper and other works of mercy. 12—17.
- β. Healing the paralytic. 18—26.
- γ. The Call and feast of Matthew. 27—32.

vii. The Saviour teaching and doing good. v. 33—vii. 50.
- α. The new and the old. v. 33—39.
- β. The Sabbath. vi. 1—12.
- γ. Choosing of the Apostles. 13—16.
- δ. The Sermon on the Mount. 17—49.
- ε. The centurion's servant. vii. 1—10.
- ζ. The widow's son raised from the dead. 11—17.
- η. His witness to John the Baptist. 18—30.
- θ. His complaint against that generation. 31—35.
- ι. The woman that was a sinner. 36—50.

VIII. Later Ministry in Galilee and its neighbourhood. viii.

i. The first Christian sisterhood. viii. 1—3.

ii. Incidents of two great days. 4—56.
- α. The first Parable. 4—15.
- β. The similitude of the Lamp. 16—18.
- γ. Who are His mother and His brethren. 19—21.
- δ. Stilling the storm. 22—25.
- ε. The Gadarene demoniac. 26—40.
- ζ. The daughter of Jairus and the woman with the issue of blood. 41—56.

IX. Latest Phases of the Galilean Ministry, and Journey Northwards. ix. 1—50.

i. Mission of the Twelve. ix. 1—6.

ii. Alarm of Herod. 7—9.

iii. Feeding the five thousand at Bethsaida Julias. 10—17.

iv. Culmination of the training of the Apostles. 18—50.
- α. The Confession of St Peter. 18—22.
- β. Warning of the coming end. 23—27.
- γ. The Transfiguration on Mount Hermon. 28—36.
- δ. The Lunatic Boy. 37—42.
- ε. Nearer warnings of the coming end. 43—45.
- ζ. Lesson of Humility. 46—48.
- η. Lesson of Tolerance. 49, 50.

X. Incidents of the great final Phase of the Saviour's Ministry after leaving Galilee. ix. 51—xix. 27[1].

i. Tolerance to the Samaritans. The spirit of Elijah and the spirit of the Saviour. 51—56.

ii. The sacrifices of true discipleship. 57—62.

iii. The Mission of the Seventy. x. 1—20.

iv. The Saviour's joy at its success and blessedness. 21—24.

v. Love to our neighbour. The Good Samaritan. 25—37.

vi. The one thing needful. Martha and Mary. 38—42.

vii. Lessons of Prayer. xi. 1—13.

viii. Open rupture with the Pharisees, and connected incidents and warnings. xi. 14—xii. 59.

ix. Teachings, Warnings, Parables, and Miracles, of the Journey in preparation for the coming end. xiii. 1—xviii. 30.

α. Parables:

1. The Great Supper. xiv. 15—24.
2. Shorter similitudes:
   - *α*. The Unfinished Tower. 25—30.
   - *β*. The Prudent King. 31—33.
   - *γ*. Savourless Salt. 34, 35.
3. The Lost Sheep. xv. 1—7.
4. The Lost Piece of Silver. 8—10.
5. The Prodigal Son. 11—32.
6. The Unjust Steward. xvi. 1—12.
7. Warnings against avarice; Rich Man and Lazarus. 13—31.

β. Shorter sayings:

Offences, xvii. 1, 2. Forgiveness, 3, 4. Faith, 5, 6. Service, 7—10. Gratitude (the Ten Lepers), 11—19. Coming of the kingdom of God, 20—37. Prayer (the Importunate Widow), xviii. 1—8. The Pharisee and the Publican, 9—14. Children, 15—17. Sacrifice for Christ's sake. The Great Refusal, 18—30.

[1] The whole section is sometimes, but inadequately, called the *Gnomology*, or "collection of moral teaching."

XI. Last Stage of the Journey from Jericho to Jerusalem. xviii. 31—xix. 46.

i. Prediction of the approaching end. xviii. 31—34.
ii. The healing of Blind Bartimaeus. xviii. 35—43.
iii. The Repentant Publican, Zacchaeus. xix. 1—10.
iv. The Parable of the Pounds. 10—27.
v. The Triumphal Entry into Jerusalem. 28—40.
vi. The Saviour weeping over Jerusalem. 41—44.
vii. The Cleansing of the Temple. 45, 46.

XII. The Last Days of the Saviour's Life. xix. 47—xxi. 38.

i. The Day of Questions. xx.
   α. Question of the Priests and Elders. 1—8.
   Parable of the Vineyard. 9—18.
   β. Question about the tribute-money. 19—26.
   γ. Question of the Sadducees. 27—39.
   δ. Question of Christ. 39—44.
   Last denunciation of the Scribes. 45—47.
ii. Farewell to the Temple, and last warnings. xxi.
   α. The widow's mite. 1—4.
   β. Prophecy against the Temple. 5, 6.
   γ. Signs and warnings of the last times. 7—38.

XIII. Last Hours of the Saviour on Earth. xxii. 1—xxiii. 49.

i. The plots of enemies. xxii. 1—6.
ii. The Last Supper. Warnings and farewells. 7—38.
iii. The Agony in the Garden. 39—46.
iv. The Betrayal. 47—49.
v. The Arrest. 50—53.
vi. Trial before the Priests, and Peter's denials. 54—62.
First derision. 63—65.
vii. Trial before the Sanhedrim. 66—71.
viii. Trial before Pilate, and first acquittal. xxiii. 1—4.
ix. Trial before Herod. Second derision, and acquittal. 5—12.
x. Pilate's endeavour to release Him. The Jews choose Barabbas. Condemnation to Death. 13—26.
xi. The Daughters of Jerusalem. 27—31.
xii. The Crucifixion. 32—38.
xiii. The Penitent Robber. 39—45.
xiv. The Saviour's Death. 46—49.

XIV. The Burial, Resurrection, and Ascension. xxiii. 50—xxiv. 53.

i. The Entombment. xxiii. 50—56.
ii. The Resurrection. xxiv. 1—12.
iii. The Disciples at Emmaus. 13—32.
iv. Appearance to the Twelve, and last teachings of the Risen Saviour. 33—49.

XV. The Ascension. 50—53.

In making this synopsis I have merely followed plain and obvious indications without being influenced by any temptation to produce numerical concinnity. It will however be at once observed that in the sections and subsections we find a recurrence of the sacred numbers *three* and *seven*[1]. Further attention will be called to this point in the subsequent notes. By regarding various sections as a *conclusion* or *appendix*, the prevalence of these numbers might easily be made still more obvious. The Greek training of the Evangelist would lead him to this symmetrical arrangement, and his familiarity with Aramaic documents explains his partiality for the numbers 3 and 7.

CHAPTER VI.

HELLENISTIC GREEK.

The common dialect (*ἡ κοινή*) was composed of various elements, and owed its origin and dissemination to the conquests of Alexander the Great. It is a somewhat corrupt and loose Attic, with peculiarities derived from the old Doric Macedonian, and from other sources. It was spoken at Alexandria, in which city there was a large conflux of men of different nationalities. It is the dialect in which the Septuagint translation of the Old Testament was written by Jews residing in Egypt. This accounts for the Hebraic and Oriental idioms which we find in their dialect, and

[1] St Luke's genealogy of our Lord falls into eleven sevens, as St Matthew's into three fourteens.

these idioms took root the more readily because large colonies of Jews were to be found all along the coasts of the Mediterranean, and indeed in almost every region of the civilised world[1].

The word Ἑλληνίζω came to mean 'I speak Greek as a foreigner,' but the word Hellenist generally means a Greek-speaking *Jew*, and the only writings in this dialect are those of Jews.

The peculiarities of Hellenistic Greek are found (1) in its phraseology, (2) in its syntax.

I. In its phraseology (A) it admits

α. New forms of words, as *ψεῦσμα, νῖκος, νουθεσία, ἐκχύνειν, στήκω, ὀμνύω* for *ψεῦδος, νίκη, νουθέτησις, ἐκχέειν, ἵστημι, ὄμνυμι.*

β. Poetic words, as *αὐθεντεῖν, ἀλέκτωρ, ἔσθω, βρέχω, ἄφαντος, αἶνος, ῥομφαία.*

γ. Dialectic forms, e.g. (i.) Ionisms, such as *γογγύζω, φορτίζω, σκορπίζω, γήρει, εἶπα*; (ii) Aeolisms, such as the opt. in *εια, ἐξουθενεῖν, ἀποκτέννω, σπέρρω*; (iii) Dorisms, such as *λιμὸς fem., ἧτω, ἀφέωνται*; (iv) Latin words like *κῆνσος, σπεκουλάτωρ, σουδάριον, κεντουρίων, λεγεών* (especially common in St Mark).

δ. Colloquial and vernacular expressions such as *σαρῶ, ῥυμὴ, κράββατος, σκύλλω, ὑπωπιάζω.*

B. It uses old words in new senses, as *συνίστημι*, 'I prove;' *ὀψώνια*, 'wages;' *ἐρεύγεσθαι*, 'to utter;' *γέννημα*, 'fruit;' *λαλία*, 'language;' *παίδευω*, 'I chastise;' *εὐχαριστῶ*, 'I thank;' *ἀνακεῖμαι*, 'I recline.'

C. It frames new words and compounds, such as *γρηγορῶ, παιδιόθεν, καλοποιεῖν, αἱματεκχυσία, ταπεινοφροσύνη, ἀκροβυστία, σκηνοπηγία, εἰδωλόθυτον, γλωσσόκομον, ἐκμυκτηρίζω, ἐκκακῶ*, and many more. It also adopts many strange phrases from the Hebrew, as *δύο δύο, προσέθετο πέμψαι, πρόσωπον λαμβάνειν, πορεύεσθαι ὀπίσω, σπλαγχνίζομαι, ἐξομολογοῦμαί τινι, ποιεῖν ἔλεος μετά*, &c.

D. It admits verbal forms and inflections, which are due to false analogy, such as *εὕραμεν, οἴδατε, ἦξα, φάγομαι, ἔγνωκαν, καταλείποσαν, ἔφυγαν.*

[1] See the writer's *Life of St Paul*, I. ch. VII.

II. In syntax,

α. It aims at simplification by abandoning the dual; by making very sparing use of the 'optative' mood, especially in *oratio obliqua;* by considerably extending the use of the infinitive after verbs; by obliterating many of the finer particles.

β. It admits idioms which in Attic Greek are either very rare, or absolutely solœcistic, such as *εἰ* with the subjunctive, *ὅταν* and *ἵνα* with the present indicative, the omission of *ἵνα* after *θέλω*, &c.

γ. It frequently substitutes analytic for synthetic forms, as, for instance, by using *εἰμι* with a participle for the present tense, *ἦν* with a participle for the imperfect, *ἔσομαι* with the participle for the future. It helps out the force of compound verbs by repeating the preposition, as in *ἀποκρύπτειν ἀπό, ἐσθίειν ἀπό, προσκυνεῖν ἐνώπιον.* It substitutes *ἑαυτὸν* with the active, for the middle voice, e.g. *ἐτάραξεν ἑαυτὸν* for *ἐταράξατο.*

δ. The sentences are arranged more paratactically (i.e. joined by simple copulatives) than syntactically, i.e. they are not woven into compact sentences by subordinate clauses, conjunctions, &c.

Many of these peculiarities are due to the fact that (i.) Greek in the Christian era was in its decadence; (ii.) The New Testament writers learnt it for the most part orally and not from books.

It must not however be supposed that the Greek of the New Testament is, as it has been absurdly called, "a miserable patois." On the contrary, it becomes in the hands of the Apostles and Evangelists an instrument of incomparable force, and gains in flexibility, energy, adaptability, and clearness what it loses in symmetry and grace.

The 'critical notes' at the head of each chapter are purposely few and simple. To have made them exhaustive or complete would have defeated their purpose. I have only noticed the various readings where they seemed to have any real interest or significance, and have paid no attention to minor variations often

introduced from the parallel passages, and in no way affecting the sense. In some instances a variation is not recorded in the critical notes, but is for some special reason referred to in the general notes. As the Greek text here presented to the reader—for which the Rev. A. Carr has kindly made himself responsible—is founded on careful critical principles, and represents the *consensus* of the best editors, there was less necessity to notice minute and unimportant variations in the critical notes.

CHIEF UNCIAL MANUSCRIPTS OF THE GOSPELS.

Sign.	Name. Codex.	Date.	Remarks.
ℵ	Siniaticus.	4th century.	Found by Tischendorf at the monastery of St Catharine, 1859. Now at St Petersburg.
A	Alexandrinus.	5th century.	Now in British Museum. Presented to Charles I. by Cyril Lucar, Patriarch of Constantinople in 1628.
B	Vaticanus.	4th century.	Now in the Vatican Library at Rome.
C	Ephraemi.	5th century.	Now in Paris. A palimpsest traceable under copy of the works of Ephraem the Syrian.
D	Bezae.	6th century.	Greek and Latin. Contains remarkable interpolations. Given by Beza to the University Library at Cambridge in 1581.
E	Basiliensis.	8th century.	An Evangelistarium or Service book. Now at Basle.
F	Boreeli.	9th century.	Now at Utrecht.
G	Wolfii A.	10th century.	At British Museum, and fragment at Trinity Coll., Cambridge.
L	Regius.	8th or 9th.	Now at Tours.
M	Campianus.	9th century.	At Paris.

The most important Ancient Versions are—

The Peshito (="Simple") Syriac (made perhaps in the 3rd century).

The Curetonian Syriac, possibly representing an older form of the Peshito (2nd century). A 5th century MS. of this version was found by Canon Cureton in the British Museum.

The Philoxenian Syriac (made in the 6th century).

The Jerusalem Syriac (5th or 6th century).

The Itala is the oldest existing form of a Latin Version made in Africa in the 2nd century.

The Vulgate is mainly St Jerome's revision of the Itala, A.D. 383—5.

The Sahidic or Thebaic and the Memphitic (2nd or 3rd century).

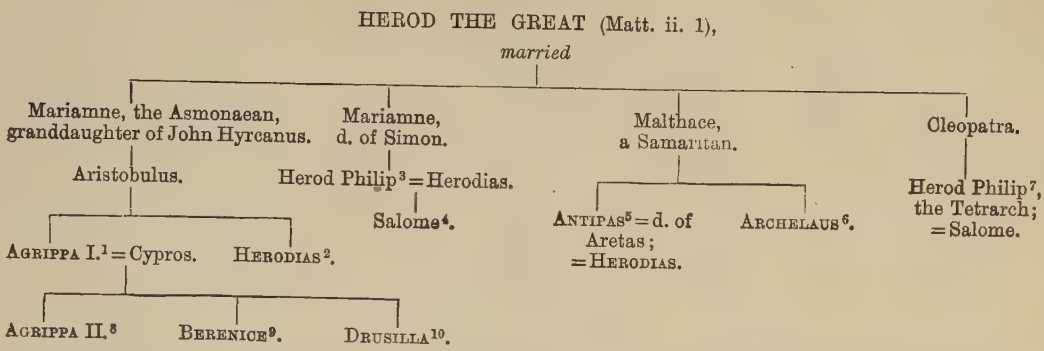
The Gothic Version of Bp Ulfilas (4th century).

The Armenian (5th century).

The Aethiopic (date uncertain).

The edition of Winer referred to is the English translation from the 6th edition of the original. T. and T. Clark, Edinburgh.

THE HERODS (*as mentioned in the Gospels and the Acts*).



[1] Acts xii. 1. [2] Matt. xiv. 8—11. [3] Matt. xiv. 3. [4] The daughter of Herodias and Herod Philip. Luke iii. 19.
[5] Luke iii. 1, 19; ix. 7, &c. (the Gospels passim). [6] Matt. ii. 22. [7] Builder of Caesarea Philippi and Bethsaida Julias. Matt. xvi. 13.
[8] Acts xxv. 13. [9] Acts xxv. 13. [10] Acts xxiv. 24.

ABBREVIATIONS.

Gr. Griesbach.	It. Old Latin Version (Italn).
La. Lachmann.	Sah. Sahidic Version.
Ti. Tischendorf.	R. V. Revised Version.
W.H. Westcott and Hort.	A. V. Authorised Version.
LXX. Septuagint.	Rec. The *Textus Receptus*.
Vulg. Vulgate.	

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΛΟΥΚΑΝ

1 [1]Ἐπειδήπερ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι
διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγ-
μάτων, [2]καθὼς παρέδοσαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται
καὶ ὑπηρέται γενόμενοι τοῦ λόγου, [3]ἔδοξε κἀμοὶ παρη-
κολουθηκότι ἄνωθεν πᾶσιν ἀκριβῶς καθεξῆς σοι γράψαι,
κράτιστε Θεόφιλε, [4]ἵνα ἐπιγνῷς περὶ ὧν κατηχήθης
λόγων τὴν ἀσφάλειαν.

[5]Ἐγένετο ἐν ταῖς ἡμέραις Ἡρῴδου βασιλέως τῆς
Ἰουδαίας ἱερεύς τις ὀνόματι Ζαχαρίας ἐξ ἐφημερίας
Ἀβιά, καὶ γυνὴ αὐτῷ ἐκ τῶν θυγατέρων Ἀαρών, καὶ
τὸ ὄνομα αὐτῆς Ἐλισάβετ. [6]ἦσαν δὲ δίκαιοι ἀμφότεροι
ἐναντίον τοῦ θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς
καὶ δικαιώμασιν τοῦ κυρίου ἄμεμπτοι. [7]καὶ οὐκ ἦν
αὐτοῖς τέκνον, καθότι ἦν ἡ Ἐλισάβετ στεῖρα, καὶ ἀμ-
φότεροι προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν.
[8]Ἐγένετο δὲ ἐν τῷ ἱερατεύειν αὐτὸν ἐν τῇ τάξει τῆς
ἐφημερίας αὐτοῦ ἔναντι τοῦ θεοῦ, [9]κατὰ τὸ ἔθος τῆς
ἱερατείας ἔλαχε τοῦ θυμιᾶσαι εἰσελθὼν εἰς τὸν ναὸν
τοῦ κυρίου, [10]καὶ πᾶν τὸ πλῆθος ἦν τοῦ λαοῦ προσ-
ευχόμενον ἔξω τῇ ὥρᾳ τοῦ θυμιάματος. [11]ὤφθη δὲ
αὐτῷ ἄγγελος κυρίου ἑστὼς ἐκ δεξιῶν τοῦ θυσιαστηρίου

τοῦ θυμιάματος. 12καὶ ἐταράχθη Ζαχαρίας ἰδών, καὶ
φόβος ἐπέπεσεν ἐπ' αὐτόν. 13εἶπεν δὲ πρὸς αὐτὸν ὁ
ἄγγελος, Μὴ φοβοῦ, Ζαχαρία, διότι εἰσηκούσθη ἡ
δέησίς σου, καὶ ἡ γυνή σου Ἐλισάβετ γεννήσει υἱόν
σοι, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην· 14καὶ ἔσται
χαρά σοι καὶ ἀγαλλίασις, καὶ πολλοὶ ἐπὶ τῇ γενέσει
αὐτοῦ χαρήσονται. 15ἔσται γὰρ μέγας ἐνώπιον κυρίου,
καὶ οἶνον καὶ σίκερα οὐ μὴ πίῃ, καὶ πνεύματος ἁγίου
πλησθήσεται ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ, 16καὶ πολλοὺς
τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ κύριον τὸν θεὸν
αὐτῶν· 17καὶ αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ ἐν
πνεύματι καὶ δυνάμει Ἠλία, ἐπιστρέψαι καρδίας
πατέρων ἐπὶ τέκνα καὶ ἀπειθεῖς ἐν φρονήσει δικαίων,
ἑτοιμάσαι κυρίῳ λαὸν κατεσκευασμένον. 18καὶ εἶπεν
Ζαχαρίας πρὸς τὸν ἄγγελον, Κατὰ τί γνώσομαι τοῦτο;
ἐγὼ γάρ εἰμι πρεσβύτης καὶ ἡ γυνή μου προβεβηκυῖα
ἐν ταῖς ἡμέραις αὐτῆς. 19καὶ ἀποκριθεὶς ὁ ἄγγελος
εἶπεν αὐτῷ, Ἐγώ εἰμι Γαβριὴλ ὁ παρεστηκὼς ἐνώπιον
τοῦ θεοῦ, καὶ ἀπεστάλην λαλῆσαι πρὸς σὲ καὶ εὐαγγε-
λίσασθαί σοι ταῦτα· 20καὶ ἰδοὺ ἔσῃ σιωπῶν καὶ μὴ
δυνάμενος λαλῆσαι ἄχρι ἧς ἡμέρας γένηται ταῦτα, ἀνθ'
ὧν οὐκ ἐπίστευσας τοῖς λόγοις μου, οἵτινες πληρωθή-
σονται εἰς τὸν καιρὸν αὐτῶν. 21καὶ ἦν ὁ λαὸς προσδο-
κῶν τὸν Ζαχαρίαν, καὶ ἐθαύμαζον ἐν τῷ χρονίζειν
αὐτὸν ἐν τῷ ναῷ. 22ἐξελθὼν δὲ οὐκ ἐδύνατο λαλῆσαι
αὐτοῖς, καὶ ἐπέγνωσαν ὅτι ὀπτασίαν ἑώρακεν ἐν τῷ
ναῷ· καὶ αὐτὸς ἦν διανεύων αὐτοῖς, καὶ διέμενεν κωφός.
23καὶ ἐγένετο ὡς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας
αὐτοῦ, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. 24Μετὰ δὲ ταύτας
τὰς ἡμέρας συνέλαβεν Ἐλισάβετ ἡ γυνὴ αὐτοῦ, καὶ
περιέκρυβεν ἑαυτὴν μῆνας πέντε, λέγουσα 25ὅτι Οὕτως

μοι πεποίηκεν κύριος ἐν ἡμέραις αἷς ἐπεῖδεν ἀφελεῖν ὄνειδός μου ἐν ἀνθρώποις.

[26] Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριὴλ ἀπὸ τοῦ θεοῦ εἰς πόλιν τῆς Γαλιλαίας ᾗ ὄνομα Ναζαρέτ, [27] πρὸς παρθένον ἐμνηστευμένην ἀνδρὶ ᾧ ὄνομα Ἰωσήφ, ἐξ οἴκου Δαυείδ, καὶ τὸ ὄνομα τῆς παρθένου Μαριάμ. [28] καὶ εἰσελθὼν ὁ ἄγγελος πρὸς αὐτὴν εἶπεν, Χαῖρε κεχαριτωμένη, ὁ κύριος μετὰ σοῦ. [29] ἡ δὲ ἐπὶ τῷ λόγῳ διεταράχθη, καὶ διελογίζετο ποταπὸς εἴη ὁ ἀσπασμὸς οὗτος. [30] καὶ εἶπεν ὁ ἄγγελος αὐτῇ, Μὴ φοβοῦ, Μαριάμ· εὗρες γὰρ χάριν παρὰ τῷ θεῷ. [31] καὶ ἰδοὺ συλλήμψῃ ἐν γαστρὶ καὶ τέξῃ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν. [32] οὗτος ἔσται μέγας καὶ υἱὸς ὑψίστου κληθήσεται, καὶ δώσει αὐτῷ κύριος ὁ θεὸς τὸν θρόνον Δαυὶδ τοῦ πατρὸς αὐτοῦ, [33] καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακὼβ εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος. [34] εἶπεν δὲ Μαριὰμ πρὸς τὸν ἄγγελον, Πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω; [35] καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ, Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ, καὶ δύναμις ὑψίστου ἐπισκιάσει σοι· διὸ καὶ τὸ γεννώμενον ἅγιον κληθήσεται υἱὸς θεοῦ. [36] καὶ ἰδοὺ Ἐλισάβετ ἡ συγγενής σου καὶ αὐτὴ συνειληφυῖα υἱὸν ἐν γήρει αὐτῆς, καὶ οὗτος μὴν ἕκτος ἐστὶν αὐτῇ τῇ καλουμένῃ στείρᾳ· [37] ὅτι οὐκ ἀδυνατήσει παρὰ τοῦ θεοῦ πᾶν ῥῆμα. [38] εἶπεν δὲ Μαριάμ, Ἰδοὺ ἡ δούλη κυρίου· γένοιτό μοι κατὰ τὸ ῥῆμά σου. καὶ ἀπῆλθεν ἀπ' αὐτῆς ὁ ἄγγελος.

[39] Ἀναστᾶσα δὲ Μαριὰμ ἐν ταῖς ἡμέραις ταύταις ἐπορεύθη εἰς τὴν ὀρεινὴν μετὰ σπουδῆς εἰς πόλιν Ἰούδα, [40] καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου καὶ ἠσπάσατο τὴν Ἐλισάβετ. [41] καὶ ἐγένετο ὡς ἤκουσεν τὸν

ἀσπασμὸν τῆς Μαρίας ἡ Ἐλισάβετ, ἐσκίρτησεν τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς. καὶ ἐπλήσθη πνεύματος ἁγίου ἡ Ἐλισάβετ, [42] καὶ ἀνεφώνησεν κραυγῇ μεγάλῃ καὶ εἶπεν, Εὐλογημένη σὺ ἐν γυναιξίν, καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου. [43] καὶ πόθεν μοι τοῦτο ἵνα ἔλθῃ ἡ μήτηρ τοῦ κυρίου μου πρός με; [44] ἰδοὺ γὰρ ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς τὰ ὦτά μου, ἐσκίρτησεν ἐν ἀγαλλιάσει τὸ βρέφος ἐν τῇ κοιλίᾳ μου. [45] καὶ μακαρία ἡ πιστεύσασα ὅτι ἔσται τελείωσις τοῖς λελαλημένοις αὐτῇ παρὰ κυρίου.

[46] Καὶ εἶπεν Μαριάμ, Μεγαλύνει ἡ ψυχή μου τὸν κύριον, [47] καὶ ἠγαλλίασεν τὸ πνεῦμά μου ἐπὶ τῷ θεῷ τῷ σωτῆρί μου, [48] ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ. ἰδοὺ γὰρ ἀπὸ τοῦ νῦν μακαριοῦσίν με πᾶσαι αἱ γενεαί, [49] ὅτι ἐποίησέν μοι μεγάλα ὁ δυνατός. καὶ ἅγιον τὸ ὄνομα αὐτοῦ, [50] καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς καὶ γενεὰς τοῖς φοβουμένοις αὐτόν. [51] ἐποίησεν κράτος ἐν βραχίονι αὐτοῦ, διεσκόρπισεν ὑπερηφάνους διανοίᾳ καρδίας αὐτῶν· [52] καθεῖλεν δυνάστας ἀπὸ θρόνων καὶ ὕψωσεν ταπεινούς, [53] πεινῶντας ἐνέπλησεν ἀγαθῶν καὶ πλουτοῦντας ἐξαπέστειλεν κενούς. [54] ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ, μνησθῆναι ἐλέους, [55] καθὼς ἐλάλησεν πρὸς τοὺς πατέρας ἡμῶν, τῷ Ἀβραὰμ καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα.

[56] Ἔμεινεν δὲ Μαριὰμ σὺν αὐτῇ ὡς μῆνας τρεῖς, καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς.

[57] Τῇ δὲ Ἐλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν, καὶ ἐγέννησεν υἱόν. [58] καὶ ἤκουσαν οἱ περίοικοι καὶ οἱ συγγενεῖς αὐτῆς ὅτι ἐμεγάλυνεν κύριος τὸ ἔλεος αὐτοῦ μετ' αὐτῆς, καὶ συνέχαιρον αὐτῇ. [59] καὶ ἐγένετο ἐν τῇ ἡμέρᾳ τῇ ὀγδόῃ ἦλθον περιτεμεῖν τὸ παιδίον, καὶ

ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν. [60]καὶ ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν, Οὐχί, ἀλλὰ κληθήσεται Ἰωάννης. [61]καὶ εἶπαν πρὸς αὐτὴν ὅτι Οὐδείς ἐστιν ἐκ τῆς συγγενείας σου ὃς καλεῖται τῷ ὀνόματι τούτῳ. [62]ἐνένευον δὲ τῷ πατρὶ αὐτοῦ τὸ τί ἂν θέλοι καλεῖσθαι αὐτό. [63]καὶ αἰτήσας πινακίδιον ἔγραψεν λέγων, Ἰωάννης ἐστὶν τὸ ὄνομα αὐτοῦ. καὶ ἐθαύμασαν πάντες. [64]ἀνεῴχθη δὲ τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα αὐτοῦ, καὶ ἐλάλει εὐλογῶν τὸν θεόν. [65]καὶ ἐγένετο ἐπὶ πάντας φόβος τοὺς περιοικοῦντας αὐτούς, καὶ ἐν ὅλῃ τῇ ὀρεινῇ τῆς Ἰουδαίας διελαλεῖτο πάντα τὰ ῥήματα ταῦτα, [66]καὶ ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν, λέγοντες, Τί ἄρα τὸ παιδίον τοῦτο ἔσται; καὶ γὰρ χεὶρ κυρίου ἦν μετ' αὐτοῦ.

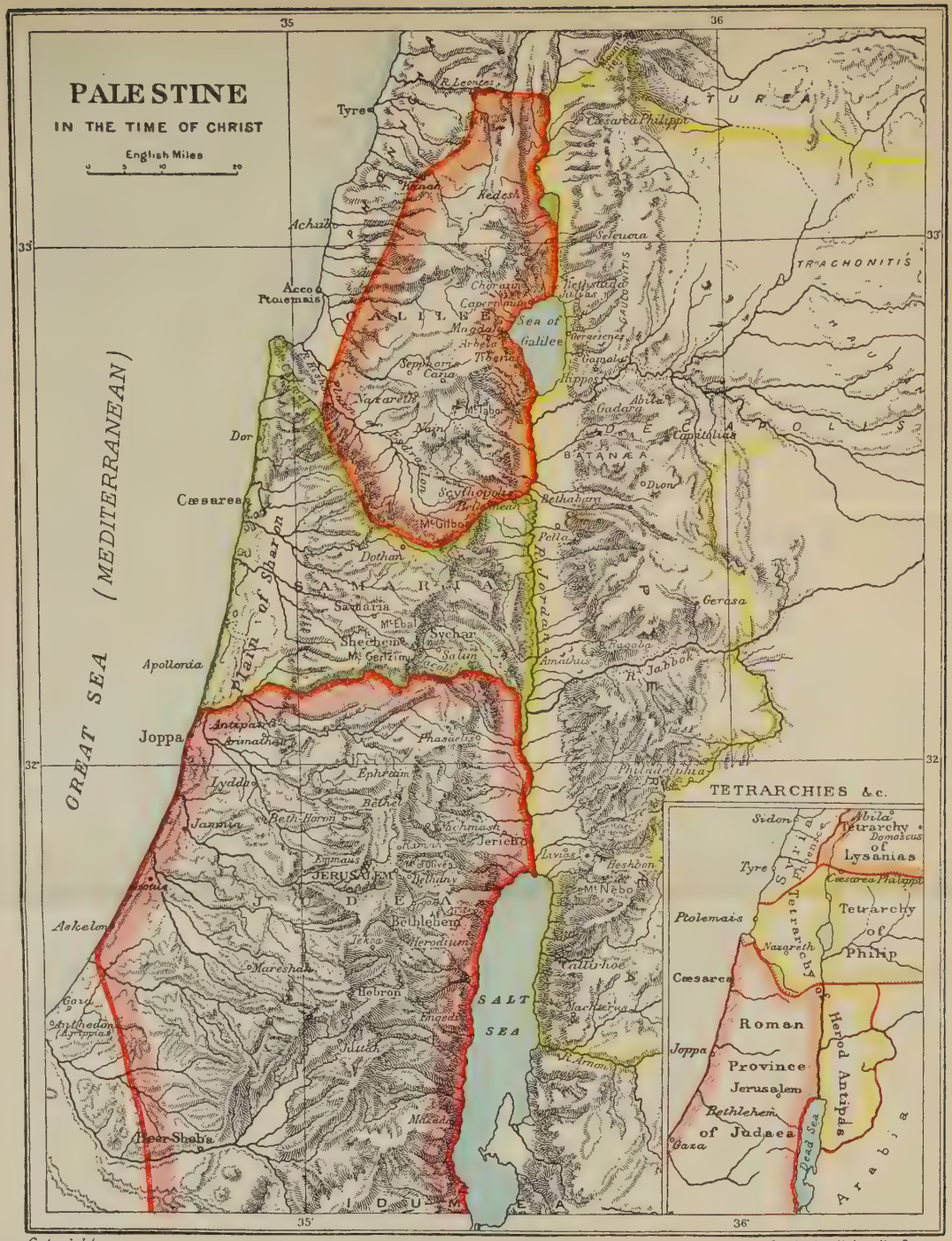
[67]Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη πνεύματος ἁγίου καὶ ἐπροφήτευσεν λέγων, [68]Εὐλογητὸς κύριος ὁ θεὸς τοῦ Ἰσραήλ, ὅτι ἐπεσκέψατο καὶ ἐποίησεν λύτρωσιν τῷ λαῷ αὐτοῦ, [69]καὶ ἤγειρεν κέρας σωτηρίας ἡμῖν ἐν οἴκῳ Δαυεὶδ παιδὸς αὐτοῦ, [70]καθὼς ἐλάλησεν διὰ στόματος τῶν ἁγίων ἀπ' αἰῶνος προφητῶν αὐτοῦ, [71]σωτηρίαν ἐξ ἐχθρῶν ἡμῶν καὶ ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς, [72]ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ, [73]ὅρκον ὃν ὤμοσεν πρὸς Ἀβραὰμ τὸν πατέρα ἡμῶν, τοῦ δοῦναι ἡμῖν [74]ἀφόβως ἐκ χειρὸς ἐχθρῶν ῥυσθέντας λατρεύειν αὐτῷ [75]ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ πάσας τὰς ἡμέρας ἡμῶν. [76]καὶ σὺ δέ, παιδίον, προφήτης ὑψίστου κληθήσῃ· προπορεύσῃ γὰρ πρὸ προσώπου κυρίου ἑτοιμάσαι ὁδοὺς αὐτοῦ, [77]τοῦ δοῦναι γνῶσιν σωτηρίας τῷ λαῷ αὐτοῦ ἐν ἀφέσει ἁμαρτιῶν αὐτῶν

[78]διὰ σπλάγχνα ἐλέους θεοῦ ἡμῶν, ἐν οἷς ἐπεσκέψατο
ἡμᾶς ἀνατολὴ ἐξ ὕψους [79]ἐπιφᾶναι τοῖς ἐν σκότει καὶ
σκιᾷ θανάτου καθημένοις, τοῦ κατευθῦναι τοὺς πόδας
ἡμῶν εἰς ὁδὸν εἰρήνης.

[80]Τὸ δὲ παιδίον ηὔξανεν καὶ ἐκραταιοῦτο πνεύματι,
καὶ ἦν ἐν ταῖς ἐρήμοις ἕως ἡμέρας ἀναδείξεως αὐτοῦ
πρὸς τὸν Ἰσραήλ.

2 [1]Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἐξῆλθεν
δόγμα παρὰ Καίσαρος Αὐγούστου ἀπογράφεσθαι πᾶ-
σαν τὴν οἰκουμένην. [2]αὕτη ἀπογραφὴ πρώτη ἐγένετο
ἡγεμονεύοντος τῆς Συρίας Κυρηνίου. [3]καὶ ἐπορεύοντο
πάντες ἀπογράφεσθαι, ἕκαστος εἰς τὴν ἑαυτοῦ πόλιν.
[4]ἀνέβη δὲ καὶ Ἰωσὴφ ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως
Ναζαρὲθ εἰς τὴν Ἰουδαίαν εἰς πόλιν Δαυεὶδ ἥτις
καλεῖται Βηθλεέμ, διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ
πατριᾶς Δαυείδ, [5]ἀπογράψασθαι σὺν Μαριὰμ τῇ ἐμνη-
στευμένῃ αὐτῷ, οὔσῃ ἐγκύῳ. [6]Ἐγένετο δὲ ἐν τῷ εἶναι
αὐτοὺς ἐκεῖ ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν,
[7]καὶ ἔτεκεν τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, καὶ ἐσπαρ-
γάνωσεν αὐτὸν καὶ ἀνέκλινεν αὐτὸν ἐν φάτνῃ, διότι οὐκ
ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι.

[8]Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ ἀγραυ-
λοῦντες καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν
ποίμνην αὐτῶν. [9]καὶ ἄγγελος κυρίου ἐπέστη αὐτοῖς
καὶ δόξα κυρίου περιέλαμψεν αὐτούς, καὶ ἐφοβήθησαν
φόβον μέγαν. [10]καὶ εἶπεν αὐτοῖς ὁ ἄγγελος, Μὴ φο-
βεῖσθε· ἰδοὺ γὰρ εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην,
ἥτις ἔσται παντὶ τῷ λαῷ, [11]ὅτι ἐτέχθη ὑμῖν σήμερον
σωτήρ, ὅς ἐστιν Χριστὸς κύριος, ἐν πόλει Δαυείδ. [12]καὶ
τοῦτο ὑμῖν τὸ σημεῖον, εὑρήσετε βρέφος ἐσπαργανω-
μένον, κείμενον ἐν φάτνῃ. [13]καὶ ἐξαίφνης ἐγένετο σὺν



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τῷ ἀγγέλῳ πλῆθος στρατιᾶς οὐρανίου αἰνούντων τὸν θεὸν καὶ λεγόντων, [14]Δόξα ἐν ὑψίστοις θεῷ καὶ ἐπὶ γῆς εἰρήνη ἐν ἀνθρώποις εὐδοκίας. [15]Καὶ ἐγένετο ὡς ἀπῆλθον ἀπ' αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, οἱ ποιμένες εἶπον πρὸς ἀλλήλους, Διέλθωμεν δὴ ἕως Βηθλεὲμ καὶ ἴδωμεν τὸ ῥῆμα τοῦτο τὸ γεγονὸς ὃ ὁ κύριος ἐγνώρισεν ἡμῖν. [16]καὶ ἦλθαν σπεύσαντες, καὶ ἀνεῦραν τήν τε Μαριὰμ καὶ τὸν Ἰωσὴφ καὶ τὸ βρέφος κείμενον ἐν τῇ φάτνῃ· [17]ἰδόντες δὲ ἐγνώρισαν περὶ τοῦ ῥήματος τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδίου τούτου. [18]καὶ πάντες οἱ ἀκούσαντες ἐθαύμασαν περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς· [19]ἡ δὲ Μαρία πάντα συνετήρει τὰ ῥήματα ταῦτα συνβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς. [20]καὶ ὑπέστρεψαν οἱ ποιμένες, δοξάζοντες καὶ αἰνοῦντες τὸν θεὸν ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ εἶδον καθὼς ἐλαλήθη πρὸς αὐτούς.

[21]Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτὼ τοῦ περιτεμεῖν αὐτόν, καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλλημφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ.

[22]Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν, κατὰ τὸν νόμον Μωϋσέως, ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα παραστῆσαι τῷ κυρίῳ, [23]καθὼς γέγραπται ἐν νόμῳ κυρίου ὅτι Πᾶν ἄρσεν διανοῖγον μήτραν ἅγιον τῷ κυρίῳ κληθήσεται, [24]καὶ τοῦ δοῦναι θυσίαν κατὰ τὸ εἰρημένον ἐν τῷ νόμῳ κυρίου, ζεῦγος τρυγόνων ἢ δύο νεοσσοὺς περιστερῶν.

[25]Καὶ ἰδοὺ ἄνθρωπος ἦν ἐν Ἱερουσαλήμ, ᾧ ὄνομα Συμεών, καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβής, προσδεχόμενος παράκλησιν τοῦ Ἰσραήλ, καὶ πνεῦμα ἦν ἅγιον ἐπ' αὐτόν· [26]καὶ ἦν αὐτῷ κεχρηματισμένον ὑπὸ

τοῦ πνεύματος τοῦ ἁγίου, μὴ ἰδεῖν θάνατον πρὶν ἢ ἂν ἴδῃ τὸν Χριστὸν κυρίου. [27]καὶ ἦλθεν ἐν τῷ πνεύματι εἰς τὸ ἱερόν· καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ εἰθισμένον τοῦ νόμου περὶ αὐτοῦ, [28]καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας καὶ εὐλόγησεν τὸν θεὸν καὶ εἶπεν, [29]Νῦν ἀπολύεις τὸν δοῦλόν σου, δέσποτα, κατὰ τὸ ῥῆμά σου ἐν εἰρήνῃ, [30]ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου, [31]ὃ ἡτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν, [32]φῶς εἰς ἀποκάλυψιν ἐθνῶν καὶ δόξαν λαοῦ σου Ἰσραήλ.

[33]Καὶ ἦν ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ αὐτοῦ θαυμάζοντες ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ. [34]καὶ εὐλόγησεν αὐτοὺς Συμεὼν καὶ εἶπεν πρὸς Μαριὰμ τὴν μητέρα αὐτοῦ, Ἰδοὺ οὗτος κεῖται εἰς πτῶσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραὴλ καὶ εἰς σημεῖον ἀντιλεγόμενον. [35]καὶ σοῦ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία, ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί.

[36]Καὶ ἦν Ἄννα προφῆτις, θυγάτηρ Φανουήλ, ἐκ φυλῆς Ἀσήρ· αὕτη προβεβηκυῖα ἐν ἡμέραις πολλαῖς, ζήσασα μετὰ ἀνδρὸς ἔτη ἑπτὰ ἀπὸ τῆς παρθενίας αὐτῆς, [37]καὶ αὐτὴ χήρα ἕως ἐτῶν ὀγδοήκοντα τεσσάρων, ἣ οὐκ ἀφίστατο τοῦ ἱεροῦ νηστείαις καὶ δεήσεσι λατρεύουσα νύκτα καὶ ἡμέραν. [38]καὶ αὐτῇ τῇ ὥρᾳ ἐπιστᾶσα ἀνθωμολογεῖτο τῷ θεῷ καὶ ἐλάλει περὶ αὐτοῦ πᾶσιν τοῖς προσδεχομένοις λύτρωσιν Ἰερουσαλήμ. [39]Καὶ ὡς ἐτέλεσαν πάντα τὰ κατὰ τὸν νόμον κυρίου, ἐπέστρεψαν εἰς τὴν Γαλιλαίαν εἰς πόλιν ἑαυτῶν Ναζαρέθ. [40]τὸ δὲ παιδίον ηὔξανεν καὶ ἐκραταιοῦτο πληρούμενον σοφίας, καὶ χάρις θεοῦ ἦν ἐπ' αὐτό.

[41]Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς

Ἰερουσαλὴμ τῇ ἑορτῇ τοῦ πάσχα. [42]καὶ ὅτε ἐγένετο
ἐτῶν δώδεκα, ἀναβαινόντων αὐτῶν κατὰ τὸ ἔθος τῆς
ἑορτῆς, [43]καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέ-
φειν αὐτοὺς ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἰερουσαλήμ,
καὶ οὐκ ἔγνωσαν οἱ γονεῖς αὐτοῦ. [44]νομίσαντες δὲ αὐτὸν
εἶναι ἐν τῇ συνοδίᾳ ἦλθον ἡμέρας ὁδὸν καὶ ἀνεζήτουν
αὐτὸν ἐν τοῖς συγγενέσιν καὶ τοῖς γνωστοῖς, [45]καὶ μὴ
εὑρόντες ὑπέστρεψαν εἰς Ἰερουσαλὴμ ἀναζητοῦντες αὐ-
τόν. [46]καὶ ἐγένετο μετὰ ἡμέρας τρεῖς εὗρον αὐτὸν ἐν τῷ
ἱερῷ καθεζόμενον ἐν μέσῳ τῶν διδασκάλων καὶ ἀκού-
οντα αὐτῶν καὶ ἐπερωτῶντα αὐτούς· [47]ἐξίσταντο δὲ
πάντες οἱ ἀκούοντες αὐτοῦ ἐπὶ τῇ συνέσει καὶ ταῖς
ἀποκρίσεσιν αὐτοῦ. [48]καὶ ἰδόντες αὐτὸν ἐξεπλάγησαν,
καὶ εἶπεν πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ, Τέκνον, τί ἐποί-
ησας ἡμῖν οὕτως; ἰδοὺ ὁ πατήρ σου κἀγὼ ὀδυνώμενοι
ἐζητοῦμέν σε. [49]καὶ εἶπεν πρὸς αὐτούς, Τί ὅτι ἐζητεῖτέ
με; οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ πατρός μου δεῖ εἶναί με;
[50]καὶ αὐτοὶ οὐ συνῆκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς.
[51]καὶ κατέβη μετ' αὐτῶν καὶ ἦλθεν εἰς Ναζαρέθ, καὶ ἦν
ὑποτασσόμενος αὐτοῖς. καὶ ἡ μήτηρ αὐτοῦ διετήρει
πάντα τὰ ῥήματα ἐν τῇ καρδίᾳ αὐτῆς. [52]καὶ Ἰησοῦς
προέκοπτεν σοφίᾳ καὶ ἡλικίᾳ καὶ χάριτι παρὰ θεῷ καὶ
ἀνθρώποις.

3 [1]Ἐν ἔτει δὲ πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τι-
βερίου Καίσαρος, ἡγεμονεύοντος Ποντίου Πιλάτου τῆς
Ἰουδαίας, καὶ τετραρχοῦντος τῆς Γαλιλαίας Ἡρῴδου,
Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετραρχοῦντος τῆς
Ἰτουραίας καὶ Τραχωνίτιδος χώρας, καὶ Λυσανίου τῆς
Ἀβιληνῆς τετραρχοῦντος, [2]ἐπὶ ἀρχιερέως Ἄννα καὶ
Καϊάφα, ἐγένετο ῥῆμα θεοῦ ἐπὶ Ἰωάννην τὸν Ζαχαρίου
υἱὸν ἐν τῇ ἐρήμῳ, [3]καὶ ἦλθεν εἰς πᾶσαν τὴν περίχωρον

τοῦ Ἰορδάνου κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν
ἁμαρτιῶν, [4]ὡς γέγραπται ἐν βίβλῳ λόγων Ἡσαΐου τοῦ
προφήτου, Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἑτοιμάσατε τὴν
ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ· [5]πᾶσα
φάραγξ πληρωθήσεται καὶ πᾶν ὄρος καὶ βουνὸς ταπει-
νωθήσεται, καὶ ἔσται τὰ σκολιὰ εἰς εὐθείας καὶ αἱ
τραχεῖαι εἰς ὁδοὺς λείας, [6]καὶ ὄψεται πᾶσα σὰρξ τὸ
σωτήριον τοῦ θεοῦ. [7]Ἔλεγεν οὖν τοῖς ἐκπορευομένοις
ὄχλοις βαπτισθῆναι ὑπ' αὐτοῦ, Γεννήματα ἐχιδνῶν, τίς
ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς; [8]ποιή-
σατε οὖν καρποὺς ἀξίους τῆς μετανοίας, καὶ μὴ ἄρξησθε
λέγειν ἐν ἑαυτοῖς, Πατέρα ἔχομεν τὸν Ἀβραάμ· λέγω
γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων τούτων
ἐγεῖραι τέκνα τῷ Ἀβραάμ. [9]ἤδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν
ῥίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον μὴ ποιοῦν
καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.

[10]Καὶ ἐπηρώτων αὐτὸν οἱ ὄχλοι λέγοντες, Τί οὖν
ποιήσωμεν; [11]ἀποκριθεὶς δὲ ἔλεγεν αὐτοῖς, Ὁ ἔχων δύο
χιτῶνας μεταδότω τῷ μὴ ἔχοντι, καὶ ὁ ἔχων βρώματα
ὁμοίως ποιείτω. [12]ἦλθον δὲ καὶ τελῶναι βαπτισθῆναι
καὶ εἶπαν πρὸς αὐτόν, Διδάσκαλε, τί ποιήσωμεν; [13]ὁ δὲ
εἶπεν πρὸς αὐτούς, Μηδὲν πλέον παρὰ τὸ διατεταγμένον
ὑμῖν πράσσετε. [14]ἐπηρώτων δὲ αὐτὸν καὶ στρατευό-
μενοι λέγοντες, Τί ποιήσωμεν καὶ ἡμεῖς; καὶ εἶπεν πρὸς
αὐτούς, Μηδένα διασείσητε, μηδὲ συκοφαντήσητε, καὶ
ἀρκεῖσθε τοῖς ὀψωνίοις ὑμῶν. [15]Προσδοκῶντος δὲ τοῦ
λαοῦ καὶ διαλογιζομένων πάντων ἐν ταῖς καρδίαις αὐ-
τῶν περὶ τοῦ Ἰωάννου, μήποτε αὐτὸς εἴη ὁ Χριστός,
[16]ἀπεκρίνατο λέγων πᾶσιν ὁ Ἰωάννης, Ἐγὼ μὲν ὕδατι
βαπτίζω ὑμᾶς· ἔρχεται δὲ ὁ ἰσχυρότερός μου, οὗ οὐκ
εἰμὶ ἱκανὸς λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ,

αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί· [17]οὗ
τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ διακαθᾶραι τὴν ἅλωνα
αὐτοῦ καὶ συνάξει τὸν σῖτον εἰς τὴν ἀποθήκην αὐτοῦ,
τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ. [18]Πολλὰ μὲν
οὖν καὶ ἕτερα παρακαλῶν εὐηγγελίζετο τὸν λαόν· [19]ὁ
δὲ Ἡρῴδης ὁ τετράρχης, ἐλεγχόμενος ὑπ' αὐτοῦ περὶ
Ἡρωδιάδος τῆς γυναικὸς τοῦ ἀδελφοῦ αὐτοῦ καὶ περὶ
πάντων ὧν ἐποίησεν πονηρῶν ὁ Ἡρῴδης, [20]προσέθηκεν
καὶ τοῦτο ἐπὶ πᾶσιν, κατέκλεισεν τὸν Ἰωάννην ἐν
φυλακῇ.

[21]Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαὸν
καὶ Ἰησοῦ βαπτισθέντος καὶ προσευχομένου ἀνεῳχθῆ-
ναι τὸν οὐρανόν, [22]καὶ καταβῆναι τὸ πνεῦμα τὸ ἅγιον
σωματικῷ εἴδει ὡς περιστερὰν ἐπ' αὐτόν, καὶ φωνὴν ἐξ
οὐρανοῦ γενέσθαι, Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν σοὶ
εὐδόκησα.

[23]Καὶ αὐτὸς ἦν Ἰησοῦς ἀρχόμενος ὡσεὶ ἐτῶν τριά-
κοντα, ὢν υἱός, ὡς ἐνομίζετο, Ἰωσήφ, τοῦ Ἡλεὶ [24]τοῦ
Ματθὰτ τοῦ Λευεὶ τοῦ Μελχεὶ τοῦ Ἰανναὶ τοῦ Ἰωσὴφ
[25]τοῦ Ματταθίου τοῦ Ἀμὼς τοῦ Ναοὺμ τοῦ Ἐσλεὶ τοῦ
Ναγγαὶ [26]τοῦ Μαὰθ τοῦ Ματταθίου τοῦ Σεμεεὶν τοῦ
Ἰωσὴχ τοῦ Ἰωδὰ [27]τοῦ Ἰωανὰν τοῦ Ῥησὰ τοῦ Ζορο-
βάβελ τοῦ Σαλαθιὴλ τοῦ Νηρεὶ [28]τοῦ Μελχεὶ τοῦ
Ἀδδεὶ τοῦ Κωσὰμ τοῦ Ἐλμαδὰμ τοῦ Ἤρ [29]τοῦ Ἰησοῦ
τοῦ Ἐλιέζερ τοῦ Ἰωρεὶμ τοῦ Ματθὰτ τοῦ Λευεὶ [30]τοῦ
Συμεὼν τοῦ Ἰούδα τοῦ Ἰωσὴφ τοῦ Ἰωνὰμ τοῦ Ἐλια-
κεὶμ [31]τοῦ Μελεὰ τοῦ Μεννὰ τοῦ Ματταθὰ τοῦ Ναθὰν
τοῦ Δαυεὶδ [32]τοῦ Ἰεσσαὶ τοῦ Ἰωβὴδ τοῦ Βοὸς τοῦ Σαλὰ
τοῦ Ναασσὼν [33]τοῦ Ἀμιναδὰβ τοῦ Ἀρνεὶ τοῦ Ἐσρὼμ
τοῦ Φάρες τοῦ Ἰούδα [34]τοῦ Ἰακὼβ τοῦ Ἰσαὰκ τοῦ
Ἀβραὰμ τοῦ Θάρα τοῦ Ναχὼρ [35]τοῦ Σεροὺχ τοῦ Ῥαγαῦ

τοῦ Φαλὲκ τοῦ Ἔβερ τοῦ Σαλὰ [36]τοῦ Καϊνὰμ τοῦ Ἀρφαξὰδ τοῦ Σὴμ τοῦ Νῶε τοῦ Λάμεχ [37]τοῦ Μαθουσαλὰ τοῦ Ἐνὼχ τοῦ Ἰάρεδ τοῦ Μαλελεὴλ τοῦ Καϊνὰμ [38]τοῦ Ἐνὼς τοῦ Σὴθ τοῦ Ἀδὰμ τοῦ θεοῦ.

Sh. **4** [1]Ἰησοῦς δὲ πλήρης πνεύματος ἁγίου ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου, καὶ ἤγετο ἐν τῷ πνεύματι ἐν τῇ ἐρήμῳ [2]ἡμέρας τεσσεράκοντα πειραζόμενος ὑπὸ τοῦ διαβόλου. καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις, καὶ συντελεσθεισῶν αὐτῶν ἐπείνασεν. [3]εἶπεν δὲ αὐτῷ ὁ διάβολος, Εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπὲ τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος. [4]καὶ ἀπεκρίθη πρὸς αὐτὸν ὁ Ἰησοῦς, Γέγραπται ὅτι Οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος. [5]καὶ ἀναγαγὼν αὐτὸν ἔδειξεν αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης ἐν στιγμῇ χρόνου. [6]καὶ εἶπεν αὐτῷ ὁ διάβολος, Σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν καὶ τὴν δόξαν αὐτῶν, ὅτι ἐμοὶ παραδέδοται καὶ ᾧ ἐὰν θέλω δίδωμι αὐτήν· [7]σὺ οὖν ἐὰν προσκυνήσῃς ἐνώπιον ἐμοῦ, ἔσται σοῦ πᾶσα. [8]καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς, Γέγραπται, Προσκυνήσεις κύριον τὸν θεόν σου καὶ αὐτῷ μόνῳ λατρεύσεις. [9]ἤγαγεν δὲ αὐτὸν εἰς Ἰερουσαλὴμ καὶ ἔστησεν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, καὶ εἶπεν αὐτῷ, Εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν ἐντεῦθεν κάτω· [10]γέγραπται γὰρ ὅτι Τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ τοῦ διαφυλάξαι σε, [11]καὶ ὅτι Ἐπὶ χειρῶν ἀροῦσίν σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου. [12]καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι Εἴρηται, Οὐκ ἐκπειράσεις κύριον τὸν θεόν σου. [13]καὶ συντελέσας πάντα πειρασμὸν ὁ διάβολος ἀπέστη ἀπ' αὐτοῦ ἄχρι καιροῦ.

[14]Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ πνεύματος εἰς τὴν Γαλιλαίαν· καὶ φήμη ἐξῆλθεν καθ'

ὅλης τῆς περιχώρου περὶ αὐτοῦ. 15 καὶ αὐτὸς ἐδίδασκεν
ἐν ταῖς συναγωγαῖς αὐτῶν, δοξαζόμενος ὑπὸ πάντων.
16 Καὶ ἦλθεν εἰς Ναζαρέτ, οὗ ἦν τεθραμμένος, καὶ εἰσῆλ-
θεν κατὰ τὸ εἰωθὸς αὐτῷ ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς
τὴν συναγωγήν, καὶ ἀνέστη ἀναγνῶναι. 17 καὶ ἐπεδόθη
αὐτῷ βιβλίον τοῦ προφήτου Ἡσαΐου, καὶ ἀναπτύξας
τὸ βιβλίον εὗρεν τόπον οὗ ἦν γεγραμμένον, 18 Πνεῦμα
κυρίου ἐπ' ἐμέ, οὗ εἵνεκεν ἔχρισέν με εὐαγγελίσασθαι
πτωχοῖς, ἀπέσταλκέν με 19 κηρῦξαι αἰχμαλώτοις ἄφε-
σιν καὶ τυφλοῖς ἀνάβλεψιν, ἀποστεῖλαι τεθραυσμένους
ἐν ἀφέσει, κηρῦξαι ἐνιαυτὸν κυρίου δεκτόν. 20 καὶ πτύξας
τὸ βιβλίον ἀποδοὺς τῷ ὑπηρέτῃ ἐκάθισεν, καὶ πάντων
οἱ ὀφθαλμοὶ ἐν τῇ συναγωγῇ ἦσαν ἀτενίζοντες αὐτῷ.
21 ἤρξατο δὲ λέγειν πρὸς αὐτοὺς ὅτι Σήμερον πεπλήρ-
ωται ἡ γραφὴ αὕτη ἐν τοῖς ὠσὶν ὑμῶν. 22 καὶ πάντες
ἐμαρτύρουν αὐτῷ καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς
χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ, καὶ
ἔλεγον, Οὐχὶ υἱός ἐστιν Ἰωσὴφ οὗτος; 23 καὶ εἶπεν πρὸς
αὐτούς, Πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην,
Ἰατρέ, θεράπευσον σεαυτόν· ὅσα ἠκούσαμεν γενόμενα
εἰς τὴν Καφαρναούμ, ποίησον καὶ ὧδε ἐν τῇ πατρίδι
σου.

24 Εἶπεν δέ, Ἀμὴν λέγω ὑμῖν ὅτι οὐδεὶς προφήτης
δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ. 25 ἐπ' ἀληθείας δὲ
λέγω ὑμῖν, πολλαὶ χῆραι ἦσαν ἐν ταῖς ἡμέραις Ἠλίου
ἐν τῷ Ἰσραήλ, ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἔτη τρία
καὶ μῆνας ἕξ, ὡς ἐγένετο λιμὸς μέγας ἐπὶ πᾶσαν τὴν
γῆν, 26 καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ἠλίας εἰ
μὴ εἰς Σάρεπτα τῆς Σιδωνίας πρὸς γυναῖκα χήραν.
27 καὶ πολλοὶ λεπροὶ ἦσαν ἐν τῷ Ἰσραὴλ ἐπὶ Ἐλισαίου
τοῦ προφήτου, καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη εἰ μὴ

Ναιμὰν ὁ Σύρος. [28]καὶ ἐπλήσθησαν πάντες θυμοῦ ἐν
τῇ συναγωγῇ ἀκούοντες ταῦτα, [29]καὶ ἀναστάντες ἐξέ-
βαλον αὐτὸν ἔξω τῆς πόλεως, καὶ ἤγαγον αὐτὸν ἕως
ὀφρύος τοῦ ὄρους ἐφ' οὗ ἡ πόλις ᾠκοδόμητο αὐτῶν, ὥστε
κατακρημνίσαι αὐτόν· [30]αὐτὸς δὲ διελθὼν διὰ μέσου
αὐτῶν ἐπορεύετο.

[31]Καὶ κατῆλθεν εἰς Καφαρναοὺμ πόλιν τῆς Γαλι-
λαίας, καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς σάββασιν· [32]καὶ
ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ, ὅτι ἐν ἐξουσίᾳ ἦν ὁ
λόγος αὐτοῦ.

[33]Καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα
δαιμονίου ἀκαθάρτου, καὶ ἀνέκραξεν φωνῇ μεγάλῃ, [34]Ἔα
τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι
ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ. [35]καὶ ἐπετίμησεν
αὐτῷ ὁ Ἰησοῦς λέγων, Φιμώθητι καὶ ἔξελθε ἀπ' αὐτοῦ.
καὶ ῥῖψαν αὐτὸν τὸ δαιμόνιον εἰς τὸ μέσον ἐξῆλθεν ἀπ'
αὐτοῦ, μηδὲν βλάψαν αὐτόν. [36]καὶ ἐγένετο θάμβος ἐπὶ
πάντας, καὶ συνελάλουν πρὸς ἀλλήλους λέγοντες, Τίς ὁ
λόγος οὗτος, ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει τοῖς
ἀκαθάρτοις πνεύμασιν καὶ ἐξέρχονται; [37]καὶ ἐξεπο-
ρεύετο ἦχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου.

[38]Ἀναστὰς δὲ ἀπὸ τῆς συναγωγῆς εἰσῆλθεν εἰς τὴν
οἰκίαν Σίμωνος. πενθερὰ δὲ τοῦ Σίμωνος ἦν συνεχομένη
πυρετῷ μεγάλῳ, καὶ ἠρώτησαν αὐτὸν περὶ αὐτῆς. [39]καὶ
ἐπιστὰς ἐπάνω αὐτῆς ἐπετίμησεν τῷ πυρετῷ, καὶ ἀφῆκεν
αὐτήν· παραχρῆμα δὲ ἀναστᾶσα διηκόνει αὐτοῖς.

[40]Δύνοντος δὲ τοῦ ἡλίου πάντες ὅσοι εἶχον ἀσθενοῦν-
τας νόσοις ποικίλαις ἤγαγον αὐτοὺς πρὸς αὐτόν· ὁ δὲ
ἑνὶ ἑκάστῳ αὐτῶν τὰς χεῖρας ἐπιτιθεὶς ἐθεράπευεν αὐ-
τούς. [41]ἐξήρχοντο δὲ καὶ δαιμόνια ἀπὸ πολλῶν, κραυ-
γάζοντα καὶ λέγοντα ὅτι Σὺ εἶ ὁ υἱὸς τοῦ θεοῦ. καὶ

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ἐπιτιμῶν οὐκ εἶα αὐτὰ λαλεῖν, ὅτι ἤδεισαν τὸν Χριστὸν αὐτὸν εἶναι.

42 Γενομένης δὲ ἡμέρας ἐξελθὼν ἐπορεύθη εἰς ἔρημον τόπον, καὶ οἱ ὄχλοι ἐπεζήτουν αὐτόν· καὶ ἦλθον ἕως αὐτοῦ, καὶ κατεῖχον αὐτὸν τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν. 43 ὁ δὲ εἶπεν πρὸς αὐτοὺς ὅτι Καὶ ταῖς ἑτέραις πόλεσιν εὐαγγελίσασθαί με δεῖ τὴν βασιλείαν τοῦ θεοῦ, ὅτι ἐπὶ τοῦτο ἀπεστάλην. 44 καὶ ἦν κηρύσσων εἰς τὰς συναγωγὰς τῆς Γαλιλαίας.

5 1 Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ καὶ ἀκούειν τὸν λόγον τοῦ θεοῦ, καὶ αὐτὸς ἦν ἑστὼς παρὰ τὴν λίμνην Γεννησαρέτ, 2 καὶ εἶδεν δύο πλοῖα ἑστῶτα παρὰ τὴν λίμνην· οἱ δὲ ἁλιεῖς ἀπ' αὐτῶν ἀποβάντες ἔπλυνον τὰ δίκτυα. 3 ἐμβὰς δὲ εἰς ἓν τῶν πλοίων, ὃ ἦν Σίμωνος, ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον· καθίσας δὲ ἐδίδασκεν ἐκ τοῦ πλοίου τοὺς ὄχλους. 4 ὡς δὲ ἐπαύσατο λαλῶν, εἶπεν πρὸς τὸν Σίμωνα, Ἐπανάγαγε εἰς τὸ βάθος, καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγραν. 5 καὶ ἀποκριθεὶς Σίμων εἶπεν αὐτῷ, Ἐπιστάτα, δι' ὅλης νυκτὸς κοπιάσαντες οὐδὲν ἐλάβομεν· ἐπὶ δὲ τῷ ῥήματί σου χαλάσω τὰ δίκτυα. 6 καὶ τοῦτο ποιήσαντες συνέκλεισαν πλῆθος ἰχθύων πολύ· διερήσσετο δὲ τὰ δίκτυα αὐτῶν. 7 καὶ κατένευσαν τοῖς μετόχοις ἐν τῷ ἑτέρῳ πλοίῳ τοῦ ἐλθόντας συλλαβέσθαι αὐτοῖς· καὶ ἦλθον, καὶ ἔπλησαν ἀμφότερα τὰ πλοῖα, ὥστε βυθίζεσθαι αὐτά. 8 ἰδὼν δὲ Σίμων Πέτρος προσέπεσεν τοῖς γόνασιν Ἰησοῦ λέγων, Ἔξελθε ἀπ' ἐμοῦ, ὅτι ἀνὴρ ἁμαρτωλός εἰμι, κύριε. 9 θάμβος γὰρ περιέσχεν αὐτὸν καὶ πάντας τοὺς σὺν αὐτῷ ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων ἣ συνέλαβον, 10 ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην υἱοὺς Ζεβεδαίου, οἳ ἦσαν κοινωνοὶ τῷ

Σίμωνι. καὶ εἶπεν πρὸς τὸν Σίμωνα ὁ Ἰησοῦς, Μὴ φοβοῦ· ἀπὸ τοῦ νῦν ἀνθρώπους ἔσῃ ζωγρῶν. [11]καὶ καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν, ἀφέντες πάντα ἠκολούθησαν αὐτῷ.

[12]Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων, καὶ ἰδοὺ ἀνὴρ πλήρης λέπρας· ἰδὼν δὲ τὸν Ἰησοῦν, πεσὼν ἐπὶ πρόσωπον ἐδεήθη αὐτοῦ λέγων, Κύριε, ἐὰν θέλῃς, δύνασαί με καθαρίσαι. [13]καὶ ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ εἰπών, Θέλω, καθαρίσθητι. καὶ εὐθέως ἡ λέπρα ἀπῆλθεν ἀπ᾽ αὐτοῦ. [14]καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν, ἀλλὰ ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου καθὼς προσέταξεν Μωϋσῆς, εἰς μαρτύριον αὐτοῖς. [15]διήρχετο δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ, καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκούειν καὶ θεραπεύεσθαι ἀπὸ τῶν ἀσθενειῶν αὐτῶν· [16]αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ προσευχόμενος.

[17]Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἦν διδάσκων, καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι, οἳ ἦσαν ἐληλυθότες ἐκ πάσης κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἱερουσαλήμ· καὶ δύναμις κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτόν. [18]καὶ ἰδοὺ ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον ὃς ἦν παραλελυμένος, καὶ ἐζήτουν αὐτὸν εἰσενεγκεῖν καὶ θεῖναι ἐνώπιον αὐτοῦ. [19]καὶ μὴ εὑρόντες ποίας εἰσενέγκωσιν αὐτὸν διὰ τὸν ὄχλον, ἀναβάντες ἐπὶ τὸ δῶμα διὰ τῶν κεράμων καθῆκαν αὐτὸν σὺν τῷ κλινιδίῳ εἰς τὸ μέσον ἔμπροσθεν τοῦ Ἰησοῦ. [20]καὶ ἰδὼν τὴν πίστιν αὐτῶν εἶπεν, Ἄνθρωπε, ἀφέωνταί σοι αἱ ἁμαρτίαι σου. [21]καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι λέγοντες, Τίς ἐστιν οὗτος ὃς λαλεῖ βλασφημίας; τίς δύναται ἁμαρτίας

ἀφεῖναι εἰ μὴ μόνος ὁ θεός; [22]ἐπιγνοὺς δὲ ὁ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν ἀποκριθεὶς εἶπεν πρὸς αὐτούς, Τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; [23]τί ἐστιν εὐκοπώτερον, εἰπεῖν, Ἀφέωνταί σοι αἱ ἁμαρτίαι σου, ἢ εἰπεῖν, Ἔγειρε καὶ περιπάτει; [24]ἵνα δὲ εἰδῆτε ὅτι ὁ υἱὸς τοῦ ἀνθρώπου ἐξουσίαν ἔχει ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας, εἶπεν τῷ παραλελυμένῳ, Σοὶ λέγω, ἔγειρε καὶ ἆρας τὸ κλινίδιόν σου πορεύου εἰς τὸν οἶκόν σου. [25]καὶ παραχρῆμα ἀναστὰς ἐνώπιον αὐτῶν, ἆρας ἐφ' ὃ κατέκειτο, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ δοξάζων τὸν θεόν. [26]καὶ ἔκστασις ἔλαβεν ἅπαντας, καὶ ἐδόξαζον τὸν θεόν, καὶ ἐπλήσθησαν φόβου λέγοντες ὅτι Εἴδομεν παράδοξα σήμερον.

[27]Καὶ μετὰ ταῦτα ἐξῆλθεν, καὶ ἐθεάσατο τελώνην ὀνόματι Λευεὶν καθήμενον ἐπὶ τὸ τελώνιον, καὶ εἶπεν αὐτῷ, Ἀκολούθει μοι. [28]καὶ καταλιπὼν πάντα ἀναστὰς ἠκολούθει αὐτῷ. [29]καὶ ἐποίησεν δοχὴν μεγάλην Λευεὶς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ· καὶ ἦν ὄχλος πολὺς τελωνῶν καὶ ἄλλων οἳ ἦσαν μετ' αὐτῶν κατακείμενοι. [30]καὶ ἐγόγγυζον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς αὐτῶν πρὸς τοὺς μαθητὰς αὐτοῦ λέγοντες, Διατί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίετε καὶ πίνετε; [31]καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτούς, Οὐ χρείαν ἔχουσιν οἱ ὑγιαίνοντες ἰατροῦ ἀλλὰ οἱ κακῶς ἔχοντες· [32]οὐκ ἐλήλυθα καλέσαι δικαίους ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν.

[33]Οἱ δὲ εἶπαν πρὸς αὐτόν, Οἱ μαθηταὶ Ἰωάννου νηστεύουσιν πυκνὰ καὶ δεήσεις ποιοῦνται, ὁμοίως καὶ οἱ τῶν Φαρισαίων, οἱ δὲ σοὶ ἐσθίουσιν καὶ πίνουσιν. [34]ὁ δὲ Ἰησοῦς εἶπεν πρὸς αὐτούς, Μὴ δύνασθε τοὺς υἱοὺς τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστίν, ποιῆσαι νηστεῦσαι; [35]ἐλεύσονται δὲ ἡμέραι, καὶ ὅταν ἀπαρθῇ ἀπ'

αὐτῶν ὁ νυμφίος, τότε νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις. 36 Ἔλεγεν δὲ καὶ παραβολὴν πρὸς αὐτοὺς ὅτι Οὐδεὶς ἐπίβλημα ἀπὸ ἱματίου καινοῦ σχίσας ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μήγε, καὶ τὸ καινὸν σχίσει καὶ τῷ παλαιῷ οὐ συμφωνήσει τὸ ἐπίβλημα τὸ ἀπὸ τοῦ καινοῦ. 37 καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μήγε, ῥήξει ὁ οἶνος ὁ νέος τοὺς ἀσκούς, καὶ αὐτὸς ἐκχυθήσεται καὶ οἱ ἀσκοὶ ἀπολοῦνται· 38 ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς βλητέον. 39 καὶ οὐδεὶς πιὼν παλαιὸν θέλει νέον· λέγει γάρ, Ὁ παλαιὸς χρηστός ἐστιν.

6 1 Ἐγένετο δὲ ἐν σαββάτῳ δευτεροπρώτῳ διαπορεύεσθαι αὐτὸν διὰ σπορίμων, καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ τοὺς στάχυας καὶ ἤσθιον ψώχοντες ταῖς χερσίν. 2 τινὲς δὲ τῶν Φαρισαίων εἶπον, Τί ποιεῖτε ὃ οὐκ ἔξεστιν ποιεῖν τοῖς σάββασιν; 3 καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν ὁ Ἰησοῦς, Οὐδὲ τοῦτο ἀνέγνωτε ὃ ἐποίησεν Δαυείδ, ὁπότε ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ ὄντες; 4 ὡς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς προθέσεως ἔλαβεν καὶ ἔφαγεν καὶ ἔδωκεν καὶ τοῖς μετ' αὐτοῦ, οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ μόνους τοὺς ἱερεῖς; 5 καὶ ἔλεγεν αὐτοῖς ὅτι Κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.

6 Ἐγένετο δὲ ἐν ἑτέρῳ σαββάτῳ εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν καὶ διδάσκειν. καὶ ἦν ἄνθρωπος ἐκεῖ καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά· 7 παρετηροῦντο δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι εἰ ἐν τῷ σαββάτῳ θεραπεύει, ἵνα εὕρωσιν κατηγορεῖν αὐτοῦ. 8 αὐτὸς δὲ ᾔδει τοὺς διαλογισμοὺς αὐτῶν· εἶπεν δὲ τῷ ἀνδρὶ τῷ ξηρὰν ἔχοντι τὴν χεῖρα, Ἔγειρε καὶ στῆθι εἰς τὸ μέσον. καὶ ἀναστὰς ἔστη. 9 εἶπεν δὲ ὁ Ἰησοῦς πρὸς αὐτούς, Ἐπερωτῶ ὑμᾶς εἰ ἔξεστιν τῷ σαββάτῳ ἀγαθοποιῆσαι ἢ

κακοποιῆσαι, ψυχὴν σῶσαι ἢ ἀπολέσαι. [10]καὶ περιβλεψάμενος πάντας αὐτοὺς εἶπεν αὐτῷ, Ἔκτεινον τὴν χεῖρά σου. ὁ δὲ ἐποίησεν, καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ. [11]αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας, καὶ διελάλουν πρὸς ἀλλήλους τί ἂν ποιήσαιεν τῷ Ἰησοῦ.

[12]Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις ἐξελθεῖν αὐτὸν εἰς τὸ ὄρος προσεύξασθαι, καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ θεοῦ. [13]καὶ ὅτε ἐγένετο ἡμέρα, προσεφώνησεν τοὺς μαθητὰς αὐτοῦ, καὶ ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασεν, [14]Σίμωνα, ὃν καὶ ὠνόμασεν Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, καὶ Ἰάκωβον καὶ Ἰωάννην καὶ Φίλιππον καὶ Βαρθολομαῖον [15]καὶ Μαθθαῖον καὶ Θωμᾶν, Ἰάκωβον Ἁλφαίου, καὶ Σίμωνα τὸν καλούμενον ζηλωτήν, [16]καὶ Ἰούδαν Ἰακώβου, καὶ Ἰούδαν Ἰσκαριώθ, ὃς ἐγένετο προδότης, [17]καὶ καταβὰς μετ' αὐτῶν ἔστη ἐπὶ τόπου πεδινοῦ, καὶ ὄχλος μαθητῶν αὐτοῦ, καὶ πλῆθος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ Ἱερουσαλὴμ καὶ τῆς παραλίου Τύρου καὶ Σιδῶνος, οἳ ἦλθον ἀκοῦσαι αὐτοῦ καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν, [18]καὶ οἱ ἐνοχλούμενοι ἀπὸ πνευμάτων ἀκαθάρτων ἐθεραπεύοντο· [19]καὶ πᾶς ὁ ὄχλος ἐζήτουν ἅπτεσθαι αὐτοῦ, ὅτι δύναμις παρ' αὐτοῦ ἐξήρχετο καὶ ἰᾶτο πάντας.

[20]Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ ἔλεγεν,

Μακάριοι οἱ πτωχοί, ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ θεοῦ.

[21]Μακάριοι οἱ πεινῶντες νῦν, ὅτι χορτασθήσεσθε.

Μακάριοι οἱ κλαίοντες νῦν, ὅτι γελάσετε.

[22]Μακάριοί ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι, καὶ ὅταν ἀφορίσωσιν ὑμᾶς καὶ ὀνειδίσωσιν καὶ ἐκβά-

λωσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου. [23]χάρητε ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε· ἰδοὺ γὰρ ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ τὰ αὐτὰ γὰρ ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν.

[24]Πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις, ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν.

[25]Οὐαὶ ὑμῖν οἱ ἐμπεπλησμένοι νῦν, ὅτι πεινάσετε. οὐαὶ οἱ γελῶντες νῦν, ὅτι πενθήσετε καὶ κλαύσετε.

[26]Οὐαὶ ὅταν καλῶς ὑμᾶς εἴπωσιν πάντες οἱ ἄνθρωποι· κατὰ τὰ αὐτὰ γὰρ ἐποίουν τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν.

[27]Ἀλλὰ ὑμῖν λέγω τοῖς ἀκούουσιν, Ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, [28]εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, προσεύχεσθε περὶ τῶν ἐπηρεαζόντων ὑμᾶς. [29]τῷ τύπτοντί σε ἐπὶ τὴν σιαγόνα πάρεχε καὶ τὴν ἄλλην, καὶ ἀπὸ τοῦ αἴροντός σου τὸ ἱμάτιον καὶ τὸν χιτῶνα μὴ κωλύσῃς. [30]παντὶ αἰτοῦντί σε δίδου, καὶ ἀπὸ τοῦ αἴροντος τὰ σὰ μὴ ἀπαίτει. [31]καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, καὶ ὑμεῖς ποιεῖτε αὐτοῖς ὁμοίως. [32]καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ποία ὑμῖν χάρις ἐστίν; καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσιν. [33]καὶ ἐὰν ἀγαθοποιῆτε τοὺς ἀγαθοποιοῦντας ὑμᾶς, ποία ὑμῖν χάρις ἐστίν; καὶ οἱ ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσιν. [34]καὶ ἐὰν δανείσητε παρ' ὧν ἐλπίζετε λαβεῖν, ποία ὑμῖν χάρις ἐστίν; καὶ ἁμαρτωλοὶ ἁμαρτωλοῖς δανείζουσιν ἵνα ἀπολάβωσιν τὰ ἴσα. [35]Πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καὶ ἀγαθοποιεῖτε καὶ δανείζετε μηδὲν ἀπελπίζοντες· καὶ ἔσται ὁ μισθὸς ὑμῶν πολύς, καὶ ἔσεσθε υἱοὶ ὑψίστου, ὅτι αὐτὸς χρηστός ἐστιν ἐπὶ τοὺς ἀχαρίστους καὶ πονηρούς. [36]γίνεσθε οἰκτίρμονες, καθὼς ὁ πατὴρ ὑμῶν

οἰκτίρμων ἐστίν. [37] μὴ κρίνετε, καὶ οὐ μὴ κριθῆτε· καὶ μὴ καταδικάζετε, καὶ οὐ μὴ καταδικασθῆτε. ἀπολύετε, καὶ ἀπολυθήσεσθε· [38] δίδοτε, καὶ δοθήσεται ὑμῖν· μέτρον καλὸν πεπιεσμένον σεσαλευμένον ὑπερεκχυννόμενον δώσουσιν εἰς τὸν κόλπον ὑμῶν· ᾧ γὰρ μέτρῳ μετρεῖτε ἀντιμετρηθήσεται ὑμῖν.

[39] Εἶπεν δὲ καὶ παραβολὴν αὐτοῖς, Μήτι δύναται τυφλὸς τυφλὸν ὁδηγεῖν; οὐχὶ ἀμφότεροι εἰς βόθυνον ἐμπεσοῦνται; [40] οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον· κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ. [41] τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς; [42] πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου, Ἀδελφέ, ἄφες ἐκβάλω τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σοῦ, αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σοῦ δοκὸν οὐ βλέπων; ὑποκριτά, ἔκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σοῦ, καὶ τότε διαβλέψεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου ἐκβαλεῖν. [43] Οὐ γάρ ἐστιν δένδρον καλὸν ποιοῦν καρπὸν σαπρόν, οὐδὲ πάλιν δένδρον σαπρὸν ποιοῦν καρπὸν καλόν. [44] ἕκαστον γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκεται· οὐ γὰρ ἐξ ἀκανθῶν συλλέγουσιν σῦκα, οὐδὲ ἐκ βάτου σταφυλὴν τρυγῶσιν. [45] ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας προφέρει τὸ ἀγαθόν, καὶ ὁ πονηρὸς ἐκ τοῦ πονηροῦ προφέρει τὸ πονηρόν· ἐκ γὰρ περισσεύματος καρδίας λαλεῖ τὸ στόμα αὐτοῦ.

[46] Τί δέ με καλεῖτε, Κύριε κύριε, καὶ οὐ ποιεῖτε ἃ λέγω; [47] πᾶς ὁ ἐρχόμενος πρός με καὶ ἀκούων μου τῶν λόγων καὶ ποιῶν αὐτούς, ὑποδείξω ὑμῖν τίνι ἐστὶν ὅμοιος. [48] ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομοῦντι οἰκίαν, ὃς ἔσκαψεν καὶ ἐβάθυνεν καὶ ἔθηκεν θεμέλιον ἐπὶ τὴν πέτραν· πλημμύρης δὲ γενομένης προσέρηξεν ὁ ποταμὸς τῇ οἰκίᾳ ἐκείνῃ,

καὶ οὐκ ἴσχυσεν σαλεῦσαι αὐτὴν διὰ τὸ καλῶς οἰκοδομῆσθαι αὐτήν. 49ὁ δὲ ἀκούσας καὶ μὴ ποιήσας ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομήσαντι οἰκίαν ἐπὶ τὴν γῆν χωρὶς θεμελίου, ᾗ προσέρηξεν ὁ ποταμός, καὶ εὐθὺς συνέπεσεν, καὶ ἐγένετο τὸ ῥῆγμα τῆς οἰκίας ἐκείνης μέγα.

7 1Ἐπειδὴ ἐπλήρωσεν πάντα τὰ ῥήματα αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ, εἰσῆλθεν εἰς Καφαρναούμ. 2Ἑκατοντάρχου δέ τινος δοῦλος κακῶς ἔχων ἤμελλεν τελευτᾶν, ὃς ἦν αὐτῷ ἔντιμος. 3ἀκούσας δὲ περὶ τοῦ Ἰησοῦ ἀπέστειλεν πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων, ἐρωτῶν αὐτὸν ὅπως ἐλθὼν διασώσῃ τὸν δοῦλον αὐτοῦ. 4οἱ δὲ παραγενόμενοι πρὸς τὸν Ἰησοῦν παρεκάλουν αὐτὸν σπουδαίως, λέγοντες ὅτι Ἄξιός ἐστιν ᾧ παρέξῃ τοῦτο· 5ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν, καὶ τὴν συναγωγὴν αὐτὸς ᾠκοδόμησεν ἡμῖν. 6ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς. ἤδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας, ἔπεμψεν πρὸς αὐτὸν φίλους ὁ ἑκατοντάρχης λέγων αὐτῷ, Κύριε, μὴ σκύλλου· οὐ γὰρ ἱκανός εἰμι ἵνα ὑπὸ τὴν στέγην μου εἰσέλθῃς· 7διὸ οὐδὲ ἐμαυτὸν ἠξίωσα πρός σε ἐλθεῖν· ἀλλὰ εἰπὲ λόγῳ, καὶ ἰαθήτω ὁ παῖς μου. 8καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν τασσόμενος, ἔχων ὑπ' ἐμαυτὸν στρατιώτας, καὶ λέγω τούτῳ, Πορεύθητι, καὶ πορεύεται, καὶ ἄλλῳ, Ἔρχου, καὶ ἔρχεται, καὶ τῷ δούλῳ μου, Ποίησον τοῦτο, καὶ ποιεῖ. 9ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς ἐθαύμασεν αὐτόν, καὶ στραφεὶς τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ εἶπεν, Λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὗρον. 10καὶ ὑποστρέψαντες εἰς τὸν οἶκον οἱ πεμφθέντες εὗρον τὸν δοῦλον ὑγιαίνοντα.

11Καὶ ἐγένετο ἐν τῇ ἑξῆς ἐπορεύθη εἰς πόλιν καλουμένην Ναΐν, καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ

ἱκανοὶ καὶ ὄχλος πολύς. [12]ὡς δὲ ἤγγισεν τῇ πύλῃ τῆς πόλεως, καὶ ἰδοὺ ἐξεκομίζετο τεθνηκὼς μονογενὴς υἱὸς τῇ μητρὶ αὐτοῦ, καὶ αὕτη ἦν χήρα, καὶ ὄχλος τῆς πόλεως ἱκανὸς ἦν σὺν αὐτῇ. [13]καὶ ἰδὼν αὐτὴν ὁ κύριος ἐσπλαγχνίσθη ἐπ' αὐτῇ καὶ εἶπεν αὐτῇ, Μὴ κλαῖε. [14]καὶ προσελθὼν ἥψατο τῆς σοροῦ, οἱ δὲ βαστάζοντες ἔστησαν, καὶ εἶπεν, Νεανίσκε, σοὶ λέγω, ἐγέρθητι. [15]καὶ ἀνεκάθισεν ὁ νεκρὸς καὶ ἤρξατο λαλεῖν, καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ. [16]ἔλαβεν δὲ φόβος ἅπαντας, καὶ ἐδόξαζον τὸν θεὸν λέγοντες ὅτι Προφήτης μέγας ἠγέρθη ἐν ἡμῖν, καὶ ὅτι Ἐπεσκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ. [17]καὶ ἐξῆλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ καὶ πάσῃ τῇ περιχώρῳ.

[18]Καὶ ἀπήγγειλαν Ἰωάννει οἱ μαθηταὶ αὐτοῦ περὶ πάντων τούτων. [19]καὶ προσκαλεσάμενος δύο τινὰς τῶν μαθητῶν αὐτοῦ ὁ Ἰωάννης ἔπεμψεν πρὸς τὸν κύριον λέγων, Σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν; [20]παραγενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπαν, Ἰωάννης ὁ βαπτιστὴς ἀπέσταλκεν ἡμᾶς πρός σε λέγων, Σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν; [21]ἐν ἐκείνῃ τῇ ὥρᾳ ἐθεράπευσεν πολλοὺς ἀπὸ νόσων καὶ μαστίγων καὶ πνευμάτων πονηρῶν, καὶ τυφλοῖς πολλοῖς ἐχαρίσατο βλέπειν. [22]καὶ ἀποκριθεὶς εἶπεν αὐτοῖς, Πορευθέντες ἀπαγγείλατε Ἰωάννει ἃ εἴδετε καὶ ἠκούσατε, ὅτι τυφλοὶ ἀναβλέπουσιν, χωλοὶ περιπατοῦσιν, λεπροὶ καθαρίζονται, κωφοὶ ἀκούουσιν, νεκροὶ ἐγείρονται, πτωχοὶ εὐαγγελίζονται· [23]καὶ μακάριός ἐστιν ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.

[24]Ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου ἤρξατο λέγειν πρὸς τοὺς ὄχλους περὶ Ἰωάννου, Τί ἐξεληλύθατε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον; [25]ἀλλὰ τί ἐξεληλύθατε ἰδεῖν; ἄνθρωπον ἐν

μαλακοῖς ἱματίοις ἠμφιεσμένον; ἰδοὺ οἱ ἐν ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσίν. [26]ἀλλὰ τί ἐξεληλύθατε ἰδεῖν; προφήτην; ναὶ λέγω ὑμῖν, καὶ περισσότερον προφήτου. [27]οὗτός ἐστιν περὶ οὗ γέγραπται, Ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου. [28]λέγω ὑμῖν, μείζων ἐν γεννητοῖς γυναικῶν προφήτης Ἰωάννου οὐδείς ἐστιν· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ μείζων αὐτοῦ ἐστίν. [29]καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν τὸν θεόν, βαπτισθέντες τὸ βάπτισμα Ἰωάννου· [30]οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλὴν τοῦ θεοῦ ἠθέτησαν εἰς ἑαυτούς, μὴ βαπτισθέντες ὑπ' αὐτοῦ.

[31]Τίνι οὖν ὁμοιώσω τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης, καὶ τίνι εἰσὶν ὅμοιοι; [32]ὅμοιοί εἰσιν παιδίοις τοῖς ἐν ἀγορᾷ καθημένοις καὶ προσφωνοῦσιν ἀλλήλοις λέγοντες, Ηὐλήσαμεν ὑμῖν καὶ οὐκ ὠρχήσασθε, ἐθρηνήσαμεν καὶ οὐκ ἐκλαύσατε. [33]ἐλήλυθεν γὰρ Ἰωάννης ὁ βαπτιστὴς μήτε ἐσθίων ἄρτον μήτε πίνων οἶνον, καὶ λέγετε, Δαιμόνιον ἔχει. [34]ἐλήλυθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγετε, Ἰδοὺ ἄνθρωπος φάγος καὶ οἰνοπότης, φίλος τελωνῶν καὶ ἁμαρτωλῶν. [35]καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς πάντων.

[36]Ἠρώτα δέ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγῃ μετ' αὐτοῦ· καὶ εἰσελθὼν εἰς τὸν οἶκον τοῦ Φαρισαίου κατεκλίθη. [37]καὶ ἰδοὺ γυνὴ ἥτις ἦν ἐν τῇ πόλει ἁμαρτωλός, καὶ ἐπιγνοῦσα ὅτι κατάκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα ἀλάβαστρον μύρου [38]καὶ στᾶσα ὀπίσω παρὰ τοὺς πόδας αὐτοῦ κλαίουσα τοῖς δάκρυσιν ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ καὶ ταῖς θριξὶν τῆς κεφαλῆς αὐτῆς ἐξέμασσεν, καὶ κατεφίλει τοὺς πόδας

αὐτοῦ καὶ ἤλειφεν τῷ μύρῳ. 39 ἰδὼν δὲ ὁ Φαρισαῖος ὁ
καλέσας αὐτὸν εἶπεν ἐν ἑαυτῷ λέγων, Οὗτος εἰ ἦν προφή-
της, ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἡ γυνὴ ἥτις ἅπτεται
αὐτοῦ, ὅτι ἁμαρτωλός ἐστιν. 40 καὶ ἀποκριθεὶς ὁ Ἰησοῦς
εἶπεν πρὸς αὐτόν, Σίμων, ἔχω σοί τι εἰπεῖν. ὁ δέ,
Διδάσκαλε εἰπέ, φησίν. 41 Δύο χρεοφειλέται ἦσαν δα-
νιστῇ τινί· ὁ εἷς ὤφειλεν δηνάρια πεντακόσια, ὁ δὲ
ἕτερος πεντήκοντα. 42 μὴ ἐχόντων αὐτῶν ἀποδοῦναι,
ἀμφοτέροις ἐχαρίσατο. τίς οὖν αὐτῶν πλεῖον ἀγαπήσει
αὐτόν; 43 ἀποκριθεὶς Σίμων εἶπεν, Ὑπολαμβάνω ὅτι ᾧ
τὸ πλεῖον ἐχαρίσατο. ὁ δὲ εἶπεν αὐτῷ, Ὀρθῶς ἔκρινας.
44 καὶ στραφεὶς πρὸς τὴν γυναῖκα τῷ Σίμωνι ἔφη, Βλέ-
πεις ταύτην τὴν γυναῖκα; εἰσῆλθόν σου εἰς τὴν οἰκίαν,
ὕδωρ μου ἐπὶ τοὺς πόδας οὐκ ἔδωκας· αὕτη δὲ τοῖς
δάκρυσιν ἔβρεξέν μου τοὺς πόδας καὶ ταῖς θριξὶν αὐτῆς
ἐξέμαξεν. 45 φίλημά μοι οὐκ ἔδωκας· αὕτη δὲ ἀφ' ἧς εἰσῆλ-
θον οὐ διέλιπεν καταφιλοῦσά μου τοὺς πόδας. 46 ἐλαίῳ
τὴν κεφαλήν μου οὐκ ἤλειψας· αὕτη δὲ μύρῳ ἤλειψέν
μου τοὺς πόδας. 47 οὗ χάριν, λέγω σοι, ἀφέωνται αἱ
ἁμαρτίαι αὐτῆς αἱ πολλαί, ὅτι ἠγάπησεν πολύ· ᾧ δὲ
ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ. 48 εἶπεν δὲ αὐτῇ, Ἀφέ-
ωνταί σου αἱ ἁμαρτίαι. 49 καὶ ἤρξαντο οἱ συνανακεί-
μενοι λέγειν ἐν ἑαυτοῖς, Τίς οὗτός ἐστιν ὃς καὶ ἁμαρ-
τίας ἀφίησιν; 50 εἶπεν δὲ πρὸς τὴν γυναῖκα, Ἡ πίστις
σου σέσωκέν σε, πορεύου εἰς εἰρήνην.

8 1 Καὶ ἐγένετο ἐν τῷ καθεξῆς καὶ αὐτὸς διώδευεν
κατὰ πόλιν καὶ κώμην κηρύσσων καὶ εὐαγγελιζόμενος
τὴν βασιλείαν τοῦ θεοῦ, καὶ οἱ δώδεκα σὺν αὐτῷ, 2 καὶ
γυναῖκές τινες αἳ ἦσαν τεθεραπευμέναι ἀπὸ πνευμάτων
πονηρῶν καὶ ἀσθενειῶν, Μαρία ἡ καλουμένη Μαγδα-
ληνή, ἀφ' ἧς δαιμόνια ἑπτὰ ἐξεληλύθει, 3 καὶ Ἰωάννα

γυνὴ Χουζᾶ ἐπιτρόπου Ἡρώδου καὶ Σουσάννα καὶ ἕτεραι πολλαί, αἵτινες διηκόνουν αὐτοῖς ἐκ τῶν ὑπαρχόντων αὐταῖς.

4 Συνιόντος δὲ ὄχλου πολλοῦ καὶ τῶν κατὰ πόλιν ἐπιπορευομένων πρὸς αὐτὸν εἶπεν διὰ παραβολῆς, 5 Ἐξῆλθεν ὁ σπείρων τοῦ σπεῖραι τὸν σπόρον αὐτοῦ. καὶ ἐν τῷ σπείρειν αὐτὸν ὃ μὲν ἔπεσεν παρὰ τὴν ὁδόν, καὶ κατεπατήθη, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό· 6 καὶ ἕτερον κατέπεσεν ἐπὶ τὴν πέτραν, καὶ φυὲν ἐξηράνθη διὰ τὸ μὴ ἔχειν ἰκμάδα· 7 καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν, καὶ συνφυεῖσαι αἱ ἄκανθαι ἀπέπνιξαν αὐτό· 8 καὶ ἕτερον ἔπεσεν εἰς τὴν γῆν τὴν ἀγαθήν, καὶ φυὲν ἐποίησεν καρπὸν ἑκατονταπλασίονα. ταῦτα λέγων ἐφώνει, Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.

9 Ἐπηρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ τίς αὕτη εἴη ἡ παραβολή. 10 ὁ δὲ εἶπεν, Ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τοῦ θεοῦ, τοῖς δὲ λοιποῖς ἐν παραβολαῖς, ἵνα βλέποντες μὴ βλέπωσιν καὶ ἀκούοντες μὴ συνιῶσιν. 11 ἔστιν δὲ αὕτη ἡ παραβολή. ὁ σπόρος ἐστὶν ὁ λόγος τοῦ θεοῦ. 12 οἱ δὲ παρὰ τὴν ὁδόν εἰσιν οἱ ἀκούσαντες, εἶτα ἔρχεται ὁ διάβολος καὶ αἴρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες σωθῶσιν. 13 οἱ δὲ ἐπὶ τῆς πέτρας οἳ ὅταν ἀκούσωσιν μετὰ χαρᾶς δέχονται τὸν λόγον, καὶ οὗτοι ῥίζαν οὐκ ἔχουσιν, οἳ πρὸς καιρὸν πιστεύουσιν καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται. 14 τὸ δὲ εἰς τὰς ἀκάνθας πεσόν, οὗτοί εἰσιν οἱ ἀκούσαντες, καὶ ὑπὸ μεριμνῶν καὶ πλούτου καὶ ἡδονῶν τοῦ βίου πορευόμενοι συνπνίγονται καὶ οὐ τελεσφοροῦσιν. 15 τὸ δὲ ἐν τῇ καλῇ γῇ, οὗτοί εἰσιν οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ ἀκούσαντες τὸν λόγον κατέχουσιν καὶ καρποφοροῦσιν ἐν ὑπομονῇ.

16 Οὐδεὶς δὲ λύχνον ἅψας καλύπτει αὐτὸν σκεύει ἢ
ὑποκάτω κλίνης τίθησιν, ἀλλ' ἐπὶ λυχνίας τίθησιν, ἵνα
οἱ εἰσπορευόμενοι βλέπωσιν τὸ φῶς. 17 οὐ γάρ ἐστιν
κρυπτὸν ὃ οὐ φανερὸν γενήσεται, οὐδὲ ἀπόκρυφον ὃ οὐ
μὴ γνωσθῇ καὶ εἰς φανερὸν ἔλθῃ. 18 βλέπετε οὖν πῶς
ἀκούετε· ὃς ἂν γὰρ ἔχῃ, δοθήσεται αὐτῷ, καὶ ὃς ἂν μὴ
ἔχῃ, καὶ ὃ δοκεῖ ἔχειν ἀρθήσεται ἀπ' αὐτοῦ.

19 Παρεγένετο δὲ πρὸς αὐτὸν ἡ μήτηρ καὶ οἱ ἀδελ-
φοὶ αὐτοῦ, καὶ οὐκ ἠδύναντο συντυχεῖν αὐτῷ διὰ τὸν
ὄχλον. 20 ἀπηγγέλη δὲ αὐτῷ, Ἡ μήτηρ σου καὶ οἱ
ἀδελφοί σου ἑστήκασιν ἔξω ἰδεῖν σε θέλοντες. 21 ὁ δὲ
ἀποκριθεὶς εἶπεν πρὸς αὐτούς, Μήτηρ μου καὶ ἀδελ-
φοί μου οὗτοί εἰσιν οἱ τὸν λόγον τοῦ θεοῦ ἀκούοντες
καὶ ποιοῦντες.

22 Ἐγένετο δὲ ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἐνέβη
εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ, καὶ εἶπεν πρὸς αὐτούς,
Διέλθωμεν εἰς τὸ πέραν τῆς λίμνης· καὶ ἀνήχθησαν.
23 πλεόντων δὲ αὐτῶν ἀφύπνωσεν· καὶ κατέβη λαῖλαψ
ἀνέμου εἰς τὴν λίμνην, καὶ συνεπληροῦντο καὶ ἐκιν-
δύνευον. 24 προσελθόντες δὲ διήγειραν αὐτὸν λέγοντες,
Ἐπιστάτα ἐπιστάτα, ἀπολλύμεθα. ὁ δὲ διεγερθεὶς
ἐπετίμησεν τῷ ἀνέμῳ καὶ τῷ κλύδωνι τοῦ ὕδατος·
καὶ ἐπαύσαντο, καὶ ἐγένετο γαλήνη. 25 εἶπεν δὲ αὐτοῖς,
Ποῦ ἡ πίστις ὑμῶν; φοβηθέντες δὲ ἐθαύμασαν, λέγον-
τες πρὸς ἀλλήλους, Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ τοῖς
ἀνέμοις ἐπιτάσσει καὶ τῷ ὕδατι, καὶ ὑπακούουσιν
αὐτῷ;

26 Καὶ κατέπλευσαν εἰς τὴν χώραν τῶν Γερασηνῶν,
ἥτις ἐστὶν ἀντίπερα τῆς Γαλιλαίας. 27 ἐξελθόντι δὲ
αὐτῷ ἐπὶ τὴν γῆν ὑπήντησεν ἀνήρ τις ἐκ τῆς πόλεως
ἔχων δαιμόνια, καὶ χρόνῳ ἱκανῷ οὐκ ἐνεδύσατο ἱμάτιον,

καὶ ἐν οἰκίᾳ οὐκ ἔμενεν ἀλλ' ἐν τοῖς μνήμασιν. [28] ἰδὼν δὲ τὸν Ἰησοῦν, ἀνακράξας προσέπεσεν αὐτῷ καὶ φωνῇ μεγάλῃ εἶπεν, Τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ τοῦ θεοῦ τοῦ ὑψίστου; δέομαί σου, μή με βασανίσῃς. [29] παρήγγελλεν γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου· πολλοῖς γὰρ χρόνοις συνηρπάκει αὐτόν, καὶ ἐδεσμεύετο ἁλύσεσιν καὶ πέδαις φυλασσόμενος, καὶ διαρήσσων τὰ δεσμὰ ἠλαύνετο ὑπὸ τοῦ δαιμονίου εἰς τὰς ἐρήμους. [30] ἐπηρώτησεν δὲ αὐτὸν ὁ Ἰησοῦς λέγων, Τί σοι ὄνομά ἐστιν; ὁ δὲ εἶπεν, Λεγιών, ὅτι εἰσῆλθεν δαιμόνια πολλὰ εἰς αὐτόν. [31] καὶ παρεκάλουν αὐτὸν ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν. [32] ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἱκανῶν βοσκομένων ἐν τῷ ὄρει, καὶ παρεκάλεσαν αὐτὸν ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους εἰσελθεῖν. καὶ ἐπέτρεψεν αὐτοῖς. [33] ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου εἰσῆλθον εἰς τοὺς χοίρους, καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν λίμνην καὶ ἀπεπνίγη. [34] ἰδόντες δὲ οἱ βόσκοντες τὸ γεγονὸς ἔφυγον καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς. [35] ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός, καὶ ἦλθον πρὸς τὸν Ἰησοῦν, καὶ εὗρον καθήμενον τὸν ἄνθρωπον, ἀφ' οὗ τὰ δαιμόνια ἐξεληλύθει, ἱματισμένον καὶ σωφρονοῦντα παρὰ τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐφοβήθησαν. [36] ἀπήγγειλαν δὲ αὐτοῖς οἱ ἰδόντες πῶς ἐσώθη ὁ δαιμονισθείς. [37] καὶ ἠρώτησαν αὐτὸν ἅπαν τὸ πλῆθος τῆς περιχώρου τῶν Γερασηνῶν ἀπελθεῖν ἀπ' αὐτῶν, ὅτι φόβῳ μεγάλῳ συνείχοντο· αὐτὸς δὲ ἐμβὰς εἰς πλοῖον ὑπέστρεψεν. [38] ἐδέετο δὲ αὐτοῦ ὁ ἀνὴρ ἀφ' οὗ ἐξεληλύθει τὰ δαιμόνια, εἶναι σὺν αὐτῷ· ἀπέλυσεν δὲ αὐτὸν λέγων, [39] Ὑπόστρεφε εἰς τὸν οἶκόν σου, καὶ διηγοῦ ὅσα σοι ἐποίησεν ὁ θεός.

καὶ ἀπῆλθεν, καθ' ὅλην τὴν πόλιν κηρύσσων ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς.

40 Ἐγένετο δὲ ἐν τῷ ὑποστρέφειν τὸν Ἰησοῦν ἀπεδέξατο αὐτὸν ὁ ὄχλος· ἦσαν γὰρ πάντες προσδοκῶντες αὐτόν.

41 Καὶ ἰδοὺ ἦλθεν ἀνὴρ ᾧ ὄνομα Ἰάειρος, καὶ αὐτὸς ἄρχων τῆς συναγωγῆς ὑπῆρχεν· καὶ πεσὼν παρὰ τοὺς πόδας Ἰησοῦ παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ, 42 ὅτι θυγάτηρ μονογενὴς ἦν αὐτῷ ὡς ἐτῶν δώδεκα καὶ αὕτη ἀπέθνησκεν. ἐν δὲ τῷ ὑπάγειν αὐτὸν οἱ ὄχλοι συνέπνιγον αὐτόν. 43 καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος ἀπὸ ἐτῶν δώδεκα, ἥτις ἰατροῖς προσαναλώσασα ὅλον τὸν βίον οὐκ ἴσχυσεν ἀπ' οὐδενὸς θεραπευθῆναι, 44 προσελθοῦσα ὄπισθεν ἥψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ, καὶ παραχρῆμα ἔστη ἡ ῥύσις τοῦ αἵματος αὐτῆς. 45 καὶ εἶπεν ὁ Ἰησοῦς, Τίς ὁ ἁψάμενός μου; ἀρνουμένων δὲ πάντων εἶπεν ὁ Πέτρος καὶ οἱ σὺν αὐτῷ, Ἐπιστάτα, οἱ ὄχλοι συνέχουσίν σε καὶ ἀποθλίβουσιν. 46 ὁ δὲ Ἰησοῦς εἶπεν, Ἥψατό μου τίς· ἐγὼ γὰρ ἔγνων δύναμιν ἐξεληλυθυῖαν ἀπ' ἐμοῦ. 47 ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθεν, τρέμουσα ἦλθεν καὶ προσπεσοῦσα αὐτῷ δι' ἣν αἰτίαν ἥψατο αὐτοῦ ἀπήγγειλεν ἐνώπιον παντὸς τοῦ λαοῦ, καὶ ὡς ἰάθη παραχρῆμα. 48 ὁ δὲ εἶπεν αὐτῇ, Θύγατερ, ἡ πίστις σου σέσωκέν σε· πορεύου εἰς εἰρήνην. 49 Ἔτι αὐτοῦ λαλοῦντος ἔρχεταί τις παρὰ τοῦ ἀρχισυναγώγου λέγων ὅτι Τέθνηκεν ἡ θυγάτηρ σου, μηκέτι σκύλλε τὸν διδάσκαλον. 50 ὁ δὲ Ἰησοῦς ἀκούσας ἀπεκρίθη αὐτῷ, Μὴ φοβοῦ· μόνον πίστευσον, καὶ σωθήσεται. 51 ἐλθὼν δὲ εἰς τὴν οἰκίαν οὐκ ἀφῆκεν εἰσελθεῖν τινὰ σὺν αὐτῷ εἰ μὴ Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον καὶ τὸν πα-

τέρα τῆς παιδὸς καὶ τὴν μητέρα. 52 ἔκλαιον δὲ πάντες καὶ ἐκόπτοντο αὐτήν. ὁ δὲ εἶπεν, Μὴ κλαίετε· οὐκ ἀπέθανεν ἀλλὰ καθεύδει. 53 καὶ κατεγέλων αὐτοῦ, εἰδότες ὅτι ἀπέθανεν. 54 αὐτὸς δὲ κρατήσας τῆς χειρὸς αὐτῆς ἐφώνησεν λέγων, Ἡ παῖς, ἐγείρου. 55 καὶ ἐπέστρεψεν τὸ πνεῦμα αὐτῆς, καὶ ἀνέστη παραχρῆμα, καὶ διέταξεν αὐτῇ δοθῆναι φαγεῖν. 56 καὶ ἐξέστησαν οἱ γονεῖς αὐτῆς· ὁ δὲ παρήγγειλεν αὐτοῖς μηδενὶ εἰπεῖν τὸ γεγονός.

9 1 Συνκαλεσάμενος δὲ τοὺς δώδεκα ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια καὶ νόσους θεραπεύειν. 2 καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ θεοῦ καὶ ἰᾶσθαι τοὺς ἀσθενεῖς. 3 καὶ εἶπεν πρὸς αὐτούς, Μηδὲν αἴρετε εἰς τὴν ὁδόν, μήτε ῥάβδον μήτε πήραν μήτε ἄρτον μήτε ἀργύριον, μήτε ἀνὰ δύο χιτῶνας ἔχειν. 4 καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθητε, ἐκεῖ μένετε καὶ ἐκεῖθεν ἐξέρχεσθε. 5 καὶ ὅσοι ἂν μὴ δέχωνται ὑμᾶς, ἐξερχόμενοι ἀπὸ τῆς πόλεως ἐκείνης καὶ τὸν κονιορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ἀποτινάσσετε εἰς μαρτύριον ἐπ' αὐτούς. 6 ἐξερχόμενοι δὲ διήρχοντο κατὰ τὰς κώμας εὐαγγελιζόμενοι καὶ θεραπεύοντες πανταχοῦ.

7 Ἤκουσεν δὲ Ἡρῴδης ὁ τετράρχης τὰ γινόμενα πάντα, καὶ διηπόρει διὰ τὸ λέγεσθαι ὑπό τινων ὅτι Ἰωάννης ἠγέρθη ἐκ νεκρῶν, 8 ὑπό τινων δὲ ὅτι Ἠλίας ἐφάνη, ἄλλων δὲ ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη. 9 εἶπεν δὲ Ἡρῴδης, Ἰωάννην ἐγὼ ἀπεκεφάλισα· τίς δέ ἐστιν οὗτος περὶ οὗ ἀκούω τοιαῦτα; καὶ ἐζήτει ἰδεῖν αὐτόν.

10 Καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο αὐτῷ ὅσα ἐποίησαν. καὶ παραλαβὼν αὐτοὺς ὑπεχώ-

ρησεν κατ' ἰδίαν εἰς πόλιν καλουμένην Βηθσαϊδά. [11]οἱ δὲ ὄχλοι γνόντες ἠκολούθησαν αὐτῷ, καὶ ἀποδεξάμενος αὐτοὺς ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ θεοῦ, καὶ τοὺς χρείαν ἔχοντας θεραπείας ἰᾶτο. [12]ἡ δὲ ἡμέρα ἤρξατο κλίνειν· προσελθόντες δὲ οἱ δώδεκα εἶπον αὐτῷ, Ἀπόλυσον τὸν ὄχλον, ἵνα πορευθέντες εἰς τὰς κύκλῳ κώμας καὶ ἀγροὺς καταλύσωσιν καὶ εὕρωσιν ἐπισιτισμόν, ὅτι ὧδε ἐν ἐρήμῳ τόπῳ ἐσμέν. [13]εἶπεν δὲ πρὸς αὐτούς, Δότε αὐτοῖς ὑμεῖς φαγεῖν. οἱ δὲ εἶπαν, Οὐκ εἰσὶν ἡμῖν πλεῖον ἢ πέντε ἄρτοι καὶ ἰχθύες δύο, εἰ μήτι πορευθέντες ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν τοῦτον βρώματα. [14]ἦσαν γὰρ ὡσεὶ ἄνδρες πεντακισχίλιοι. εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, Κατακλίνατε αὐτοὺς κλισίας ἀνὰ πεντήκοντα. [15]καὶ ἐποίησαν οὕτως καὶ κατέκλιναν ἅπαντας. [16]λαβὼν δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν αὐτοὺς καὶ κατέκλασεν, καὶ ἐδίδου τοῖς μαθηταῖς παραθεῖναι τῷ ὄχλῳ. [17]καὶ ἔφαγον καὶ ἐχορτάσθησαν πάντες, καὶ ἤρθη τὸ περισσεῦσαν αὐτοῖς κλασμάτων, κόφινοι δώδεκα.

[18]Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχόμενον κατὰ μόνας συνῆσαν αὐτῷ οἱ μαθηταί, καὶ ἐπηρώτησεν αὐτοὺς λέγων, Τίνα με οἱ ὄχλοι λέγουσιν εἶναι; [19]οἱ δὲ ἀποκριθέντες εἶπαν, Ἰωάννην τὸν βαπτιστήν, ἄλλοι δὲ Ἠλείαν, ἄλλοι δὲ ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη. [20]εἶπεν δὲ αὐτοῖς, Ὑμεῖς δὲ τίνα με λέγετε εἶναι; Πέτρος δὲ ἀποκριθεὶς εἶπεν, Τὸν Χριστὸν τοῦ θεοῦ. [21]ὁ δὲ ἐπιτιμήσας αὐτοῖς παρήγγειλεν μηδενὶ λέγειν τοῦτο, [22]εἰπὼν ὅτι Δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.

[23] Ἔλεγεν δὲ πρὸς πάντας, Εἴ τις θέλει ὀπίσω μου
ἔρχεσθαι, ἀρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν
αὐτοῦ καθ' ἡμέραν, καὶ ἀκολουθείτω μοι. [24] ὃς γὰρ ἂν
θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν
ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, οὗτος σώσει
αὐτήν. [25] τί γὰρ ὠφελεῖται ἄνθρωπος κερδήσας τὸν
κόσμον ὅλον, ἑαυτὸν δὲ ἀπολέσας ἢ ζημιωθείς; [26] ὃς γὰρ
ἂν ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους, τοῦτον ὁ υἱὸς
τοῦ ἀνθρώπου ἐπαισχυνθήσεται, ὅταν ἔλθῃ ἐν τῇ δόξῃ
αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἁγίων ἀγγέλων. [27] λέγω
δὲ ὑμῖν ἀληθῶς, εἰσίν τινες τῶν αὐτοῦ ἑστηκότων οἳ οὐ
μὴ γεύσωνται θανάτου ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ
θεοῦ.

[28] Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους, ὡσεὶ ἡμέραι
ὀκτώ, καὶ παραλαβὼν Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον
ἀνέβη εἰς τὸ ὄρος προσεύξασθαι. [29] καὶ ἐγένετο ἐν τῷ
προσεύχεσθαι αὐτὸν τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτε-
ρον καὶ ὁ ἱματισμὸς αὐτοῦ λευκὸς ἐξαστράπτων. [30] καὶ
ἰδοὺ ἄνδρες δύο συνελάλουν αὐτῷ, οἵτινες ἦσαν Μωϋσῆς
καὶ Ἠλίας, [31] οἳ ὀφθέντες ἐν δόξῃ ἔλεγον τὴν ἔξοδον
αὐτοῦ, ἣν ἤμελλεν πληροῦν ἐν Ἰερουσαλήμ. [32] ὁ δὲ
Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὕπνῳ· δια-
γρηγορήσαντες δὲ εἶδαν τὴν δόξαν αὐτοῦ καὶ τοὺς δύο
ἄνδρας τοὺς συνεστῶτας αὐτῷ. [33] καὶ ἐγένετο ἐν τῷ
διαχωρίζεσθαι αὐτοὺς ἀπ' αὐτοῦ εἶπεν ὁ Πέτρος πρὸς
τὸν Ἰησοῦν, Ἐπιστάτα, καλόν ἐστιν ἡμᾶς ὧδε εἶναι, καὶ
ποιήσωμεν σκηνὰς τρεῖς, μίαν σοὶ καὶ μίαν Μωϋσεῖ καὶ
μίαν Ἠλίᾳ, μὴ εἰδὼς ὃ λέγει. [34] ταῦτα δὲ αὐτοῦ λέ-
γοντος ἐγένετο νεφέλη καὶ ἐπεσκίαζεν αὐτούς· ἐφοβή-
θησαν δὲ ἐν τῷ εἰσελθεῖν αὐτοὺς εἰς τὴν νεφέλην. [35] καὶ
φωνὴ ἐγένετο ἐκ τῆς νεφέλης λέγουσα, Οὗτός ἐστιν ὁ

υἱός μου ὁ ἐκλελεγμένος, αὐτοῦ ἀκούετε. [36]καὶ ἐν τῷ γενέσθαι τὴν φωνὴν εὑρέθη Ἰησοῦς μόνος. καὶ αὐτοὶ ἐσίγησαν καὶ οὐδενὶ ἀπήγγειλαν ἐν ἐκείναις ταῖς ἡμέραις οὐδὲν ὧν ἑώρακαν.

[37]Ἐγένετο δὲ τῇ ἑξῆς ἡμέρᾳ κατελθόντων αὐτῶν ἀπὸ τοῦ ὄρους συνήντησεν αὐτῷ ὄχλος πολύς. [38]καὶ ἰδοὺ ἀνὴρ ἀπὸ τοῦ ὄχλου ἐβόησεν λέγων, Διδάσκαλε, δέομαί σου, ἐπίβλεψαι ἐπὶ τὸν υἱόν μου, ὅτι μονογενής μοι ἐστίν, [39]καὶ ἰδοὺ πνεῦμα λαμβάνει αὐτὸν καὶ ἐξαίφνης κράζει καὶ σπαράσσει αὐτὸν μετὰ ἀφροῦ, καὶ μόγις ἀποχωρεῖ ἀπ' αὐτοῦ συντρῖβον αὐτόν. [40]καὶ ἐδεήθην τῶν μαθητῶν σου ἵνα ἐκβάλωσιν αὐτό, καὶ οὐκ ἠδυνήθησαν. [41]ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Ὦ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε ἔσομαι πρὸς ὑμᾶς καὶ ἀνέξομαι ὑμῶν; προσάγαγε ὧδε τὸν υἱόν σου. [42]ἔτι δὲ προσερχομένου αὐτοῦ ἔρρηξεν αὐτὸν τὸ δαιμόνιον καὶ συνεσπάραξεν· ἐπετίμησεν δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκαθάρτῳ, καὶ ἰάσατο τὸν παῖδα καὶ ἀπέδωκεν αὐτὸν τῷ πατρὶ αὐτοῦ.

[43]Ἐξεπλήσσοντο δὲ πάντες ἐπὶ τῇ μεγαλειότητι τοῦ θεοῦ. Πάντων δὲ θαυμαζόντων ἐπὶ πᾶσιν οἷς ἐποίει, εἶπεν πρὸς τοὺς μαθητὰς αὐτοῦ, [44]Θέσθε ὑμεῖς εἰς τὰ ὦτα ὑμῶν τοὺς λόγους τούτους· ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων. [45]οἱ δὲ ἠγνόουν τὸ ῥῆμα τοῦτο, καὶ ἦν παρακεκαλυμμένον ἀπ' αὐτῶν ἵνα μὴ αἴσθωνται αὐτό, καὶ ἐφοβοῦντο ἐρωτῆσαι αὐτὸν περὶ τοῦ ῥήματος τούτου.

[46]Εἰσῆλθεν δὲ διαλογισμὸς ἐν αὐτοῖς, τὸ τίς ἂν εἴη μείζων αὐτῶν. [47]ὁ δὲ Ἰησοῦς εἰδὼς τὸν διαλογισμὸν τῆς καρδίας αὐτῶν, ἐπιλαβόμενος παιδίου ἔστησεν αὐτὸ παρ' ἑαυτῷ, [48]καὶ εἶπεν αὐτοῖς, Ὃς ἂν δέξηται τοῦτο τὸ

παιδίον ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὃς ἂν ἐμὲ δέξηται, δέχεται τὸν ἀποστείλαντά με· ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων, οὗτός ἐστιν μέγας.

49 Ἀποκριθεὶς δὲ ὁ Ἰωάννης εἶπεν, Ἐπιστάτα, εἴδομέν τινα ἐπὶ τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια, καὶ ἐκωλύσαμεν αὐτόν, ὅτι οὐκ ἀκολουθεῖ μεθ' ἡμῶν. 50 εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς, Μὴ κωλύετε· ὃς γὰρ οὐκ ἔστιν καθ' ὑμῶν, ὑπὲρ ὑμῶν ἐστίν.

51 Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήμψεως αὐτοῦ, καὶ αὐτὸς τὸ πρόσωπον αὐτοῦ ἐστήρισεν τοῦ πορεύεσθαι εἰς Ἰερουσαλήμ, 52 καὶ ἀπέστειλεν ἀγγέλους πρὸ προσώπου αὐτοῦ. καὶ πορευθέντες εἰσῆλθον εἰς κώμην Σαμαριτῶν, ὥστε ἑτοιμάσαι αὐτῷ· 53 καὶ οὐκ ἐδέξαντο αὐτόν, ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἰερουσαλήμ. 54 ἰδόντες δὲ οἱ μαθηταὶ Ἰάκωβος καὶ Ἰωάννης εἶπαν, Κύριε, θέλεις εἴπωμεν πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ καὶ ἀναλῶσαι αὐτούς; 55 στραφεὶς δὲ ἐπετίμησεν αὐτοῖς. 56 καὶ ἐπορεύθησαν εἰς ἑτέραν κώμην.

57 Καὶ πορευομένων αὐτῶν ἐν τῇ ὁδῷ εἶπέν τις πρὸς αὐτόν, Ἀκολουθήσω σοι ὅπου ἂν ἀπέρχῃ. 58 καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς, Αἱ ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ. 59 εἶπεν δὲ πρὸς ἕτερον, Ἀκολούθει μοι. ὁ δὲ εἶπεν, Κύριε, ἐπίτρεψόν μοι πρῶτον ἀπελθόντι θάψαι τὸν πατέρα μου. 60 εἶπεν δὲ αὐτῷ, Ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς, σὺ δὲ ἀπελθὼν διάγγελλε τὴν βασιλείαν τοῦ θεοῦ. 61 εἶπεν δὲ καὶ ἕτερος, Ἀκολουθήσω σοι, κύριε· πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου. 62 εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς, Οὐδεὶς ἐπι-

βαλὼν τὴν χεῖρα αὐτοῦ ἐπ᾽ ἄροτρον καὶ βλέπων εἰς τὰ ὀπίσω εὔθετός ἐστιν τῇ βασιλείᾳ τοῦ θεοῦ.

10 [1]Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ κύριος καὶ ἑτέρους ἑβδομήκοντα, καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο πρὸ προσώπου αὐτοῦ εἰς πᾶσαν πόλιν καὶ τόπον οὗ ἤμελλεν αὐτὸς ἔρχεσθαι. [2]ἔλεγεν δὲ πρὸς αὐτούς, Ὁ μὲν θερισμὸς πολύς, οἱ δὲ ἐργάται ὀλίγοι· δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ ὅπως ἐργάτας ἐκβάλῃ εἰς τὸν θερισμὸν αὐτοῦ. [3]ὑπάγετε· ἰδοὺ ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ λύκων. [4]μὴ βαστάζετε βαλλάντιον, μὴ πήραν, μὴ ὑποδήματα· καὶ μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε. [5]εἰς ἣν δ᾽ ἂν εἰσέλθητε οἰκίαν, πρῶτον λέγετε, Εἰρήνη τῷ οἴκῳ τούτῳ. [6]καὶ ἐὰν ᾖ ἐκεῖ υἱὸς εἰρήνης, ἐπαναπαύσεται ἐπ᾽ αὐτὸν ἡ εἰρήνη ὑμῶν· εἰ δὲ μήγε, ἐφ᾽ ὑμᾶς ἀνακάμψει. [7]ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἔσθοντες καὶ πίνοντες τὰ παρ᾽ αὐτῶν· ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ. μὴ μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν. [8]καὶ εἰς ἣν ἂν πόλιν εἰσέρχησθε καὶ δέχωνται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν, [9]καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς, καὶ λέγετε αὐτοῖς, Ἤγγικεν ἐφ᾽ ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. [10]εἰς ἣν δ᾽ ἂν πόλιν εἰσέλθητε καὶ μὴ δέχωνται ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας αὐτῆς εἴπατε, [11]Καὶ τὸν κονιορτὸν τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν εἰς τοὺς πόδας ἀπομασσόμεθα ὑμῖν· πλὴν τοῦτο γινώσκετε ὅτι ἤγγικεν ἡ βασιλεία τοῦ θεοῦ. [12]λέγω δὲ ὑμῖν ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον ἔσται ἢ τῇ πόλει ἐκείνῃ.

[13]Οὐαί σοι Χοραζείν, οὐαί σοι Βηθσαϊδά· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγενήθησαν αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ καθήμενοι μετενόησαν. [14]πλὴν Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν τῇ

κρίσει ἢ ὑμῖν. [15]καὶ σὺ Καφαρναούμ, μὴ ἕως οὐρανοῦ
ὑψωθήσῃ; ἕως ᾅδου καταβιβασθήσῃ. [16]Ὁ ἀκούων
ὑμῶν ἐμοῦ ἀκούει, καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ· ὁ δὲ
ἐμὲ ἀθετῶν ἀθετεῖ τὸν ἀποστείλαντά με.

[17]Ὑπέστρεψαν δὲ οἱ ἑβδομήκοντα μετὰ χαρᾶς λέ-
γοντες, Κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ
ὀνόματί σου. [18]εἶπεν δὲ αὐτοῖς, Ἐθεώρουν τὸν σατανᾶν
ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα. [19]ἰδοὺ δέδωκα
ὑμῖν τὴν ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄφεων καὶ σκορ-
πίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ, καὶ οὐδὲν
ὑμᾶς οὐ μὴ ἀδικήσει. [20]πλὴν ἐν τούτῳ μὴ χαίρετε ὅτι
τὰ πνεύματα ὑμῖν ὑποτάσσεται, χαίρετε δὲ ὅτι τὰ ὀνό-
ματα ὑμῶν ἐνγέγραπται ἐν τοῖς οὐρανοῖς.

[21]Ἐν αὐτῇ τῇ ὥρᾳ ἠγαλλιάσατο τῷ πνεύματι τῷ
ἁγίῳ καὶ εἶπεν, Ἐξομολογοῦμαί σοι πάτερ, κύριε τοῦ
οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν
καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις· ναὶ ὁ
πατήρ, ὅτι οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου. [22]καὶ
στραφεὶς πρὸς τοὺς μαθητὰς εἶπεν, Πάντα μοι παρεδόθη
ὑπὸ τοῦ πατρός μου, καὶ οὐδεὶς γινώσκει τίς ἐστιν ὁ
υἱὸς εἰ μὴ ὁ πατήρ, καὶ τίς ἐστιν ὁ πατὴρ εἰ μὴ ὁ υἱὸς
καὶ ᾧ ἐὰν βούλεται ὁ υἱὸς ἀποκαλύψαι. [23]Καὶ στρα-
φεὶς πρὸς τοὺς μαθητὰς κατ' ἰδίαν εἶπεν, Μακάριοι οἱ
ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε. [24]λέγω γὰρ ὑμῖν
ὅτι πολλοὶ προφῆται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν ἃ
ὑμεῖς βλέπετε, καὶ οὐκ εἶδαν, καὶ ἀκοῦσαι ἃ ἀκούετε,
καὶ οὐκ ἤκουσαν.

[25]Καὶ ἰδοὺ νομικός τις ἀνέστη ἐκπειράζων αὐτόν,
λέγων, Διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονο-
μήσω; [26]ὁ δὲ εἶπεν πρὸς αὐτόν, Ἐν τῷ νόμῳ τί γέγραπ-
ται; πῶς ἀναγινώσκεις; [27]ὁ δὲ ἀποκριθεὶς εἶπεν, Ἀγα-

πήσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ ἰσχύϊ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου, καὶ τὸν πλησίον σου ὡς σεαυτόν. [28]εἶπεν δὲ αὐτῷ, Ὀρθῶς ἀπεκρίθης· τοῦτο ποίει, καὶ ζήσῃ. [29]ὁ δὲ θέλων δικαιῶσαι ἑαυτὸν εἶπεν πρὸς τὸν Ἰησοῦν, Καὶ τίς ἐστίν μου πλησίον; [30]ὑπολαβὼν δὲ ὁ Ἰησοῦς εἶπεν, Ἄνθρωπός τις κατέβαινεν ἀπὸ Ἰερουσαλὴμ εἰς Ἰερειχώ, καὶ λῃσταῖς περιέπεσεν, οἳ καὶ ἐκδύσαντες αὐτὸν καὶ πληγὰς ἐπιθέντες ἀπῆλθον, ἀφέντες ἡμιθανῆ. [31]κατὰ συγκυρίαν δὲ ἱερεύς τις κατέβαινεν ἐν τῇ ὁδῷ ἐκείνῃ, καὶ ἰδὼν αὐτὸν ἀντιπαρῆλθεν. [32]ὁμοίως δὲ καὶ Λευείτης γενόμενος κατὰ τὸν τόπον, ἐλθὼν καὶ ἰδὼν ἀντιπαρῆλθεν. [33]Σαμαρίτης δέ τις ὁδεύων ἦλθεν κατ᾽ αὐτὸν καὶ ἰδὼν ἐσπλαγχνίσθη, [34]καὶ προσελθὼν κατέδησεν τὰ τραύματα αὐτοῦ ἐπιχέων ἔλαιον καὶ οἶνον, ἐπιβιβάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος ἤγαγεν αὐτὸν εἰς πανδοχεῖον καὶ ἐπεμελήθη αὐτοῦ. [35]καὶ ἐπὶ τὴν αὔριον ἐκβαλὼν δύο δηνάρια ἔδωκεν τῷ πανδοχεῖ καὶ εἶπεν, Ἐπιμελήθητι αὐτοῦ, καὶ ὅ τι ἂν προσδαπανήσῃς ἐγὼ ἐν τῷ ἐπανέρχεσθαί με ἀποδώσω σοι. [36]τίς τούτων τῶν τριῶν πλησίον δοκεῖ σοι γεγονέναι τοῦ ἐμπεσόντος εἰς τοὺς λῃστάς; [37]ὁ δὲ εἶπεν, Ὁ ποιήσας τὸ ἔλεος μετ᾽ αὐτοῦ. εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς, Πορεύου καὶ σὺ ποίει ὁμοίως.

[38]Ἐγένετο δὲ ἐν τῷ πορεύεσθαι αὐτοὺς καὶ αὐτὸς εἰσῆλθεν εἰς κώμην τινά· γυνὴ δέ τις ὀνόματι Μάρθα ὑπεδέξατο αὐτὸν εἰς τὴν οἰκίαν. [39]καὶ τῇδε ἦν ἀδελφὴ καλουμένη Μαρία, ἣ καὶ παρακαθεσθεῖσα πρὸς τοὺς πόδας τοῦ κυρίου ἤκουεν τὸν λόγον αὐτοῦ· [40]ἡ δὲ Μάρθα περιεσπᾶτο περὶ πολλὴν διακονίαν· ἐπιστᾶσα δὲ εἶπεν, Κύριε, οὐ μέλει σοι ὅτι ἡ ἀδελφή μου μόνην με κατέλι-

πεν διακονεῖν; εἰπὸν οὖν αὐτῇ ἵνα μοι συναντιλάβηται.
41 ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ κύριος, Μάρθα Μάρθα,
μεριμνᾷς καὶ θορυβάζῃ περὶ πολλά, 42 ἑνὸς δέ ἐστιν
χρεία· Μαρία γὰρ τὴν ἀγαθὴν μερίδα ἐξελέξατο, ἥτις
οὐκ ἀφαιρεθήσεται αὐτῆς.

11 1 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσ-
ευχόμενον, ὡς ἐπαύσατο, εἶπέν τις τῶν μαθητῶν αὐτοῦ
πρὸς αὐτόν, Κύριε, δίδαξον ἡμᾶς προσεύχεσθαι, καθὼς
καὶ Ἰωάννης ἐδίδαξεν τοὺς μαθητὰς αὐτοῦ. 2 εἶπεν δὲ
αὐτοῖς, Ὅταν προσεύχησθε, λέγετε, Πάτερ, ἁγιασθήτω
τὸ ὄνομά σου· ἐλθάτω ἡ βασιλεία σου· 3 τὸν ἄρτον ἡμῶν
τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν· 4 καὶ ἄφες
ἡμῖν τὰς ἁμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίομεν παντὶ
ὀφείλοντι ἡμῖν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν.
5 Καὶ εἶπεν πρὸς αὐτούς, Τίς ἐξ ὑμῶν ἕξει φίλον, καὶ
πορεύσεται πρὸς αὐτὸν μεσονυκτίου καὶ εἴπῃ αὐτῷ,
Φίλε, χρῆσόν μοι τρεῖς ἄρτους, 6 ἐπειδὴ φίλος μου πα-
ρεγένετο ἐξ ὁδοῦ πρός με καὶ οὐκ ἔχω ὃ παραθήσω
αὐτῷ. 7 κἀκεῖνος ἔσωθεν ἀποκριθεὶς εἴπῃ, Μή μοι κό-
πους πάρεχε· ἤδη ἡ θύρα κέκλεισται, καὶ τὰ παιδία
μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσίν· οὐ δύναμαι ἀναστὰς
δοῦναί σοι. 8 λέγω ὑμῖν, εἰ καὶ οὐ δώσει αὐτῷ ἀναστὰς
διὰ τὸ εἶναι φίλον αὐτοῦ, διά γε τὴν ἀναίδειαν αὐτοῦ ἐγερ-
θεὶς δώσει αὐτῷ ὅσων χρήζει. 9 Κἀγὼ ὑμῖν λέγω, αἰτεῖτε,
καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὑρήσετε· κρούετε, καὶ
ἀνοιγήσεται ὑμῖν. 10 πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ
ζητῶν εὑρίσκει, καὶ τῷ κρούοντι ἀνοιγήσεται. 11 τίνα δὲ
ἐξ ὑμῶν τὸν πατέρα αἰτήσει ὁ υἱὸς ἄρτον, μὴ λίθον ἐπιδώ-
σει αὐτῷ; ἢ καὶ ἰχθύν, μὴ ἀντὶ ἰχθύος ὄφιν αὐτῷ ἐπι-
δώσει; 12 ἢ καὶ αἰτήσει ᾠόν, μὴ ἐπιδώσει αὐτῷ σκορπίον;
13 εἰ οὖν ὑμεῖς πονηροὶ ὑπάρχοντες οἴδατε δόματα ἀγαθὰ

διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὁ ἐξ
οὐρανοῦ δώσει πνεῦμα ἅγιον τοῖς αἰτοῦσιν αὐτόν.

14 Καὶ ἦν ἐκβάλλων δαιμόνιον, καὶ αὐτὸ ἦν κωφόν·
ἐγένετο δὲ τοῦ δαιμονίου ἐξελθόντος ἐλάλησεν ὁ κωφός.
καὶ ἐθαύμασαν οἱ ὄχλοι· 15 τινὲς δὲ ἐξ αὐτῶν εἶπον, Ἐν
Βεελζεβοὺλ τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ
δαιμόνια· 16 ἕτεροι δὲ πειράζοντες σημεῖον ἐξ οὐρανοῦ
ἐζήτουν παρ' αὐτοῦ. 17 αὐτὸς δὲ εἰδὼς αὐτῶν τὰ διανοή-
ματα εἶπεν αὐτοῖς, Πᾶσα βασιλεία ἐφ' ἑαυτὴν διαμερισ-
θεῖσα ἐρημοῦται, καὶ οἶκος ἐπὶ οἶκον πίπτει. 18 εἰ δὲ
καὶ ὁ σατανᾶς ἐφ' ἑαυτὸν διεμερίσθη, πῶς σταθήσεται
ἡ βασιλεία αὐτοῦ; ὅτι λέγετε ἐν Βεελζεβοὺλ ἐκβάλλειν
με τὰ δαιμόνια. 19 εἰ δὲ ἐγὼ ἐν Βεελζεβοὺλ ἐκβάλλω τὰ
δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο
αὐτοὶ ὑμῶν κριταὶ ἔσονται. 20 εἰ δὲ ἐν δακτύλῳ θεοῦ
ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία
τοῦ θεοῦ. 21 Ὅταν ὁ ἰσχυρὸς καθωπλισμένος φυλάσσῃ
τὴν ἑαυτοῦ αὐλήν, ἐν εἰρήνῃ ἐστὶν τὰ ὑπάρχοντα αὐτοῦ·
22 ἐπὰν δὲ ἰσχυρότερος αὐτοῦ ἐπελθὼν νικήσῃ αὐτόν, τὴν
πανοπλίαν αὐτοῦ αἴρει ἐφ' ᾗ ἐπεποίθει, καὶ τὰ σκῦλα
αὐτοῦ διαδίδωσιν. 23 ὁ μὴ ὢν μετ' ἐμοῦ κατ' ἐμοῦ ἐστίν,
καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει. 24 Ὅταν τὸ
ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται
δι' ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν, καὶ μὴ εὑρίσκον
λέγει, Ὑποστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον.
25 καὶ ἐλθὸν εὑρίσκει σεσαρωμένον καὶ κεκοσμημένον.
26 τότε πορεύεται καὶ παραλαμβάνει ἕτερα πνεύματα
πονηρότερα ἑαυτοῦ ἑπτά, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ,
καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα
τῶν πρώτων.

27 Ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα ἐπάρασά τις

γυνὴ φωνὴν ἐκ τοῦ ὄχλου εἶπεν αὐτῷ, Μακαρία ἡ κοιλία ἡ βαστάσασά σε καὶ μαστοὶ οὓς ἐθήλασας. [28]αὐτὸς δὲ εἶπεν, Μενοῦν μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ θεοῦ καὶ φυλάσσοντες.

[29]Τῶν δὲ ὄχλων ἐπαθροιζομένων ἤρξατο λέγειν, Ἡ γενεὰ αὕτη γενεὰ πονηρά ἐστιν· σημεῖον ζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ. [30]καθὼς γὰρ ἐγένετο Ἰωνᾶς τοῖς Νινευίταις σημεῖον, οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ. [31]βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης καὶ κατακρινεῖ αὐτούς· ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος, καὶ ἰδοὺ πλεῖον Σολομῶνος ὧδε. [32]ἄνδρες Νινευῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινοῦσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ, καὶ ἰδοὺ πλεῖον Ἰωνᾶ ὧδε.

[33]Οὐδεὶς λύχνον ἅψας εἰς κρυπτὴν τίθησιν οὐδὲ ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν, ἵνα οἱ εἰσπορευόμενοι τὸ φέγγος βλέπωσιν. [34]ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός σου. ὅταν ὁ ὀφθαλμός σου ἁπλοῦς ᾖ, καὶ ὅλον τὸ σῶμά σου φωτεινόν ἐστιν· ἐπὰν δὲ πονηρὸς ᾖ, καὶ τὸ σῶμά σου σκοτεινόν. [35]σκόπει οὖν μὴ τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν. [36]εἰ οὖν τὸ σῶμά σου ὅλον φωτεινόν, μὴ ἔχον τι μέρος σκοτεινόν, ἔσται φωτεινὸν ὅλον ὡς ὅταν ὁ λύχνος τῇ ἀστραπῇ φωτίζῃ σε.

[37]Ἐν δὲ τῷ λαλῆσαι ἐρωτᾷ αὐτὸν Φαρισαῖος ὅπως ἀριστήσῃ παρ' αὐτῷ· εἰσελθὼν δὲ ἀνέπεσεν. [38]ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου. [39]εἶπεν δὲ ὁ κύριος πρὸς αὐτόν, Νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου καὶ

τοῦ πίνακος καθαρίζετε, τὸ δὲ ἔσωθεν ὑμῶν γέμει ἁρπαγῆς καὶ πονηρίας. 40 ἄφρονες, οὐχ ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησεν; 41 πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην, καὶ ἰδοὺ πάντα καθαρὰ ὑμῖν ἐστίν. 42 ἀλλ' οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ πήγανον καὶ πᾶν λάχανον, καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ θεοῦ· ταῦτα ἔδει ποιῆσαι κἀκεῖνα μὴ παρεῖναι.

43 Οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς.

44 Οὐαὶ ὑμῖν, ὅτι ἐστὲ ὡς τὰ μνημεῖα τὰ ἄδηλα, καὶ οἱ ἄνθρωποι οἱ περιπατοῦντες ἐπάνω οὐκ οἴδασιν.

45 Ἀποκριθεὶς δέ τις τῶν νομικῶν λέγει αὐτῷ, Διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις. 46 ὁ δὲ εἶπεν, Καὶ ὑμῖν τοῖς νομικοῖς οὐαί, ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα, καὶ αὐτοὶ ἑνὶ τῶν δακτύλων ὑμῶν οὐ προσψαύετε τοῖς φορτίοις.

47 Οὐαὶ ὑμῖν, ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν, οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτούς. 48 ἄρα μάρτυρές ἐστε καὶ συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν, ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτούς, ὑμεῖς δὲ οἰκοδομεῖτε. 49 διὰ τοῦτο καὶ ἡ σοφία τοῦ θεοῦ εἶπεν, Ἀποστελῶ εἰς αὐτοὺς προφήτας καὶ ἀποστόλους, καὶ ἐξ αὐτῶν ἀποκτενοῦσιν καὶ ἐκδιώξουσιν, 50 ἵνα ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν τὸ ἐκχυννόμενον ἀπὸ καταβολῆς κόσμου ἀπὸ τῆς γενεᾶς ταύτης, 51 ἀπὸ αἵματος Ἄβελ ἕως αἵματος Ζαχαρίου τοῦ ἀπολομένου μεταξὺ τοῦ θυσιαστηρίου καὶ τοῦ οἴκου· ναὶ λέγω ὑμῖν, ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης.

52 Οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε τὴν κλεῖδα

τῆς γνώσεως· αὐτοὶ οὐκ εἰσήλθατε καὶ τοὺς εἰσερχομένους ἐκωλύσατε.

53 Κἀκεῖθεν ἐξελθόντος αὐτοῦ ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐνέχειν καὶ ἀποστοματίζειν αὐτὸν περὶ πλειόνων, 54 ἐνεδρεύοντες αὐτόν, θηρεῦσαί τι ἐκ τοῦ στόματος αὐτοῦ.

12 1 Ἐν οἷς ἐπισυναχθεισῶν τῶν μυριάδων τοῦ ὄχλου, ὥστε καταπατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον, Προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης τῶν Φαρισαίων, ἥτις ἐστὶν ὑπόκρισις. 2 οὐδὲν δὲ συγκεκαλυμμένον ἐστὶν ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτὸν ὃ οὐ γνωσθήσεται. 3 ἀνθ' ὧν ὅσα ἐν τῇ σκοτίᾳ εἴπατε, ἐν τῷ φωτὶ ἀκουσθήσεται, καὶ ὃ πρὸς τὸ οὖς ἐλαλήσατε ἐν τοῖς ταμείοις, κηρυχθήσεται ἐπὶ τῶν δωμάτων. 4 Λέγω δὲ ὑμῖν τοῖς φίλοις μου, μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεννόντων τὸ σῶμα καὶ μετὰ ταῦτα μὴ ἐχόντων περισσότερόν τι ποιῆσαι. 5 ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε· φοβήθητε τὸν μετὰ τὸ ἀποκτεῖναι ἔχοντα ἐξουσίαν ἐμβαλεῖν εἰς τὴν γέενναν. ναὶ λέγω ὑμῖν, τοῦτον φοβήθητε. 6 οὐχὶ πέντε στρουθία πωλοῦνται ἀσσαρίων δύο; καὶ ἓν ἐξ αὐτῶν οὐκ ἔστιν ἐπιλελησμένον ἐνώπιον τοῦ θεοῦ. 7 ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν πᾶσαι ἠρίθμηνται. μὴ φοβεῖσθε· πολλῶν στρουθίων διαφέρετε. 8 λέγω δὲ ὑμῖν, πᾶς ὃς ἂν ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσει ἐν αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ θεοῦ· 9 ὁ δὲ ἀρνησάμενός με ἐνώπιον τῶν ἀνθρώπων ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ. 10 καὶ πᾶς ὃς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· τῷ δὲ εἰς τὸ ἅγιον πνεῦμα βλασφημήσαντι οὐκ ἀφεθήσεται. 11 ὅταν δὲ εἰσφέρωσιν

ὑμᾶς ἐπὶ τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας, μὴ μεριμνήσητε πῶς ἢ τί ἀπολογήσησθε ἢ τί εἴπητε· [12]τὸ γὰρ ἅγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ ἃ δεῖ εἰπεῖν.

[13]Εἶπεν δέ τις ἐκ τοῦ ὄχλου αὐτῷ, Διδάσκαλε, εἰπὲ τῷ ἀδελφῷ μου μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν. [14]ὁ δὲ εἶπεν αὐτῷ, Ἄνθρωπε, τίς με κατέστησεν κριτὴν ἢ μεριστὴν ἐφ' ὑμᾶς; [15]εἶπεν δὲ πρὸς αὐτούς, Ὁρᾶτε καὶ φυλάσσεσθε ἀπὸ πάσης πλεονεξίας, ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἡ ζωὴ αὐτοῦ ἐστὶν ἐκ τῶν ὑπαρχόντων αὐτῷ. [16]Εἶπεν δὲ παραβολὴν πρὸς αὐτοὺς λέγων, Ἀνθρώπου τινὸς πλουσίου εὐφόρησεν ἡ χώρα. [17]καὶ διελογίζετο ἐν ἑαυτῷ λέγων, Τί ποιήσω, ὅτι οὐκ ἔχω ποῦ συνάξω τοὺς καρπούς μου; [18]καὶ εἶπεν, Τοῦτο ποιήσω· καθελῶ μου τὰς ἀποθήκας καὶ μείζονας οἰκοδομήσω, καὶ συνάξω ἐκεῖ πάντα τὰ γενήματά μου καὶ τὰ ἀγαθά μου, [19]καὶ ἐρῶ τῇ ψυχῇ μου, Ψυχή, ἔχεις πολλὰ ἀγαθὰ κείμενα εἰς ἔτη πολλά· ἀναπαύου, φάγε, πίε, εὐφραίνου. [20]εἶπεν δὲ αὐτῷ ὁ θεός, Ἄφρων, ταύτῃ τῇ νυκτὶ τὴν ψυχήν σου ἀπαιτοῦσιν ἀπὸ σοῦ· ἃ δὲ ἡτοίμασας, τίνι ἔσται; [21]οὕτως ὁ θησαυρίζων ἑαυτῷ καὶ μὴ εἰς θεὸν πλουτῶν.

[22]Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, Διὰ τοῦτο ὑμῖν λέγω, μὴ μεριμνᾶτε τῇ ψυχῇ τί φάγητε, μηδὲ τῷ σώματι τί ἐνδύσησθε. [23]ἡ ψυχὴ πλεῖόν ἐστιν τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος. [24]κατανοήσατε τοὺς κόρακας, ὅτι οὐ σπείρουσιν οὔτε θερίζουσιν, οἷς οὐκ ἔστιν ταμεῖον οὐδὲ ἀποθήκη, καὶ ὁ θεὸς τρέφει αὐτούς· πόσῳ μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν. [25]τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν; [26]εἰ οὖν οὐδὲ ἐλάχιστον δύνασθε,

τί περὶ τῶν λοιπῶν μεριμνᾶτε; [27]κατανοήσατε τὰ κρίνα, πῶς αὐξάνει· οὐ κοπιᾷ, οὐδὲ νήθει· λέγω δὲ ὑμῖν, οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἓν τούτων. [28]εἰ δὲ ἐν ἀγρῷ τὸν χόρτον ὄντα σήμερον καὶ αὔριον εἰς κλίβανον βαλλόμενον ὁ θεὸς οὕτως ἀμφιάζει, πόσῳ μᾶλλον ὑμᾶς, ὀλιγόπιστοι. [29]καὶ ὑμεῖς μὴ ζητεῖτε τί φάγητε καὶ τί πίητε, καὶ μὴ μετεωρίζεσθε· [30]ταῦτα γὰρ πάντα τὰ ἔθνη τοῦ κόσμου ἐπιζητοῦσιν· ὑμῶν δὲ ὁ πατὴρ οἶδεν ὅτι χρῄζετε τούτων. [31]πλὴν ζητεῖτε τὴν βασιλείαν αὐτοῦ, καὶ ταῦτα προστεθήσεται ὑμῖν. [32]Μὴ φοβοῦ, τὸ μικρὸν ποίμνιον· ὅτι εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν. [33]Πωλήσατε τὰ ὑπάρχοντα ὑμῶν καὶ δότε ἐλεημοσύνην· ποιήσατε ἑαυτοῖς βαλλάντια μὴ παλαιούμενα, θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς, ὅπου κλέπτης οὐκ ἐγγίζει οὐδὲ σὴς διαφθείρει. [34]ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδία ὑμῶν ἔσται.

[35]Ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι καὶ οἱ λύχνοι καιόμενοι· [36]καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν κύριον ἑαυτῶν, πότε ἀναλύσῃ ἐκ τῶν γάμων, ἵνα ἐλθόντος καὶ κρούσαντος εὐθέως ἀνοίξωσιν αὐτῷ. [37]μακάριοι οἱ δοῦλοι ἐκεῖνοι, οὓς ἐλθὼν ὁ κύριος εὑρήσει γρηγοροῦντας· ἀμὴν λέγω ὑμῖν ὅτι περιζώσεται καὶ ἀνακλινεῖ αὐτοὺς καὶ παρελθὼν διακονήσει αὐτοῖς. [38]κἂν ἐν τῇ δευτέρᾳ, κἂν ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ καὶ εὕρῃ οὕτως, μακάριοί εἰσιν ἐκεῖνοι. [39]τοῦτο δὲ γινώσκετε, ὅτι εἰ ᾔδει ὁ οἰκοδεσπότης ποίᾳ ὥρᾳ ὁ κλέπτης ἔρχεται, οὐκ ἂν ἀφῆκεν διορυχθῆναι τὸν οἶκον αὐτοῦ. [40]καὶ ὑμεῖς γίνεσθε ἕτοιμοι, ὅτι ᾗ ὥρᾳ οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.

[41]Εἶπεν δὲ αὐτῷ ὁ Πέτρος, Κύριε, πρὸς ἡμᾶς τὴν

παραβολὴν ταύτην λέγεις ἢ καὶ πρὸς πάντας; [42]καὶ εἶπεν ὁ κύριος,

Τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος ὁ φρόνιμος, ὃν καταστήσει ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ τοῦ διδόναι ἐν καιρῷ τὸ σιτομέτριον; [43]μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὑρήσει ποιοῦντα οὕτως. [44]ἀληθῶς λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. [45]ἐὰν δὲ εἴπῃ ὁ δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ, Χρονίζει ὁ κύριός μου ἔρχεσθαι, καὶ ἄρξηται τύπτειν τοὺς παῖδας καὶ τὰς παιδίσκας, ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι· [46]ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ᾗ οὐ γινώσκει, καὶ διχοτομήσει αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει. [47]ἐκεῖνος δὲ ὁ δοῦλος ὁ γνοὺς τὸ θέλημα τοῦ κυρίου αὐτοῦ καὶ μὴ ἑτοιμάσας ἢ ποιήσας πρὸς τὸ θέλημα αὐτοῦ δαρήσεται πολλάς· [48]ὁ δὲ μὴ γνούς, ποιήσας δὲ ἄξια πληγῶν, δαρήσεται ὀλίγας. παντὶ δὲ ᾧ ἐδόθη πολύ, πολὺ ζητηθήσεται παρ' αὐτοῦ, καὶ ᾧ παρέθεντο πολύ, περισσότερον αἰτήσουσιν αὐτόν.

[49]Πῦρ ἦλθον βαλεῖν ἐπὶ τὴν γῆν, καὶ τί θέλω εἰ ἤδη ἀνήφθη; [50]βάπτισμα δὲ ἔχω βαπτισθῆναι, καὶ πῶς συνέχομαι ἕως ὅτου τελεσθῇ. [51]δοκεῖτε ὅτι εἰρήνην παρεγενόμην δοῦναι ἐν τῇ γῇ; οὐχὶ λέγω ὑμῖν ἀλλ' ἢ διαμερισμόν. [52]ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν ἑνὶ οἴκῳ διαμεμερισμένοι, τρεῖς ἐπὶ δυσὶν καὶ δύο ἐπὶ τρισὶν [53]διαμερισθήσονται, πατὴρ ἐπὶ υἱῷ καὶ υἱὸς ἐπὶ πατρί, μήτηρ ἐπὶ θυγατέρα καὶ θυγάτηρ ἐπὶ τὴν μητέρα, πενθερὰ ἐπὶ τὴν νύμφην αὐτῆς καὶ νύμφη ἐπὶ τὴν πενθεράν.

[54]Ἔλεγεν δὲ καὶ τοῖς ὄχλοις, Ὅταν ἴδητε νεφέλην ἀνατέλλουσαν ἐπὶ δυσμῶν, εὐθέως λέγετε ὅτι Ὄμβρος

ἔρχεται, καὶ γίνεται οὕτως· [55]καὶ ὅταν νότον πνέοντα, λέγετε ὅτι Καύσων ἔσται, καὶ γίνεται. [56]ὑποκριταί, τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε δοκιμάζειν, τὸν δὲ καιρὸν τοῦτον πῶς οὐ δοκιμάζετε; [57]Τί δὲ καὶ ἀφ' ἑαυτῶν οὐ κρίνετε τὸ δίκαιον; [58]ὡς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου ἐπ' ἄρχοντα, ἐν τῇ ὁδῷ δὸς ἐργασίαν ἀπηλλάχθαι ἀπ' αὐτοῦ, μήποτε κατασύρῃ σε πρὸς τὸν κριτήν, καὶ ὁ κριτής σε παραδώσει τῷ πράκτορι, καὶ ὁ πράκτωρ σε βαλεῖ εἰς φυλακήν. [59]λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως καὶ τὸ ἔσχατον λεπτὸν ἀποδῷς.

13 [1]Παρῆσαν δέ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων ὧν τὸ αἷμα Πιλάτος ἔμιξεν μετὰ τῶν θυσιῶν αὐτῶν. [2]καὶ ἀποκριθεὶς εἶπεν αὐτοῖς, Δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρὰ πάντας τοὺς Γαλιλαίους ἐγένοντο, ὅτι ταῦτα πεπόνθασιν; [3]οὐχὶ λέγω ὑμῖν, ἀλλ' ἐὰν μὴ μετανοῆτε, πάντες ὁμοίως ἀπολεῖσθε. [4]ἢ ἐκεῖνοι οἱ δεκαοκτώ, ἐφ' οὓς ἔπεσεν ὁ πύργος ἐν τῷ Σιλωὰμ καὶ ἀπέκτεινεν αὐτούς, δοκεῖτε ὅτι αὐτοὶ ὀφειλέται ἐγένοντο παρὰ πάντας τοὺς ἀνθρώπους τοὺς κατοικοῦντας ἐν Ἰερουσαλήμ; [5]οὐχὶ λέγω ὑμῖν, ἀλλ' ἐὰν μὴ μετανοήσητε, πάντες ὡσαύτως ἀπολεῖσθε.

[6]Ἔλεγεν δὲ ταύτην τὴν παραβολήν. Συκῆν εἶχέν τις πεφυτευμένην ἐν τῷ ἀμπελῶνι αὐτοῦ, καὶ ἦλθεν ζητῶν καρπὸν ἐν αὐτῇ καὶ οὐχ εὗρεν. [7]εἶπεν δὲ πρὸς τὸν ἀμπελουργόν, Ἰδοὺ τρία ἔτη ἀφ' οὗ ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ καὶ οὐχ εὑρίσκω· ἔκκοψον αὐτήν· ἱνατί καὶ τὴν γῆν καταργεῖ; [8]ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ, Κύριε, ἄφες αὐτὴν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου σκάψω περὶ αὐτὴν καὶ βάλω κόπρια, [9]κἂν μὲν

ποιήσῃ καρπὸν εἰς τὸ μέλλον· εἰ δὲ μήγε, ἐκκόψεις αὐτήν.

[10]Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασιν. [11]καὶ ἰδοὺ γυνὴ πνεῦμα ἔχουσα ἀσθενείας ἔτη δεκαοκτώ, καὶ ἦν συνκύπτουσα καὶ μὴ δυναμένη ἀνακύψαι εἰς τὸ παντελές. [12]ἰδὼν δὲ αὐτὴν ὁ Ἰησοῦς προσεφώνησεν καὶ εἶπεν αὐτῇ, Γύναι, ἀπολέλυσαι τῆς ἀσθενείας σου, [13]καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας· καὶ παραχρῆμα ἀνορθώθη, καὶ ἐδόξαζεν τὸν θεόν. [14]ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος, ἀγανακτῶν ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς, ἔλεγεν τῷ ὄχλῳ ὅτι Ἓξ ἡμέραι εἰσὶν ἐν αἷς δεῖ ἐργάζεσθαι· ἐν αὐταῖς οὖν ἐρχόμενοι θεραπεύεσθε καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου. [15]ἀπεκρίθη δὲ αὐτῷ ὁ κύριος καὶ εἶπεν, Ὑποκριταί, ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ λύει τὸν βοῦν αὐτοῦ ἢ τὸν ὄνον ἀπὸ τῆς φάτνης καὶ ἀπαγαγὼν ποτίζει; [16]ταύτην δὲ θυγατέρα Ἀβραὰμ οὖσαν, ἣν ἔδησεν ὁ σατανᾶς ἰδοὺ δέκα καὶ ὀκτὼ ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου; [17]καὶ ταῦτα λέγοντος αὐτοῦ κατῃσχύνοντο πάντες οἱ ἀντικείμενοι αὐτῷ, καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσιν τοῖς ἐνδόξοις τοῖς γινομένοις ὑπ' αὐτοῦ.

[18]Ἔλεγεν οὖν, Τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ, καὶ τίνι ὁμοιώσω αὐτήν; [19]ὁμοία ἐστὶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κῆπον ἑαυτοῦ, καὶ ηὔξησεν καὶ ἐγένετο εἰς δένδρον, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ. [20]Καὶ πάλιν εἶπεν, Τίνι ὁμοιώσω τὴν βασιλείαν τοῦ θεοῦ; [21]ὁμοία ἐστὶν ζύμῃ, ἣν λαβοῦσα γυνὴ ἔκρυψεν εἰς ἀλεύρου σάτα τρία, ἕως οὗ ἐζυμώθη ὅλον.

[22]Καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων

καὶ πορείαν ποιούμενος εἰς Ἱεροσόλυμα. [23] Εἶπεν δέ τις
αὐτῷ, Κύριε, εἰ ὀλίγοι οἱ σωζόμενοι; ὁ δὲ εἶπεν πρὸς
αὐτούς, [24] Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς θύρας,
ὅτι πολλοί, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν καὶ οὐκ
ἰσχύσουσιν. [25] ἀφ' οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης καὶ
ἀποκλείσῃ τὴν θύραν, καὶ ἄρξησθε ἔξω ἑστάναι καὶ
κρούειν τὴν θύραν λέγοντες, Κύριε ἄνοιξον ἡμῖν, καὶ
ἀποκριθεὶς ἐρεῖ ὑμῖν, Οὐκ οἶδα ὑμᾶς πόθεν ἐστέ. [26] τότε
ἄρξεσθε λέγειν, Ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν, καὶ
ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας. [27] καὶ ἐρεῖ, Λέγω ὑμῖν,
οὐκ οἶδα ὑμᾶς πόθεν ἐστέ· ἀπόστητε ἀπ' ἐμοῦ πάντες
ἐργάται ἀδικίας. [28] ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγ-
μὸς τῶν ὀδόντων, ὅταν ὄψεσθε Ἀβραὰμ καὶ Ἰσαὰκ καὶ
Ἰακὼβ καὶ πάντας τοὺς προφήτας ἐν τῇ βασιλείᾳ τοῦ
θεοῦ, ὑμᾶς δὲ ἐκβαλλομένους ἔξω. [29] καὶ ἥξουσιν ἀπὸ
ἀνατολῶν καὶ δυσμῶν καὶ βορρᾶ καὶ νότου, καὶ ἀνακλι-
θήσονται ἐν τῇ βασιλείᾳ τοῦ θεοῦ. [30] καὶ ἰδοὺ εἰσὶν
ἔσχατοι οἳ ἔσονται πρῶτοι, καὶ εἰσὶν πρῶτοι οἳ ἔσονται
ἔσχατοι.

[31] Ἐν αὐτῇ τῇ ὥρᾳ προσῆλθάν τινες Φαρισαῖοι λέ-
γοντες αὐτῷ, Ἔξελθε καὶ πορεύου ἐντεῦθεν, ὅτι Ἡρῴδης
θέλει σε ἀποκτεῖναι. [32] καὶ εἶπεν αὐτοῖς, Πορευθέντες
εἴπατε τῇ ἀλώπεκι ταύτῃ, Ἰδοὺ ἐκβάλλω δαιμόνια καὶ
ἰάσεις ἀποτελῶ σήμερον καὶ αὔριον, καὶ τῇ τρίτῃ τε-
λειοῦμαι. [33] πλὴν δεῖ με σήμερον καὶ αὔριον καὶ τῇ
ἐχομένῃ πορεύεσθαι, ὅτι οὐκ ἐνδέχεται προφήτην ἀπο-
λέσθαι ἔξω Ἱερουσαλήμ. [34] Ἱερουσαλὴμ Ἱερουσαλήμ,
ἡ ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς
ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυν-
άξαι τὰ τέκνα σου ὃν τρόπον ὄρνις τὴν ἑαυτῆς νοσσιὰν
ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε. [35] ἰδοὺ ἀφίεται ὑμῖν

ὁ οἶκος ὑμῶν. λέγω δὲ ὑμῖν ὅτι οὐ μὴ ἴδητέ με ἕως ἥξει ὅτε εἴπητε, Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.

14 [1]Καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόντων τῶν Φαρισαίων σαββάτῳ φαγεῖν ἄρτον, καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν. [2]καὶ ἰδοὺ ἄνθρωπός τις ἦν ὑδρωπικὸς ἔμπροσθεν αὐτοῦ. [3]καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς τοὺς νομικοὺς καὶ Φαρισαίους λέγων, Ἔξεστιν τῷ σαββάτῳ θεραπεῦσαι ἢ οὔ; οἱ δὲ ἡσύχασαν. [4]καὶ ἐπιλαβόμενος ἰάσατο αὐτὸν καὶ ἀπέλυσεν. [5]καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν, Τίνος ὑμῶν υἱὸς ἢ βοῦς εἰς φρέαρ πεσεῖται, καὶ οὐκ εὐθέως ἀνασπάσει αὐτὸν ἐν τῇ ἡμέρᾳ τοῦ σαββάτου; [6]καὶ οὐκ ἴσχυσαν ἀνταποκριθῆναι πρὸς ταῦτα.

[7]Ἔλεγεν δὲ πρὸς τοὺς κεκλημένους παραβολήν, ἐπέχων πῶς τὰς πρωτοκλισίας ἐξελέγοντο, λέγων πρὸς αὐτούς, [8]Ὅταν κληθῇς ὑπό τινος εἰς γάμους, μὴ κατακλιθῇς εἰς τὴν πρωτοκλισίαν, μήποτε ἐντιμότερός σου ᾖ κεκλημένος ὑπ' αὐτοῦ, [9]καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας ἐρεῖ σοι, Δὸς τούτῳ τόπον, καὶ τότε ἄρξῃ μετὰ αἰσχύνης τὸν ἔσχατον τόπον κατέχειν. [10]ἀλλ' ὅταν κληθῇς, πορευθεὶς ἀνάπεσε εἰς τὸν ἔσχατον τόπον, ἵνα ὅταν ἔλθῃ ὁ κεκληκώς σε ἐρεῖ σοι, Φίλε, προσανάβηθι ἀνώτερον· τότε ἔσται σοι δόξα ἐνώπιον πάντων τῶν συνανακειμένων σοι. [11]ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται.

[12]Ἔλεγεν δὲ καὶ τῷ κεκληκότι αὐτόν, Ὅταν ποιῇς ἄριστον ἢ δεῖπνον, μὴ φώνει τοὺς φίλους σου μηδὲ τοὺς ἀδελφούς σου μηδὲ τοὺς συγγενεῖς σου μηδὲ γείτονας πλουσίους, μήποτε καὶ αὐτοὶ ἀντικαλέσωσίν σε καὶ γένηται ἀνταπόδομά σοι. [13]ἀλλ' ὅταν ποιῇς δοχήν, κάλει πτωχούς, ἀναπήρους, χωλούς, τυφλούς, [14]καὶ μα-

κάριος ἔσῃ, ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοι· ἀνταποδοθήσεται γάρ σοι ἐν τῇ ἀναστάσει τῶν δικαίων.

15 Ἀκούσας δέ τις τῶν συνανακειμένων ταῦτα εἶπεν αὐτῷ, Μακάριος ὅστις φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ θεοῦ. 16 ὁ δὲ εἶπεν αὐτῷ, Ἄνθρωπός τις ἐποίει δεῖπνον μέγα, καὶ ἐκάλεσεν πολλούς, 17 καὶ ἀπέστειλεν τὸν δοῦλον αὐτοῦ τῇ ὥρᾳ τοῦ δείπνου εἰπεῖν τοῖς κεκλημένοις, Ἔρχεσθε, ὅτι ἤδη ἕτοιμά ἐστιν. 18 καὶ ἤρξαντο ἀπὸ μιᾶς πάντες παραιτεῖσθαι. ὁ πρῶτος εἶπεν αὐτῷ, Ἀγρὸν ἠγόρασα καὶ ἔχω ἀνάγκην ἐξελθὼν ἰδεῖν αὐτόν· ἐρωτῶ σε, ἔχε με παρῃτημένον. 19 καὶ ἕτερος εἶπεν, Ζεύγη βοῶν ἠγόρασα πέντε καὶ πορεύομαι δοκιμάσαι αὐτά· ἐρωτῶ σε, ἔχε με παρῃτημένον. 20 καὶ ἕτερος εἶπεν, Γυναῖκα ἔγημα καὶ διὰ τοῦτο οὐ δύναμαι ἐλθεῖν. 21 καὶ παραγενόμενος ὁ δοῦλος ἀπήγγειλεν τῷ κυρίῳ αὐτοῦ ταῦτα. τότε ὀργισθεὶς ὁ οἰκοδεσπότης εἶπεν τῷ δούλῳ αὐτοῦ, Ἔξελθε ταχέως εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως, καὶ τοὺς πτωχοὺς καὶ ἀναπήρους καὶ τυφλοὺς καὶ χωλοὺς εἰσάγαγε ὧδε. 22 καὶ εἶπεν ὁ δοῦλος, Κύριε, γέγονεν ὃ ἐπέταξας, καὶ ἔτι τόπος ἐστίν. 23 καὶ εἶπεν ὁ κύριος πρὸς τὸν δοῦλον, Ἔξελθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς καὶ ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθῇ μου ὁ οἶκος· 24 λέγω γὰρ ὑμῖν ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσεταί μου τοῦ δείπνου.

25 Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί, καὶ στραφεὶς εἶπεν πρὸς αὐτούς, 26 Εἴ τις ἔρχεται πρός με καὶ οὐ μισεῖ τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα καὶ τὴν γυναῖκα καὶ τὰ τέκνα καὶ τοὺς ἀδελφοὺς καὶ τὰς ἀδελφάς, ἔτι δὲ καὶ τὴν ἑαυτοῦ ψυχήν, οὐ δύναται εἶναί μου μαθητής. 27 καὶ ὅστις οὐ βαστάζει τὸν σταυρὸν αὐτοῦ καὶ ἔρχεται ὀπίσω μου, οὐ δύναται εἶναί μου μαθητής. 28 Τίς γὰρ ἐξ

ὑμῶν θέλων πύργον οἰκοδομῆσαι οὐχὶ πρῶτον καθίσας ψηφίζει τὴν δαπάνην, εἰ ἔχει εἰς ἀπαρτισμόν; [29]ἵνα μήποτε θέντος αὐτοῦ θεμέλιον καὶ μὴ ἰσχύοντος ἐκτελέσαι πάντες οἱ θεωροῦντες ἄρξωνται αὐτῷ ἐμπαίζειν, [30]λέγοντες ὅτι Οὗτος ὁ ἄνθρωπος ἤρξατο οἰκοδομεῖν καὶ οὐκ ἴσχυσεν ἐκτελέσαι. [31]Ἢ τίς βασιλεὺς πορευόμενος ἑτέρῳ βασιλεῖ συμβαλεῖν εἰς πόλεμον οὐχὶ καθίσας πρῶτον βουλεύεται εἰ δυνατός ἐστιν ἐν δέκα χιλιάσιν ὑπαντῆσαι τῷ μετὰ εἴκοσι χιλιάδων ἐρχομένῳ ἐπ' αὐτόν; [32]εἰ δὲ μήγε, ἔτι αὐτοῦ πόρρω ὄντος πρεσβείαν ἀποστείλας ἐρωτᾷ τὰ πρὸς εἰρήνην. [33]οὕτως οὖν πᾶς ἐξ ὑμῶν ὃς οὐκ ἀποτάσσεται πᾶσιν τοῖς ἑαυτοῦ ὑπάρχουσιν οὐ δύναται εἶναί μου μαθητής. [34]Καλὸν οὖν τὸ ἅλας· ἐὰν δὲ καὶ τὸ ἅλας μωρανθῇ, ἐν τίνι ἀρτυθήσεται; [35]οὔτε εἰς γῆν οὔτε εἰς κοπρίαν εὔθετόν ἐστιν· ἔξω βάλλουσιν αὐτό. ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.

15 [1]Ἦσαν δὲ αὐτῷ ἐγγίζοντες πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ ἀκούειν αὐτοῦ. [2]καὶ διεγόγγυζον οἵ τε Φαρισαῖοι καὶ οἱ γραμματεῖς λέγοντες ὅτι Οὗτος ἁμαρτωλοὺς προσδέχεται καὶ συνεσθίει αὐτοῖς. [3]εἶπεν δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην λέγων, [4]Τίς ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα καὶ ἀπολέσας ἐξ αὐτῶν ἓν οὐ καταλείπει τὰ ἐνενήκοντα ἐννέα ἐν τῇ ἐρήμῳ καὶ πορεύεται ἐπὶ τὸ ἀπολωλός, ἕως εὕρῃ αὐτό; [5]καὶ εὑρὼν ἐπιτίθησιν ἐπὶ τοὺς ὤμους αὐτοῦ χαίρων, [6]καὶ ἐλθὼν εἰς τὸν οἶκον συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας, λέγων αὐτοῖς, Συγχάρητέ μοι, ὅτι εὗρον τὸ πρόβατόν μου τὸ ἀπολωλός. [7]λέγω ὑμῖν ὅτι οὕτως χαρὰ ἐν τῷ οὐρανῷ ἔσται ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι ἢ ἐπὶ ἐνενήκοντα ἐννέα δικαίοις οἵτινες οὐ χρείαν ἔχουσιν μετανοίας.

[8]Ἢ τίς γυνὴ δραχμὰς ἔχουσα δέκα, ἐὰν ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἅπτει λύχνον καὶ σαροῖ τὴν οἰκίαν καὶ ζητεῖ ἐπιμελῶς ἕως ὅτου εὕρῃ; [9]καὶ εὑροῦσα συνκαλεῖ τὰς φίλας καὶ γείτονας λέγουσα, Συνχάρητέ μοι, ὅτι εὗρον τὴν δραχμὴν ἣν ἀπώλεσα. [10]οὕτως, λέγω ὑμῖν, γίνεται χαρὰ ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι.

[11]Εἶπεν δέ, Ἄνθρωπός τις εἶχεν δύο υἱούς. [12]καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρί, Πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας. καὶ διεῖλεν αὐτοῖς τὸν βίον. [13]καὶ μετ᾽ οὐ πολλὰς ἡμέρας συναγαγὼν ἅπαντα ὁ νεώτερος υἱὸς ἀπεδήμησεν εἰς χώραν μακράν, καὶ ἐκεῖ διεσκόρπισεν τὴν οὐσίαν αὐτοῦ ζῶν ἀσώτως. [14]δαπανήσαντος δὲ αὐτοῦ πάντα ἐγένετο λιμὸς ἰσχυρὰ κατὰ τὴν χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι. [15]καὶ πορευθεὶς ἐκολλήθη ἑνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης, καὶ ἔπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν χοίρους· [16]καὶ ἐπεθύμει γεμίσαι τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν κερατίων ὧν ἤσθιον οἱ χοῖροι, καὶ οὐδεὶς ἐδίδου αὐτῷ. [17]εἰς ἑαυτὸν δὲ ἐλθὼν ἔφη, Πόσοι μίσθιοι τοῦ πατρός μου περισσεύουσιν ἄρτων· ἐγὼ δὲ λιμῷ ὧδε ἀπόλλυμαι. [18]ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου καὶ ἐρῶ αὐτῷ, Πάτερ, ἥμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, [19]οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου· ποίησόν με ὡς ἕνα τῶν μισθίων σου. [20]καὶ ἀναστὰς ἦλθεν πρὸς τὸν πατέρα αὐτοῦ. ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ καὶ ἐσπλαγχνίσθη, καὶ δραμὼν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ καὶ κατεφίλησεν αὐτόν. [21]εἶπεν δὲ αὐτῷ ὁ υἱός, Πάτερ, ἥμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου. [22]εἶπεν δὲ ὁ πατὴρ πρὸς τοὺς δού-

λους αὐτοῦ, Ἐξενέγκατε στολὴν τὴν πρώτην καὶ ἐνδύσατε αὐτόν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ καὶ ὑποδήματα εἰς τοὺς πόδας, [23]καὶ φέρετε τὸν μόσχον τὸν σιτευτόν, θύσατε, καὶ φαγόντες εὐφρανθῶμεν, [24]ὅτι οὗτος ὁ υἱός μου νεκρὸς ἦν καὶ ἀνέζησεν, ἦν ἀπολωλὼς καὶ εὑρέθη. καὶ ἤρξαντο εὐφραίνεσθαι. [25]ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος ἤγγισεν τῇ οἰκίᾳ, ἤκουσεν συμφωνίας καὶ χορῶν, [26]καὶ προσκαλεσάμενος ἕνα τῶν παίδων ἐπυνθάνετο τί εἴη ταῦτα. [27]ὁ δὲ εἶπεν αὐτῷ ὅτι Ὁ ἀδελφός σου ἥκει, καὶ ἔθυσεν ὁ πατήρ σου τὸν μόσχον τὸν σιτευτόν, ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν. [28]ὠργίσθη δὲ καὶ οὐκ ἤθελεν εἰσελθεῖν· ὁ δὲ πατὴρ αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν. [29]ὁ δὲ ἀποκριθεὶς εἶπεν τῷ πατρί, Ἰδοὺ τοσαῦτα ἔτη δουλεύω σοι καὶ οὐδέποτε ἐντολήν σου παρῆλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριφον ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ· [30]ὅτε δὲ ὁ υἱός σου οὗτος ὁ κατὰφαγών σου τὸν βίον μετὰ πορνῶν ἦλθεν, ἔθυσας αὐτῷ τὸν σιτευτὸν μόσχον. [31]ὁ δὲ εἶπεν αὐτῷ, Τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σά ἐστιν· [32]εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν καὶ ἔζησεν, καὶ ἀπολωλὼς καὶ εὑρέθη.

16 [1]Ἔλεγεν δὲ καὶ πρὸς τοὺς μαθητάς, Ἄνθρωπός τις ἦν πλούσιος ὃς εἶχεν οἰκονόμον, καὶ οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ. [2]καὶ φωνήσας αὐτὸν εἶπεν αὐτῷ, Τί τοῦτο ἀκούω περὶ σοῦ; ἀπόδος τὸν λόγον τῆς οἰκονομίας σου· οὐ γὰρ δύνῃ ἔτι οἰκονομεῖν. [3]εἶπεν δὲ ἐν ἑαυτῷ ὁ οἰκονόμος, Τί ποιήσω, ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ' ἐμοῦ; σκάπτειν οὐκ ἰσχύω, ἐπαιτεῖν αἰσχύνομαι. [4]ἔγνων τί ποιήσω, ἵνα ὅταν μετασταθῶ ἐκ τῆς οἰκονομίας δέξωνταί

με εἰς τοὺς οἴκους ἑαυτῶν. [5]καὶ προσκαλεσάμενος ἕνα ἕκαστον τῶν χρεοφειλετῶν τοῦ κυρίου ἑαυτοῦ ἔλεγεν τῷ πρώτῳ, Πόσον ὀφείλεις τῷ κυρίῳ μου; [6]ὁ δὲ εἶπεν, Ἑκατὸν βάτους ἐλαίου. ὁ δὲ εἶπεν αὐτῷ, Δέξαι σου τὰ γράμματα καὶ καθίσας ταχέως γράψον πεντήκοντα. [7]ἔπειτα ἑτέρῳ εἶπεν, Σὺ δὲ πόσον ὀφείλεις; ὁ δὲ εἶπεν, Ἑκατὸν κόρους σίτου. λέγει αὐτῷ, Δέξαι σου τὰ γράμματα καὶ γράψον ὀγδοήκοντα. [8]καὶ ἐπῄνεσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας, ὅτι φρονίμως ἐποίησεν· ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτὸς εἰς τὴν γενεὰν τὴν ἑαυτῶν εἰσίν. [9]καὶ ἐγὼ ὑμῖν λέγω, Ἑαυτοῖς ποιήσατε φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα ὅταν ἐκλίπῃ δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς. [10]ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστός ἐστιν, καὶ ὁ ἐν ἐλαχίστῳ ἄδικος καὶ ἐν πολλῷ ἄδικός ἐστιν. [11]εἰ οὖν ἐν τῷ ἀδίκῳ μαμωνᾷ πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει; [12]καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ὑμέτερον τίς δώσει ὑμῖν; [13]οὐδεὶς οἰκέτης δύναται δυσὶ κυρίοις δουλεύειν· ἢ γὰρ τὸν ἕνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἑνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ.

[14]Ἤκουον δὲ ταῦτα πάντα οἱ Φαρισαῖοι φιλάργυροι ὑπάρχοντες, καὶ ἐξεμυκτήριζον αὐτόν. [15]καὶ εἶπεν αὐτοῖς, Ὑμεῖς ἐστε οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων, ὁ δὲ θεὸς γινώσκει τὰς καρδίας ὑμῶν· ὅτι τὸ ἐν ἀνθρώποις ὑψηλὸν βδέλυγμα ἐνώπιον τοῦ θεοῦ. [16]ὁ νόμος καὶ οἱ προφῆται μέχρι Ἰωάννου· ἀπὸ τότε ἡ βασιλεία τοῦ θεοῦ εὐαγγελίζεται καὶ πᾶς εἰς αὐτὴν βιάζεται. [17]εὐκοπώτερον δέ ἐστιν τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν ἢ τοῦ νόμου μίαν κεραίαν πεσεῖν. [18]πᾶς

ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν μοιχεύει, καὶ ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν μοιχεύει.

19 Ἄνθρωπος δέ τις ἦν πλούσιος, καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον εὐφραινόμενος καθ' ἡμέραν λαμπρῶς. 20 πτωχὸς δέ τις ὀνόματι Λάζαρος ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ εἰλκωμένος 21 καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἐπέλειχον τὰ ἕλκη αὐτοῦ. 22 ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον Ἀβραάμ· ἀπέθανεν δὲ καὶ ὁ πλούσιος καὶ ἐτάφη. 23 καὶ ἐν τῷ ᾅδῃ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις, ὁρᾷ Ἀβραὰμ ἀπὸ μακρόθεν καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ. 24 καὶ αὐτὸς φωνήσας εἶπεν, Πάτερ Ἀβραάμ, ἐλέησόν με καὶ πέμψον Λάζαρον ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος καὶ καταψύξῃ τὴν γλῶσσάν μου, ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ. 25 εἶπεν δὲ Ἀβραάμ, Τέκνον, μνήσθητι ὅτι ἀπέλαβες τὰ ἀγαθά σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακά· νῦν δὲ ὧδε παρακαλεῖται, σὺ δὲ ὀδυνᾶσαι. 26 καὶ ἐν πᾶσι τούτοις μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ θέλοντες διαβῆναι ἔνθεν πρὸς ὑμᾶς μὴ δύνωνται, μηδὲ οἱ ἐκεῖθεν πρὸς ἡμᾶς διαπερῶσιν. 27 εἶπεν δέ, Ἐρωτῶ οὖν σε, πάτερ, ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρός μου· 28 ἔχω γὰρ πέντε ἀδελφούς· ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασάνου. 29 λέγει δὲ αὐτῷ Ἀβραάμ, Ἔχουσι Μωϋσέα καὶ τοὺς προφήτας· ἀκουσάτωσαν αὐτῶν. 30 ὁ δὲ εἶπεν, Οὐχί, πάτερ Ἀβραάμ, ἀλλ' ἐάν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτούς, μετανοήσουσιν. 31 εἶπεν δὲ αὐτῷ,

Εἰ Μωϋσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδὲ ἐάν τις ἐκ νεκρῶν ἀναστῇ πεισθήσονται.

17 [1]Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, Ἀνένδεκτόν ἐστιν τοῦ τὰ σκάνδαλα μὴ ἐλθεῖν, οὐαὶ δὲ δι' οὗ ἔρχεται· [2]λυσιτελεῖ αὐτῷ εἰ λίθος μυλικὸς περίκειται περὶ τὸν τράχηλον αὐτοῦ καὶ ἔρριπται εἰς τὴν θάλασσαν, ἢ ἵνα σκανδαλίσῃ τῶν μικρῶν τούτων ἕνα. [3]προσέχετε ἑαυτοῖς. ἐὰν ἁμάρτῃ ὁ ἀδελφός σου, ἐπιτίμησον αὐτῷ, καὶ ἐὰν μετανοήσῃ, ἄφες αὐτῷ. [4]καὶ ἐὰν ἑπτάκις τῆς ἡμέρας ἁμαρτήσῃ εἰς σὲ καὶ ἑπτάκις ἐπιστρέψῃ πρός σε λέγων, Μετανοῶ, ἀφήσεις αὐτῷ.

[5]Καὶ εἶπαν οἱ ἀπόστολοι τῷ κυρίῳ, Πρόσθες ἡμῖν πίστιν. [6]εἶπεν δὲ ὁ κύριος, Εἰ ἔχετε πίστιν ὡς κόκκον σινάπεως, ἐλέγετε ἂν τῇ συκαμίνῳ ταύτῃ, Ἐκριζώθητι καὶ φυτεύθητι ἐν τῇ θαλάσσῃ, καὶ ὑπήκουσεν ἂν ὑμῖν. [7]Τίς δὲ ἐξ ὑμῶν δοῦλον ἔχων ἀροτριῶντα ἢ ποιμαίνοντα, ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ ἐρεῖ αὐτῷ, Εὐθέως παρελθὼν ἀνάπεσε; [8]ἀλλ' οὐχὶ ἐρεῖ αὐτῷ, Ἑτοίμασον τί δειπνήσω, καὶ περιζωσάμενος διακόνει μοι ἕως φάγω καὶ πίω, καὶ μετὰ ταῦτα φάγεσαι καὶ πίεσαι σύ; [9]μὴ ἔχει χάριν τῷ δούλῳ ὅτι ἐποίησεν τὰ διαταχθέντα; [10]οὕτως καὶ ὑμεῖς, ὅταν ποιήσητε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε ὅτι Δοῦλοι ἀχρεῖοί ἐσμεν, ὃ ὠφείλομεν ποιῆσαι πεποιήκαμεν.

[11]Καὶ ἐγένετο ἐν τῷ πορεύεσθαι εἰς Ἰερουσαλήμ, καὶ αὐτὸς διήρχετο διὰ μέσον Σαμαρίας καὶ Γαλιλαίας. [12]καὶ εἰσερχομένου αὐτοῦ εἴς τινα κώμην ἀπήντησαν αὐτῷ δέκα λεπροὶ ἄνδρες, οἳ ἔστησαν πόρρωθεν, [13]καὶ αὐτοὶ ἦραν φωνὴν λέγοντες, Ἰησοῦ ἐπιστάτα, ἐλέησον ἡμᾶς. [14]καὶ ἰδὼν εἶπεν αὐτοῖς, Πορευθέντες ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσιν. καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτοὺς

ἐκαθαρίσθησαν. [15]εἷς δὲ ἐξ αὐτῶν, ἰδὼν ὅτι ἰάθη, ὑπέστρεψεν μετὰ φωνῆς μεγάλης δοξάζων τὸν θεόν, [16]καὶ ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἦν Σαμαρίτης. [17]ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Οὐχὶ οἱ δέκα ἐκαθαρίσθησαν; οἱ δὲ ἐννέα ποῦ; [18]οὐχ εὑρέθησαν ὑποστρέψαντες δοῦναι δόξαν τῷ θεῷ εἰ μὴ ὁ ἀλλογενὴς οὗτος; [19]καὶ εἶπεν αὐτῷ, Ἀναστὰς πορεύου· ἡ πίστις σου σέσωκέν σε.

[20]Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων πότε ἔρχεται ἡ βασιλεία τοῦ θεοῦ, ἀπεκρίθη αὐτοῖς καὶ εἶπεν, Οὐκ ἔρχεται ἡ βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως, [21]οὐδὲ ἐροῦσιν, Ἰδοὺ ὧδε ἢ Ἐκεῖ· ἰδοὺ γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστίν.

[22]Εἶπεν δὲ πρὸς τοὺς μαθητάς, Ἐλεύσονται ἡμέραι ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν, καὶ οὐκ ὄψεσθε. [23]καὶ ἐροῦσιν ὑμῖν, Ἰδοὺ ἐκεῖ, Ἰδοὺ ὧδε· μὴ ἀπέλθητε μηδὲ διώξητε. [24]ὥσπερ γὰρ ἡ ἀστραπὴ ἀστράπτουσα ἐκ τῆς ὑπὸ τὸν οὐρανὸν εἰς τὴν ὑπ᾽ οὐρανὸν λάμπει, οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ. [25]πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης. [26]καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις Νῶε, οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου· [27]ἤσθιον, ἔπινον, ἐγάμουν, ἐγαμίζοντο, ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν, καὶ ἦλθεν ὁ κατακλυσμὸς καὶ ἀπώλεσεν ἅπαντας. [28]ὁμοίως καθὼς ἐγένετο ἐν ταῖς ἡμέραις Λώτ· ἤσθιον, ἔπινον, ἠγόραζον, ἐπώλουν, ἐφύτευον, ᾠκοδόμουν· [29]ᾗ δὲ ἡμέρᾳ ἐξῆλθεν Λὼτ ἀπὸ Σοδόμων, ἔβρεξεν πῦρ καὶ θεῖον ἀπ᾽ οὐρανοῦ καὶ ἀπώλεσεν ἅπαντας. [30]κατὰ τὰ αὐτὰ ἔσται ᾗ ἡμέρᾳ ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται.

31 ἐν ἐκείνῃ τῇ ἡμέρᾳ ὃς ἔσται ἐπὶ τοῦ δώματος καὶ
τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω ἆραι αὐτά,
καὶ ὁ ἐν ἀγρῷ ὁμοίως μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω.
32 μνημονεύετε τῆς γυναικὸς Λώτ. 33 ὃς ἐὰν ζητήσῃ τὴν
ψυχὴν αὐτοῦ περιποιήσασθαι, ἀπολέσει αὐτήν, καὶ
ὃς ἐὰν ἀπολέσῃ, ζωογονήσει αὐτήν. 34 λέγω ὑμῖν, ταύτῃ
τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης μιᾶς, εἷς παραλημ-
φθήσεται καὶ ὁ ἕτερος ἀφεθήσεται· 35 ἔσονται δύο ἀλή-
θουσαι ἐπὶ τὸ αὐτό, ἡ μία παραλημφθήσεται, ἡ δὲ
ἑτέρα ἀφεθήσεται. 37 καὶ ἀποκριθέντες λέγουσιν αὐτῷ,
Ποῦ, κύριε; ὁ δὲ εἶπεν αὐτοῖς, Ὅπου τὸ σῶμα, ἐκεῖ
καὶ οἱ ἀετοὶ ἐπισυναχθήσονται.

18 1 Ἔλεγεν δὲ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν
πάντοτε προσεύχεσθαι αὐτοὺς καὶ μὴ ἐνκακεῖν, 2 λέγων,
Κριτής τις ἦν ἔν τινι πόλει τὸν θεὸν μὴ φοβούμενος
καὶ ἄνθρωπον μὴ ἐντρεπόμενος. 3 χήρα δὲ ἦν ἐν τῇ
πόλει ἐκείνῃ, καὶ ἤρχετο πρὸς αὐτὸν λέγουσα, Ἐκδί-
κησόν με ἀπὸ τοῦ ἀντιδίκου μου. 4 καὶ οὐκ ἤθελεν
ἐπὶ χρόνον· μετὰ δὲ ταῦτα εἶπεν ἐν ἑαυτῷ, Εἰ καὶ
τὸν θεὸν οὐ φοβοῦμαι οὐδὲ ἄνθρωπον ἐντρέπομαι,
5 διά γε τὸ παρέχειν μοι κόπον τὴν χήραν ταύτην,
ἐκδικήσω αὐτήν, ἵνα μὴ εἰς τέλος ἐρχομένη ὑπωπιάζῃ
με. 6 εἶπεν δὲ ὁ κύριος, Ἀκούσατε τί ὁ κριτὴς τῆς
ἀδικίας λέγει. 7 ὁ δὲ θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν
τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων αὐτῷ ἡμέρας καὶ
νυκτός, καὶ μακροθυμεῖ ἐπ' αὐτοῖς; 8 λέγω ὑμῖν ὅτι
ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. πλὴν ὁ υἱὸς
τοῦ ἀνθρώπου ἐλθὼν ἆρα εὑρήσει τὴν πίστιν ἐπὶ τῆς
γῆς;

9 Εἶπεν δὲ καὶ πρός τινας τοὺς πεποιθότας ἐφ' ἑαυ-
τοῖς ὅτι εἰσὶν δίκαιοι καὶ ἐξουθενοῦντας τοὺς λοιποὺς

τὴν παραβολὴν ταύτην. [10]Ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερὸν προσεύξασθαι, ὁ εἷς Φαρισαῖος καὶ ὁ ἕτερος τελώνης. [11]ὁ Φαρισαῖος σταθεὶς ταῦτα πρὸς ἑαυτὸν προσηύχετο, Ὁ θεός, εὐχαριστῶ σοι ὅτι οὐκ εἰμὶ ὥσπερ οἱ λοιποὶ τῶν ἀνθρώπων, ἅρπαγες, ἄδικοι, μοιχοί, ἢ καὶ ὡς οὗτος ὁ τελώνης· [12]νηστεύω δὶς τοῦ σαββάτου, ἀποδεκατῶ πάντα ὅσα κτῶμαι. [13]ὁ δὲ τελώνης μακρόθεν ἑστὼς οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς ἐπᾶραι εἰς τὸν οὐρανόν, ἀλλ' ἔτυπτεν τὸ στῆθος αὐτοῦ λέγων, Ὁ θεός, ἱλάσθητί μοι τῷ ἁμαρτωλῷ. [14]λέγω ὑμῖν, κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ παρ' ἐκεῖνον· ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται.

[15]Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη ἵνα αὐτῶν ἅπτηται· ἰδόντες δὲ οἱ μαθηταὶ ἐπετίμων αὐτοῖς. [16]ὁ δὲ Ἰησοῦς προσεκαλέσατο αὐτὰ λέγων, Ἄφετε τὰ παιδία ἔρχεσθαι πρός με καὶ μὴ κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ. [17]ἀμὴν λέγω ὑμῖν, ὃς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.

[18]Καὶ ἐπηρώτησέν τις αὐτὸν ἄρχων λέγων, Διδάσκαλε ἀγαθέ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; [19]εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς, Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεός. [20]τὰς ἐντολὰς οἶδας, Μὴ μοιχεύσῃς, μὴ φονεύσῃς, μὴ κλέψῃς, μὴ ψευδομαρτυρήσῃς, τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου. [21]ὁ δὲ εἶπεν, Ταῦτα πάντα ἐφύλαξα ἐκ νεότητός μου. [22]ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ, Ἔτι ἕν σοι λείπει· πάντα ὅσα ἔχεις πώλησον καὶ διάδος πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν τοῖς οὐρανοῖς, καὶ δεῦρο ἀκολούθει μοι. [23]ὁ δὲ ἀκούσας ταῦτα περίλυπος ἐγενήθη· ἦν γὰρ

πλούσιος σφόδρα. 24 ἰδὼν δὲ αὐτὸν ὁ Ἰησοῦς εἶπεν, Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσπορεύονται· 25 εὐκοπώτερον γάρ ἐστιν κάμηλον διὰ τρήματος βελόνης εἰσελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν. 26 εἶπον δὲ οἱ ἀκούσαντες, Καὶ τίς δύναται σωθῆναι; 27 ὁ δὲ εἶπεν, Τὰ ἀδύνατα παρὰ ἀνθρώποις δυνατὰ παρὰ τῷ θεῷ ἐστίν. 28 Εἶπεν δὲ ὁ Πέτρος, Ἰδοὺ ἡμεῖς ἀφέντες τὰ ἴδια ἠκολουθήσαμέν σοι. 29 ὁ δὲ εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν ὅτι οὐδείς ἐστιν ὃς ἀφῆκεν οἰκίαν ἢ γυναῖκα ἢ ἀδελφοὺς ἢ γονεῖς ἢ τέκνα εἵνεκεν τῆς βασιλείας τοῦ θεοῦ, 30 ὃς οὐχὶ μὴ ἀπολάβῃ πολλαπλασίονα ἐν τῷ καιρῷ τούτῳ, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον.

31 Παραλαβὼν δὲ τοὺς δώδεκα εἶπεν πρὸς αὐτούς, Ἰδοὺ ἀναβαίνομεν εἰς Ἱερουσαλήμ, καὶ τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ υἱῷ τοῦ ἀνθρώπου· 32 παραδοθήσεται γὰρ τοῖς ἔθνεσιν καὶ ἐμπαιχθήσεται καὶ ὑβρισθήσεται καὶ ἐμπτυσθήσεται, 33 καὶ μαστιγώσαντες ἀποκτενοῦσιν αὐτόν, καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται. 34 καὶ αὐτοὶ οὐδὲν τούτων συνῆκαν, καὶ ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα.

35 Ἐγένετο δὲ ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἱερειχὼ τυφλός τις ἐκάθητο παρὰ τὴν ὁδὸν ἐπαιτῶν. 36 ἀκούσας δὲ ὄχλου διαπορευομένου ἐπυνθάνετο τί εἴη τοῦτο. 37 ἀπήγγειλαν δὲ αὐτῷ ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέρχεται. 38 καὶ ἐβόησεν λέγων, Ἰησοῦ υἱὲ Δαυείδ, ἐλέησόν με. 39 καὶ οἱ προάγοντες ἐπετίμων αὐτῷ ἵνα σιγήσῃ· αὐτὸς δὲ πολλῷ μᾶλλον ἔκραζεν, Υἱὲ Δαυείδ, ἐλέησόν με. 40 σταθεὶς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι

πρὸς αὐτόν. ἐγγίσαντος δὲ αὐτοῦ ἐπηρώτησεν αὐτόν,
41 Τί σοι θέλεις ποιήσω; ὁ δὲ εἶπεν, Κύριε, ἵνα ἀνα-
βλέψω. 42 καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ, Ἀνάβλεψον· ἡ
πίστις σου σέσωκέν σε. 43 καὶ παραχρῆμα ἀνέβλεψεν,
καὶ ἠκολούθει αὐτῷ δοξάζων τὸν θεόν. καὶ πᾶς ὁ λαὸς
ἰδὼν ἔδωκεν αἶνον τῷ θεῷ.

19 1 Καὶ εἰσελθὼν διήρχετο τὴν Ἰερειχώ. 2 καὶ
ἰδοὺ ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν
ἀρχιτελώνης, καὶ ἦν πλούσιος· 3 καὶ ἐζήτει ἰδεῖν τὸν
Ἰησοῦν τίς ἐστιν, καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου, ὅτι
τῇ ἡλικίᾳ μικρὸς ἦν. 4 καὶ προδραμὼν ἔμπροσθεν ἀνέβη
ἐπὶ συκομορέαν, ἵνα ἴδῃ αὐτόν, ὅτι ἐκείνης ἤμελλεν
διέρχεσθαι. 5 καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας
ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν· Ζακχαῖε, σπεύσας κατά-
βηθι· σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μεῖναι. 6 καὶ
σπεύσας κατέβη, καὶ ὑπεδέξατο αὐτὸν χαίρων. 7 καὶ
ἰδόντες πάντες διεγόγγυζον, λέγοντες ὅτι Παρὰ ἁμαρ-
τωλῷ ἀνδρὶ εἰσῆλθεν καταλῦσαι. 8 σταθεὶς δὲ Ζακχαῖος
εἶπεν πρὸς τὸν κύριον, Ἰδοὺ τὰ ἡμίσειά μου τῶν ὑπαρ-
χόντων, κύριε, τοῖς πτωχοῖς δίδωμι, καὶ εἴ τινός τι ἐσυ-
κοφάντησα, ἀποδίδωμι τετραπλοῦν. 9 εἶπεν δὲ πρὸς
αὐτὸν ὁ Ἰησοῦς ὅτι Σήμερον σωτηρία τῷ οἴκῳ τούτῳ
ἐγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστιν· 10 ἦλθεν
γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπο-
λωλός.

11 Ἀκουόντων δὲ αὐτῶν ταῦτα προσθεὶς εἶπεν παρα-
βολήν, διὰ τὸ ἐγγὺς εἶναι Ἰερουσαλὴμ αὐτὸν καὶ δοκεῖν
αὐτοὺς ὅτι παραχρῆμα μέλλει ἡ βασιλεία τοῦ θεοῦ
ἀναφαίνεσθαι. 12 εἶπεν οὖν, Ἄνθρωπός τις εὐγενὴς
ἐπορεύθη εἰς χώραν μακράν, λαβεῖν ἑαυτῷ βασιλείαν
καὶ ὑποστρέψαι. 13 καλέσας δὲ δέκα δούλους ἑαυτοῦ

ἔδωκεν αὐτοῖς δέκα μνᾶς, καὶ εἶπεν πρὸς αὐτούς, Πραγματεύσασθε ἐν ᾧ ἔρχομαι. [14]οἱ δὲ πολῖται αὐτοῦ ἐμίσουν αὐτόν, καὶ ἀπέστειλαν πρεσβείαν ὀπίσω αὐτοῦ λέγοντες, Οὐ θέλομεν τοῦτον βασιλεῦσαι ἐφ' ἡμᾶς. [15]καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν αὐτὸν λαβόντα τὴν βασιλείαν, καὶ εἶπεν φωνηθῆναι αὐτῷ τοὺς δούλους τούτους οἷς δεδώκει τὸ ἀργύριον, ἵνα γνοῖ τίς τί διεπραγματεύσατο. [16]παρεγένετο δὲ ὁ πρῶτος λέγων, Κύριε, ἡ μνᾶ σου δέκα προσηργήσατο μνᾶς. [17]καὶ εἶπεν αὐτῷ, Εὖγε, ἀγαθὲ δοῦλε, ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου, ἴσθι ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων. [18]καὶ ἦλθεν ὁ δεύτερος λέγων, Ἡ μνᾶ σου, κύριε, ἐποίησεν πέντε μνᾶς. [19]εἶπεν δὲ καὶ τούτῳ, Καὶ σὺ ἐπάνω γίνου πέντε πόλεων. [20]καὶ ὁ ἕτερος ἦλθεν λέγων, Κύριε, ἰδοὺ ἡ μνᾶ σου, ἣν εἶχον ἀποκειμένην ἐν σουδαρίῳ· [21]ἐφοβούμην γάρ σε, ὅτι ἄνθρωπος αὐστηρὸς εἶ, αἴρεις ὃ οὐκ ἔθηκας, καὶ θερίζεις ὃ οὐκ ἔσπειρας. [22]λέγει αὐτῷ, Ἐκ τοῦ στόματός σου κρινῶ σε, πονηρὲ δοῦλε. ἤδεις ὅτι ἐγὼ ἄνθρωπος αὐστηρός εἰμι, αἴρων ὃ οὐκ ἔθηκα, καὶ θερίζων ὃ οὐκ ἔσπειρα; [23]καὶ διατί οὐκ ἔδωκάς μου τὸ ἀργύριον ἐπὶ τράπεζαν; κἀγὼ ἐλθὼν σὺν τόκῳ ἂν αὐτὸ ἔπραξα. [24]καὶ τοῖς παρεστῶσιν εἶπεν, Ἄρατε ἀπ' αὐτοῦ τὴν μνᾶν καὶ δότε τῷ τὰς δέκα μνᾶς ἔχοντι. [25]καὶ εἶπαν αὐτῷ, Κύριε, ἔχει δέκα μνᾶς. [26]λέγω ὑμῖν ὅτι παντὶ τῷ ἔχοντι δοθήσεται, ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθήσεται. [27]πλὴν τοὺς ἐχθρούς μου τούτους τοὺς μὴ θελήσαντάς με βασιλεῦσαι ἐπ' αὐτοὺς ἀγάγετε ὧδε καὶ κατασφάξατε αὐτοὺς ἔμπροσθέν μου.

[28]Καὶ εἰπὼν ταῦτα ἐπορεύετο ἔμπροσθεν, ἀναβαίνων εἰς Ἰεροσόλυμα.

[29]Καὶ ἐγένετο ὡς ἤγγισεν εἰς Βηθφαγὴ καὶ Βηθανίαν

πρὸς τὸ ὄρος τὸ καλούμενον ἐλαιών, ἀπέστειλεν δύο τῶν
μαθητῶν [30] εἰπών, Ὑπάγετε εἰς τὴν κατέναντι κώμην, ἐν
ᾗ εἰσπορευόμενοι εὑρήσετε πῶλον δεδεμένον, ἐφ' ὃν
οὐδεὶς πώποτε ἀνθρώπων ἐκάθισεν, καὶ λύσαντες αὐτὸν
ἀγάγετε. [31] καὶ ἐάν τις ὑμᾶς ἐρωτᾷ, Διατί λύετε; οὕτως
ἐρεῖτε ὅτι Ὁ κύριος αὐτοῦ χρείαν ἔχει. [32] ἀπελθόντες
δὲ οἱ ἀπεσταλμένοι εὗρον καθὼς εἶπεν αὐτοῖς. [33] λυόν-
των δὲ αὐτῶν τὸν πῶλον εἶπαν οἱ κύριοι αὐτοῦ πρὸς
αὐτούς, Τί λύετε τὸν πῶλον; [34] οἱ δὲ εἶπαν, Ὅτι ὁ κύριος
αὐτοῦ χρείαν ἔχει. [35] καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰη-
σοῦν, καὶ ἐπιρίψαντες αὐτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον
ἐπεβίβασαν τὸν Ἰησοῦν. [36] πορευομένου δὲ αὐτοῦ ὑπε-
στρώννυον τὰ ἱμάτια αὐτῶν ἐν τῇ ὁδῷ. [37] ἐγγίζοντος δὲ
αὐτοῦ ἤδη πρὸς τῇ καταβάσει τοῦ ὄρους τῶν ἐλαιῶν
ἤρξαντο ἅπαν τὸ πλῆθος τῶν μαθητῶν χαίροντες αἰνεῖν
τὸν θεὸν φωνῇ μεγάλῃ περὶ πασῶν ὧν εἶδον δυνάμεων,
[38] λέγοντες, Εὐλογημένος ὁ ἐρχόμενος βασιλεὺς ἐν ὀνό-
ματι κυρίου· ἐν οὐρανῷ εἰρήνη, καὶ δόξα ἐν ὑψίστοις.
[39] Καί τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπαν πρὸς
αὐτόν, Διδάσκαλε, ἐπιτίμησον τοῖς μαθηταῖς σου. [40] καὶ
ἀποκριθεὶς εἶπεν, Λέγω ὑμῖν ὅτι ἐὰν οὗτοι σιωπήσουσιν,
οἱ λίθοι κράξουσιν.

[41] Καὶ ὡς ἤγγισεν, ἰδὼν τὴν πόλιν ἔκλαυσεν ἐπ'
αὐτήν, λέγων [42] ὅτι Εἰ ἔγνως καὶ σὺ καί γε ἐν τῇ ἡμέρᾳ
σου ταύτῃ τὰ πρὸς εἰρήνην σου· νῦν δὲ ἐκρύβη ἀπὸ
ὀφθαλμῶν σου. [43] ὅτι ἥξουσιν ἡμέραι ἐπὶ σέ, καὶ περι-
βαλοῦσιν οἱ ἐχθροί σου χάρακά σοι καὶ περικυκλώ-
σουσίν σε καὶ συνέξουσίν σε πάντοθεν, [44] καὶ ἐδαφιοῦσίν
σε καὶ τὰ τέκνα σου ἐν σοί, καὶ οὐκ ἀφήσουσιν λίθον
ἐπὶ λίθον ἐν σοί, ἀνθ' ὧν οὐκ ἔγνως τὸν καιρὸν τῆς ἐπι-
σκοπῆς σου.

45 Καὶ εἰσελθὼν εἰς τὸ ἱερὸν ἤρξατο ἐκβάλλειν τοὺς
πωλοῦντας, 46 λέγων αὐτοῖς, Γέγραπται, Καὶ ἔσται ὁ
οἶκός μου οἶκος προσευχῆς· ὑμεῖς δὲ αὐτὸν ἐποιήσατε
σπήλαιον λῃστῶν.

47 Καὶ ἦν διδάσκων τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ· οἱ δὲ
ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐζήτουν αὐτὸν ἀπολέσαι
καὶ οἱ πρῶτοι τοῦ λαοῦ, 48 καὶ οὐχ εὕρισκον τὸ τί ποιή-
σωσιν· ὁ λαὸς γὰρ ἅπας ἐξεκρέματο αὐτοῦ ἀκούων.

20 1 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν διδάσκοντος
αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ καὶ εὐαγγελιζομένου ἐπέστη-
σαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυ-
τέροις, 2 καὶ εἶπαν λέγοντες πρὸς αὐτόν, Εἰπὸν ἡμῖν ἐν
ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, ἢ τίς ἐστιν ὁ δούς σοι τὴν
ἐξουσίαν ταύτην; 3 ἀποκριθεὶς δὲ εἶπεν πρὸς αὐτούς,
Ἐρωτήσω ὑμᾶς κἀγὼ λόγον, καὶ εἴπατέ μοι, 4 Τὸ βάπ-
τισμα Ἰωάννου ἐξ οὐρανοῦ ἦν ἢ ἐξ ἀνθρώπων; 5 οἱ δὲ
συνελογίσαντο πρὸς ἑαυτοὺς λέγοντες ὅτι Ἐὰν εἴπωμεν,
Ἐξ οὐρανοῦ, ἐρεῖ, Διατί οὐκ ἐπιστεύσατε αὐτῷ; 6 ἐὰν δὲ
εἴπωμεν, Ἐξ ἀνθρώπων, ὁ λαὸς ἅπας καταλιθάσει
ἡμᾶς· πεπεισμένος γάρ ἐστιν Ἰωάννην προφήτην εἶναι.
7 καὶ ἀπεκρίθησαν μὴ εἰδέναι πόθεν. 8 καὶ ὁ Ἰησοῦς
εἶπεν αὐτοῖς, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα
ποιῶ.

9 Ἤρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν
ταύτην. Ἄνθρωπος ἐφύτευσεν ἀμπελῶνα καὶ ἐξέδοτο
αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν χρόνους ἱκανούς. 10 καὶ
καιρῷ ἀπέστειλεν πρὸς τοὺς γεωργοὺς δοῦλον, ἵνα ἀπὸ
τοῦ καρποῦ τοῦ ἀμπελῶνος δώσουσιν αὐτῷ· οἱ δὲ
γεωργοὶ ἐξαπέστειλαν αὐτὸν δείραντες κενόν. 11 καὶ
προσέθετο ἕτερον πέμψαι δοῦλον· οἱ δὲ κἀκεῖνον δείραν-
τες καὶ ἀτιμάσαντες ἐξαπέστειλαν κενόν. 12 καὶ προσέ-

θετο τρίτον πέμψαι· οἱ δὲ καὶ τοῦτον τραυματίσαντες
ἐξέβαλον. [13]εἶπεν δὲ ὁ κύριος τοῦ ἀμπελῶνος, Τί
ποιήσω; πέμψω τὸν υἱόν μου τὸν ἀγαπητόν· ἴσως
τοῦτον ἐντραπήσονται. [14]ἰδόντες δὲ αὐτὸν οἱ γεωργοὶ
διελογίζοντο πρὸς ἀλλήλους λέγοντες, Οὗτός ἐστιν ὁ
κληρονόμος· ἀποκτείνωμεν αὐτόν, ἵνα ἡμῶν γένηται ἡ
κληρονομία. [15]καὶ ἐκβαλόντες αὐτὸν ἔξω τοῦ ἀμπελῶνος
ἀπέκτειναν. τί οὖν ποιήσει αὐτοῖς ὁ κύριος τοῦ ἀμπε-
λῶνος; [16]ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς τούτους,
καὶ δώσει τὸν ἀμπελῶνα ἄλλοις. ἀκούσαντες δὲ εἶπαν,
Μὴ γένοιτο. [17]ὁ δὲ ἐμβλέψας αὐτοῖς εἶπεν, Τί οὖν ἐστὶν
τὸ γεγραμμένον τοῦτο, Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδο-
μοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας; [18]πᾶς ὁ
πεσὼν ἐπ' ἐκεῖνον τὸν λίθον συνθλασθήσεται· ἐφ' ὃν δ'
ἂν πέσῃ, λικμήσει αὐτόν. [19]καὶ ἐζήτησαν οἱ γραμματεῖς
καὶ οἱ ἀρχιερεῖς ἐπιβαλεῖν ἐπ' αὐτὸν τὰς χεῖρας ἐν αὐτῇ
τῇ ὥρᾳ, καὶ ἐφοβήθησαν τὸν λαόν· ἔγνωσαν γὰρ ὅτι
πρὸς αὐτοὺς εἶπεν τὴν παραβολὴν ταύτην.

[20]Καὶ παρατηρήσαντες ἀπέστειλαν ἐνκαθέτους ὑπο-
κρινομένους ἑαυτοὺς δικαίους εἶναι, ἵνα ἐπιλάβωνται
αὐτοῦ λόγου, ὥστε παραδοῦναι αὐτὸν τῇ ἀρχῇ καὶ τῇ
ἐξουσίᾳ τοῦ ἡγεμόνος. [21]καὶ ἐπηρώτησαν αὐτὸν λέ-
γοντες, Διδάσκαλε, οἴδαμεν ὅτι ὀρθῶς λέγεις καὶ δι-
δάσκεις καὶ οὐ λαμβάνεις πρόσωπον, ἀλλ' ἐπ' ἀληθείας
τὴν ὁδὸν τοῦ θεοῦ διδάσκεις· [22]ἔξεστιν ἡμᾶς Καίσαρι
φόρον δοῦναι ἢ οὔ; [23]κατανοήσας δὲ αὐτῶν τὴν πα-
νουργίαν εἶπεν πρὸς αὐτούς, [24]Δείξατέ μοι δηνάριον.
τίνος ἔχει εἰκόνα καὶ ἐπιγραφήν; οἱ δὲ εἶπαν, Καί-
σαρος. [25]ὁ δὲ εἶπεν πρὸς αὐτούς, Τοίνυν ἀπόδοτε τὰ
Καίσαρος Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ. [26]καὶ
οὐκ ἴσχυσαν ἐπιλαβέσθαι αὐτοῦ ῥήματος ἐναντίον τοῦ

λαοῦ, καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ ἐσίγησαν.

[27]Προσελθόντες δέ τινες τῶν Σαδδουκαίων, οἱ ἀντιλέγοντες ἀνάστασιν μὴ εἶναι, ἐπηρώτησαν αὐτὸν [28]λέγοντες, Διδάσκαλε, Μωϋσῆς ἔγραψεν ἡμῖν, Ἐάν τινος ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα, καὶ οὗτος ἄτεκνος ᾖ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ. [29]ἑπτὰ οὖν ἀδελφοὶ ἦσαν. καὶ ὁ πρῶτος λαβὼν γυναῖκα ἀπέθανεν ἄτεκνος· [30]καὶ ὁ δεύτερος [31]καὶ ὁ τρίτος ἔλαβεν αὐτήν, ὡσαύτως δὲ καὶ οἱ ἑπτὰ οὐ κατέλιπον τέκνα καὶ ἀπέθανον. [32]ὕστερον καὶ ἡ γυνὴ ἀπέθανεν. [33]ἐν τῇ οὖν ἀναστάσει τίνος αὐτῶν γίνεται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα. [34]καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Οἱ υἱοὶ τοῦ αἰῶνος τούτου γαμοῦσιν καὶ γαμίσκονται, [35]οἱ δὲ καταξιωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν οὔτε γαμοῦσιν οὔτε γαμίζονται· [36]οὔτε γὰρ ἀποθανεῖν ἔτι δύνανται, ἰσάγγελοι γάρ εἰσιν, καὶ υἱοί εἰσιν θεοῦ τῆς ἀναστάσεως υἱοὶ ὄντες. [37]ὅτι δὲ ἐγείρονται οἱ νεκροί, καὶ Μωϋσῆς ἐμήνυσεν ἐπὶ τῆς βάτου, ὡς λέγει Κύριον τὸν θεὸν Ἀβραὰμ καὶ θεὸν Ἰσαὰκ καὶ θεὸν Ἰακώβ· [38]θεὸς δὲ οὐκ ἔστιν νεκρῶν ἀλλὰ ζώντων· πάντες γὰρ αὐτῷ ζῶσιν. [39]ἀποκριθέντες δέ τινες τῶν γραμματέων εἶπαν, Διδάσκαλε, καλῶς εἶπας. [40]οὐκέτι γὰρ ἐτόλμων ἐπερωτᾶν αὐτὸν οὐδέν.

[41]Εἶπεν δὲ πρὸς αὐτούς, Πῶς λέγουσιν τὸν Χριστὸν εἶναι Δαυὶδ υἱόν, [42]αὐτὸς γὰρ Δαυὶδ λέγει ἐν βίβλῳ ψαλμῶν, Εἶπεν ὁ κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου [43]ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου; [44]Δαυὶδ οὖν κύριον αὐτὸν καλεῖ, καὶ πῶς αὐτοῦ υἱός ἐστιν;

45 Ἀκούοντος δὲ παντὸς τοῦ λαοῦ εἶπεν τοῖς μαθηταῖς,
46 Προσέχετε ἀπὸ τῶν γραμματέων τῶν θελόντων περι-
πατεῖν ἐν στολαῖς καὶ φιλούντων ἀσπασμοὺς ἐν ταῖς
ἀγοραῖς καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ
πρωτοκλισίας ἐν τοῖς δείπνοις, 47 οἱ κατεσθίουσιν τὰς
οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσεύχονται·
οὗτοι λήμψονται περισσότερον κρίμα.

21 1 Ἀναβλέψας δὲ εἶδεν τοὺς βάλλοντας εἰς τὸ
γαζοφυλάκιον τὰ δῶρα αὐτῶν πλουσίους. 2 εἶδεν δέ τινα
χήραν πενιχρὰν βάλλουσαν ἐκεῖ δύο λεπτά, 3 καὶ εἶπεν,
Ἀληθῶς λέγω ὑμῖν ὅτι ἡ χήρα ἡ πτωχὴ αὕτη πλεῖον
πάντων ἔβαλεν· 4 ἅπαντες γὰρ οὗτοι ἐκ τοῦ περισ-
σεύοντος αὐτοῖς ἔβαλον εἰς τὰ δῶρα, αὕτη δὲ ἐκ τοῦ
ὑστερήματος αὐτῆς ἅπαντα τὸν βίον ὃν εἶχεν ἔβαλεν.

5 Καί τινων λεγόντων περὶ τοῦ ἱεροῦ, ὅτι λίθοις καλοῖς
καὶ ἀναθήμασιν κεκόσμηται, εἶπεν, 6 Ταῦτα ἃ θεωρεῖτε,
ἐλεύσονται ἡμέραι ἐν αἷς οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ,
ὃς οὐ καταλυθήσεται. 7 ἐπηρώτησαν δὲ αὐτὸν λέγοντες,
Διδάσκαλε, πότε οὖν ταῦτα ἔσται; καὶ τί τὸ σημεῖον
ὅταν μέλλῃ ταῦτα γίνεσθαι;

8 Ὁ δὲ εἶπεν, Βλέπετε μὴ πλανηθῆτε· πολλοὶ γὰρ
ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες, Ἐγώ εἰμι, καὶ
Ὁ καιρὸς ἤγγικεν· μὴ πορευθῆτε ὀπίσω αὐτῶν. 9 ὅταν
δὲ ἀκούσητε πολέμους καὶ ἀκαταστασίας, μὴ πτοηθῆτε·
δεῖ γὰρ ταῦτα γενέσθαι πρῶτον, ἀλλ' οὐκ εὐθέως τὸ
τέλος.

10 Τότε ἔλεγεν αὐτοῖς, Ἐγερθήσεται ἔθνος ἐπ' ἔθνος
καὶ βασιλεία ἐπὶ βασιλείαν, 11 σεισμοί τε μεγάλοι καὶ
κατὰ τόπους λιμοὶ καὶ λοιμοὶ ἔσονται, φόβητρά τε καὶ
σημεῖα ἀπ' οὐρανοῦ μεγάλα ἔσται. 12 Πρὸ δὲ τούτων
πάντων ἐπιβαλοῦσιν ἐφ' ὑμᾶς τὰς χεῖρας αὐτῶν καὶ

διώξουσιν, παραδιδόντες εἰς τὰς συναγωγὰς καὶ φυλακάς, ἀπαγομένους ἐπὶ βασιλεῖς καὶ ἡγεμόνας ἕνεκεν τοῦ ὀνόματός μου· [13] ἀποβήσεται ὑμῖν εἰς μαρτύριον. [14] θέτε οὖν ἐν ταῖς καρδίαις ὑμῶν μὴ προμελετᾶν ἀπολογηθῆναι· [15] ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν, ᾗ οὐ δυνήσονται ἀντιστῆναι ἢ ἀντειπεῖν ἅπαντες οἱ ἀντικείμενοι ὑμῖν. [16] παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ ἀδελφῶν καὶ συγγενῶν καὶ φίλων, καὶ θανατώσουσιν ἐξ ὑμῶν, [17] καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου. [18] καὶ θρὶξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται· [19] ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν.

[20] Ὅταν δὲ ἴδητε κυκλουμένην ὑπὸ στρατοπέδων Ἰερουσαλήμ, τότε γνῶτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς. [21] τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη, καὶ οἱ ἐν μέσῳ αὐτῆς ἐκχωρείτωσαν, καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχέσθωσαν εἰς αὐτήν, [22] ὅτι ἡμέραι ἐκδικήσεως αὗταί εἰσιν τοῦ πλησθῆναι πάντα τὰ γεγραμμένα. [23] οὐαὶ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις· ἔσται γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς καὶ ὀργὴ τῷ λαῷ τούτῳ, [24] καὶ πεσοῦνται στόματι μαχαίρης καὶ αἰχμαλωτισθήσονται εἰς τὰ ἔθνη πάντα, καὶ Ἰερουσαλὴμ ἔσται πατουμένη ὑπὸ ἐθνῶν, ἄχρι οὗ πληρωθῶσιν καιροὶ ἐθνῶν. [25] Καὶ ἔσονται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἄστροις, καὶ ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν ἐν ἀπορίᾳ ἤχους θαλάσσης καὶ σάλου, [26] ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων τῇ οἰκουμένῃ· αἱ γὰρ δυνάμεις τῶν οὐρανῶν σαλευθήσονται. [27] καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ μετὰ δυνάμεως καὶ δόξης πολλῆς.

28 Ἀρχομένων δὲ τούτων γίνεσθαι ἀνακύψατε καὶ
ἐπάρατε τὰς κεφαλὰς ὑμῶν, διότι ἐγγίζει ἡ ἀπολύτρωσις
ὑμῶν.

29 Καὶ εἶπεν παραβολὴν αὐτοῖς, Ἴδετε τὴν συκῆν καὶ
πάντα τὰ δένδρα· 30 ὅταν προβάλωσιν ἤδη, βλέποντες
ἀφ' ἑαυτῶν γινώσκετε ὅτι ἤδη ἐγγὺς τὸ θέρος ἐστίν.
31 οὕτως καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα γινόμενα, γινώσκετε
ὅτι ἐγγύς ἐστιν ἡ βασιλεία τοῦ θεοῦ. 32 ἀμὴν λέγω ὑμῖν
ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν πάντα γένηται.
33 ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ
μὴ παρελεύσονται.

34 Προσέχετε δὲ ἑαυτοῖς μήποτε βαρηθῶσιν ὑμῶν αἱ
καρδίαι ἐν κραιπάλῃ καὶ μέθῃ καὶ μερίμναις βιωτικαῖς,
καὶ ἐπιστῇ ἐφ' ὑμᾶς αἰφνίδιος ἡ ἡμέρα ἐκείνη 35 ὡς
παγίς· ἐπεισελεύσεται γὰρ ἐπὶ πάντας τοὺς καθημένους
ἐπὶ πρόσωπον πάσης τῆς γῆς. 36 ἀγρυπνεῖτε δὲ ἐν παντὶ
καιρῷ δεόμενοι ἵνα κατισχύσητε ἐκφυγεῖν ταῦτα πάντα
τὰ μέλλοντα γίνεσθαι, καὶ σταθῆναι ἔμπροσθεν τοῦ υἱοῦ
τοῦ ἀνθρώπου.

37 Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων, τὰς δὲ
νύκτας ἐξερχόμενος ηὐλίζετο εἰς τὸ ὄρος τὸ καλούμενον
ἐλαιών. 38 καὶ πᾶς ὁ λαὸς ὤρθριζεν πρὸς αὐτὸν ἐν τῷ
ἱερῷ ἀκούειν αὐτοῦ.

22 1 Ἤγγιζεν δὲ ἡ ἑορτὴ τῶν ἀζύμων ἡ λεγομένη
πάσχα, 2 καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὸ
πῶς ἀνέλωσιν αὐτόν· ἐφοβοῦντο γὰρ τὸν λαόν.

3 Εἰσῆλθεν δὲ σατανᾶς εἰς Ἰούδαν τὸν καλούμενον
Ἰσκαριώτην, ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα, 4 καὶ
ἀπελθὼν συνελάλησεν τοῖς ἀρχιερεῦσιν καὶ στρατηγοῖς
τὸ πῶς αὐτοῖς παραδῷ αὐτόν. 5 καὶ ἐχάρησαν, καὶ
συνέθεντο αὐτῷ ἀργύριον δοῦναι· 6 καὶ ἐξωμολόγησεν,

καὶ ἐζήτει εὐκαιρίαν τοῦ παραδοῦναι αὐτὸν ἄτερ ὄχλου αὐτοῖς.

7 Ἦλθεν δὲ ἡ ἡμέρα τῶν ἀζύμων, ἐν ᾗ ἔδει θύεσθαι τὸ πάσχα, 8 καὶ ἀπέστειλεν Πέτρον καὶ Ἰωάννην εἰπών, Πορευθέντες ἑτοιμάσατε ἡμῖν τὸ πάσχα, ἵνα φάγωμεν. 9 οἱ δὲ εἶπαν αὐτῷ, Ποῦ θέλεις ἑτοιμάσωμεν; 10 ὁ δὲ εἶπεν αὐτοῖς, Ἰδοὺ εἰσελθόντων ὑμῶν εἰς τὴν πόλιν συναντήσει ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν εἰς ἣν εἰσπορεύεται, 11 καὶ ἐρεῖτε τῷ οἰκοδεσπότῃ τῆς οἰκίας, λέγει σοι ὁ διδάσκαλος, Ποῦ ἔστιν τὸ κατάλυμα ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω; 12 κἀκεῖνος ὑμῖν δείξει ἀνάγαιον μέγα ἐστρωμένον· ἐκεῖ ἑτοιμάσατε· 13 ἀπελθόντες δὲ εὗρον καθὼς εἰρήκει αὐτοῖς, καὶ ἡτοίμασαν τὸ πάσχα.

14 Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσεν, καὶ οἱ ἀπόστολοι σὺν αὐτῷ. 15 καὶ εἶπεν πρὸς αὐτούς, Ἐπιθυμίᾳ ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν πρὸ τοῦ με παθεῖν· 16 λέγω γὰρ ὑμῖν ὅτι οὐκέτι οὐ μὴ φάγω αὐτὸ ἕως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ θεοῦ. 17 καὶ δεξάμενος ποτήριον εὐχαριστήσας εἶπεν, Λάβετε τοῦτο καὶ διαμερίσατε εἰς ἑαυτούς· 18 λέγω γὰρ ὑμῖν ὅτι οὐ μὴ πίω ἀπὸ τοῦ νῦν ἀπὸ τοῦ γενήματος τῆς ἀμπέλου ἕως ὅτου ἡ βασιλεία τοῦ θεοῦ ἔλθῃ.

19 Καὶ λαβὼν ἄρτον εὐχαριστήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς λέγων, Τοῦτό ἐστιν τὸ σῶμά μου τὸ ὑπὲρ ὑμῶν διδόμενον· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. 20 καὶ τὸ ποτήριον ὡσαύτως μετὰ τὸ δειπνῆσαι, λέγων, Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου, τὸ ὑπὲρ ὑμῶν ἐκχυννόμενον.

21 Πλὴν ἰδοὺ ἡ χεὶρ τοῦ παραδιδόντος με μετ' ἐμοῦ

ἐπὶ τῆς τραπέζης. [22]ὅτι ὁ υἱὸς μὲν τοῦ ἀνθρώπου κατὰ
τὸ ὡρισμένον πορεύεται, πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ
δι' οὗ παραδίδοται. [23]καὶ αὐτοὶ ἤρξαντο συνζητεῖν
πρὸς ἑαυτοὺς τὸ τίς ἄρα εἴη ἐξ αὐτῶν ὁ τοῦτο μέλλων
πράσσειν.

[24]Ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς, τὸ τίς αὐτῶν
δοκεῖ εἶναι μείζων. [25]ὁ δὲ εἶπεν αὐτοῖς, Οἱ βασιλεῖς
τῶν ἐθνῶν κυριεύουσιν αὐτῶν, καὶ οἱ ἐξουσιάζοντες
αὐτῶν εὐεργέται καλοῦνται· [26]ὑμεῖς δὲ οὐχ οὕτως, ἀλλ'
ὁ μείζων ἐν ὑμῖν γινέσθω ὡς ὁ νεώτερος, καὶ ὁ ἡγού-
μενος ὡς ὁ διακονῶν. [27]τίς γὰρ μείζων, ὁ ἀνακείμενος ἢ
ὁ διακονῶν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ δὲ ἐν μέσῳ ὑμῶν
εἰμὶ ὡς ὁ διακονῶν. [28]ὑμεῖς δέ ἐστε οἱ διαμεμενηκότες
μετ' ἐμοῦ ἐν τοῖς πειρασμοῖς μου. [29]κἀγὼ διατίθεμαι
ὑμῖν καθὼς διέθετό μοι ὁ πατήρ μου βασιλείαν, [30]ἵνα
ἔσθητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ
μου, καὶ καθήσεσθε ἐπὶ θρόνων κρίνοντες τὰς δώδεκα
φυλὰς τοῦ Ἰσραήλ.

[31]Εἶπεν δὲ ὁ Κύριος, Σίμων Σίμων, ἰδοὺ ὁ σατανᾶς
ἐξῃτήσατο ὑμᾶς τοῦ σινιάσαι ὡς τὸν σῖτον· [32]ἐγὼ δὲ
ἐδεήθην περὶ σοῦ ἵνα μὴ ἐκλίπῃ ἡ πίστις σου· καὶ σύ
ποτε ἐπιστρέψας στήρισον τοὺς ἀδελφούς σου. [33]ὁ δὲ
εἶπεν αὐτῷ, Κύριε, μετὰ σοῦ ἕτοιμός εἰμι καὶ εἰς φυ-
λακὴν καὶ εἰς θάνατον πορεύεσθαι. [34]ὁ δὲ εἶπεν, Λέγω
σοι, Πέτρε, οὐ φωνήσει σήμερον ἀλέκτωρ ἕως τρὶς
ἀπαρνήσῃ μὴ εἰδέναι με. [35]Καὶ εἶπεν αὐτοῖς, Ὅτε
ἀπέστειλα ὑμᾶς ἄτερ βαλλαντίου καὶ πήρας καὶ ὑπο-
δημάτων, μή τινος ὑστερήσατε; οἱ δὲ εἶπαν, Οὐθενός.
[36]εἶπεν οὖν αὐτοῖς, Ἀλλὰ νῦν ὁ ἔχων βαλλάντιον
ἀράτω, ὁμοίως καὶ πήραν, καὶ ὁ μὴ ἔχων πωλησάτω τὸ
ἱμάτιον αὐτοῦ καὶ ἀγορασάτω μάχαιραν. [37]λέγω γὰρ

ὑμῖν ὅτι τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, τό, Καὶ μετὰ ἀνόμων ἐλογίσθη· καὶ γὰρ τὸ περὶ ἐμοῦ τέλος ἔχει. [38]οἱ δὲ εἶπαν, Κύριε, ἰδοὺ μάχαιραι ὧδε δύο. ὁ δὲ εἶπεν αὐτοῖς, Ἱκανόν ἐστιν.

[39]Καὶ ἐξελθὼν ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ ὄρος τῶν Ἐλαιῶν· ἠκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταί. [40]γενόμενος δὲ ἐπὶ τοῦ τόπου εἶπεν αὐτοῖς, Προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν. [41]καὶ αὐτὸς ἀπεσπάσθη ἀπ' αὐτῶν ὡσεὶ λίθου βολήν, καὶ θεὶς τὰ γόνατα προσηύχετο [42]λέγων, Πάτερ, εἰ βούλει παρένεγκε τοῦτο τὸ ποτήριον ἀπ' ἐμοῦ· πλὴν μὴ τὸ θέλημά μου ἀλλὰ τὸ σὸν γινέσθω. [43]ὤφθη δὲ αὐτῷ ἄγγελος ἀπ' οὐρανοῦ ἐνισχύων αὐτόν. [44]καὶ γενόμενος ἐν ἀγωνίᾳ ἐκτενέστερον προσηύχετο. ἐγένετο δὲ ὁ ἱδρὼς αὐτοῦ ὡσεὶ θρόμβοι αἵματος καταβαίνοντες ἐπὶ τὴν γῆν. [45]καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς, ἐλθὼν πρὸς τοὺς μαθητὰς εὗρεν κοιμωμένους αὐτοὺς ἀπὸ τῆς λύπης, [46]καὶ εἶπεν αὐτοῖς, Τί καθεύδετε; ἀναστάντες προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν.

[47]Ἔτι αὐτοῦ λαλοῦντος, ἰδοὺ ὄχλος, καὶ ὁ λεγόμενος Ἰούδας εἷς τῶν δώδεκα προήρχετο αὐτούς, καὶ ἤγγισεν τῷ Ἰησοῦ φιλῆσαι αὐτόν. [48]Ἰησοῦς δὲ εἶπεν αὐτῷ, Ἰούδα, φιλήματι τὸν υἱὸν τοῦ ἀνθρώπου παραδίδως; [49]ἰδόντες δὲ οἱ περὶ αὐτὸν τὸ ἐσόμενον εἶπαν, Κύριε, εἰ πατάξομεν ἐν μαχαίρῃ; [50]καὶ ἐπάταξεν εἷς τις ἐξ αὐτῶν τοῦ ἀρχιερέως τὸν δοῦλον καὶ ἀφεῖλεν τὸ οὖς αὐτοῦ τὸ δεξιόν. [51]ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Ἐᾶτε ἕως τούτου. καὶ ἁψάμενος τοῦ ὠτίου ἰάσατο αὐτόν. [52]εἶπεν δὲ Ἰησοῦς πρὸς τοὺς παραγενομένους ἐπ' αὐτὸν ἀρχιερεῖς καὶ στρατηγοὺς τοῦ ἱεροῦ καὶ πρεσβυτέρους, Ὡς ἐπὶ λῃστὴν ἐξεληλύθατε μετὰ μαχαιρῶν καὶ ξύλων;

[53]καθ' ἡμέραν ὄντος μου μεθ' ὑμῶν ἐν τῷ ἱερῷ οὐκ ἐξετείνατε τὰς χεῖρας ἐπ' ἐμέ. ἀλλ' αὕτη ἐστὶν ὑμῶν ἡ ὥρα καὶ ἡ ἐξουσία τοῦ σκότους.

[54]Συλλαβόντες δὲ αὐτὸν ἤγαγον καὶ εἰσήγαγον εἰς τὴν οἰκίαν τοῦ ἀρχιερέως· ὁ δὲ Πέτρος ἠκολούθει μακρόθεν. [55]περιαψάντων δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς καὶ συνκαθισάντων ἐκάθητο ὁ Πέτρος μέσος αὐτῶν. [56]ἰδοῦσα δὲ αὐτὸν παιδίσκη τις καθήμενον πρὸς τὸ φῶς καὶ ἀτενίσασα αὐτῷ εἶπεν, Καὶ οὗτος σὺν αὐτῷ ἦν. [57]ὁ δὲ ἠρνήσατο αὐτὸν λέγων, Οὐκ οἶδα αὐτόν, γύναι. [58]καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτὸν ἔφη, Καὶ σὺ ἐξ αὐτῶν εἶ. ὁ δὲ Πέτρος ἔφη, Ἄνθρωπε, οὐκ εἰμί. [59]καὶ διαστάσης ὡσεὶ ὥρας μιᾶς ἄλλος τις διϊσχυρίζετο λέγων, Ἐπ' ἀληθείας καὶ οὗτος μετ' αὐτοῦ ἦν· καὶ γὰρ Γαλιλαῖός ἐστιν. [60]εἶπεν δὲ ὁ Πέτρος, Ἄνθρωπε, οὐκ οἶδα ὃ λέγεις. καὶ παραχρῆμα ἔτι λαλοῦντος αὐτοῦ ἐφώνησεν ἀλέκτωρ, [61]καὶ στραφεὶς ὁ κύριος ἐνέβλεψεν τῷ Πέτρῳ· καὶ ὑπεμνήσθη ὁ Πέτρος τοῦ λόγου τοῦ κυρίου, ὡς εἶπεν αὐτῷ ὅτι Πρὶν ἀλέκτορα φωνῆσαι σήμερον ἀπαρνήσῃ με τρίς. [62]καὶ ἐξελθὼν ἔξω ἔκλαυσεν πικρῶς.

[63]Καὶ οἱ ἄνδρες οἱ συνέχοντες αὐτὸν ἐνέπαιζον αὐτῷ δέροντες, [64]καὶ περικαλύψαντες αὐτὸν ἐπηρώτων λέγοντες, Προφήτευσον, τίς ἐστιν ὁ παίσας σε; [65]καὶ ἕτερα πολλὰ βλασφημοῦντες ἔλεγον εἰς αὐτόν.

[66]Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη τὸ πρεσβυτέριον τοῦ λαοῦ ἀρχιερεῖς τε καὶ γραμματεῖς, καὶ ἀπήγαγον αὐτὸν εἰς τὸ συνέδριον αὐτῶν, λέγοντες, Εἰ σὺ εἶ ὁ Χριστός, εἰπὸν ἡμῖν. [67]εἶπεν δὲ αὐτοῖς, Ἐὰν ὑμῖν εἴπω, οὐ μὴ πιστεύσητε· [68]ἐὰν δὲ ἐρωτήσω, οὐ μὴ ἀποκριθῆτε. [69]ἀπὸ τοῦ νῦν δὲ ἔσται ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ θεοῦ. [70]εἶπαν δὲ πάντες,

Σὺ οὖν εἶ ὁ υἱὸς τοῦ θεοῦ; ὁ δὲ πρὸς αὐτοὺς ἔφη, Ὑμεῖς λέγετε, ὅτι ἐγώ εἰμι. [71]οἱ δὲ εἶπαν, Τί ἔτι ἔχομεν μαρτυρίας χρείαν; αὐτοὶ γὰρ ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ.

23 [1]Καὶ ἀναστὰν ἅπαν τὸ πλῆθος αὐτῶν ἤγαγον αὐτὸν ἐπὶ τὸν Πιλάτον. [2]ἤρξαντο δὲ κατηγορεῖν αὐτοῦ λέγοντες, Τοῦτον εὕραμεν διαστρέφοντα τὸ ἔθνος ἡμῶν καὶ κωλύοντα φόρους Καίσαρι διδόναι, καὶ λέγοντα ἑαυτὸν Χριστὸν βασιλέα εἶναι. [3]ὁ δὲ Πιλάτος ἠρώτησεν αὐτὸν λέγων, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη, Σὺ λέγεις. [4]ὁ δὲ Πιλάτος εἶπεν πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους, Οὐδὲν εὑρίσκω αἴτιον ἐν τῷ ἀνθρώπῳ τούτῳ.

[5]Οἱ δὲ ἐπίσχυον λέγοντες ὅτι Ἀνασείει τὸν λαόν, διδάσκων καθ' ὅλης τῆς Ἰουδαίας καὶ ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ὧδε. [6]Πιλάτος δὲ ἀκούσας ἐπηρώτησεν εἰ ὁ ἄνθρωπος Γαλιλαῖός ἐστιν, [7]καὶ ἐπιγνοὺς ὅτι ἐκ τῆς ἐξουσίας Ἡρῴδου ἐστίν, ἀνέπεμψεν αὐτὸν πρὸς Ἡρῴδην, ὄντα καὶ αὐτὸν ἐν Ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέραις. [8]ὁ δὲ Ἡρῴδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν· ἦν γὰρ ἐξ ἱκανῶν χρόνων θέλων ἰδεῖν αὐτὸν διὰ τὸ ἀκούειν περὶ αὐτοῦ, καὶ ἤλπιζέν τι σημεῖον ἰδεῖν ὑπ' αὐτοῦ γινόμενον. [9]ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς· αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ. [10]εἱστήκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς εὐτόνως κατηγοροῦντες αὐτοῦ. [11]ἐξουθενήσας δὲ αὐτὸν ὁ Ἡρῴδης σὺν τοῖς στρατεύμασιν αὐτοῦ καὶ ἐμπαίξας, περιβαλὼν ἐσθῆτα λαμπρὰν ἀνέπεμψεν αὐτὸν τῷ Πιλάτῳ. [12]ἐγένοντο δὲ φίλοι ὅ τε Ἡρῴδης καὶ ὁ Πιλάτος ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλήλων· προϋπῆρχον γὰρ ἐν ἔχθρᾳ ὄντες πρὸς αὐτούς.

[13]Πιλάτος δὲ συνκαλεσάμενος τοὺς ἀρχιερεῖς καὶ
τοὺς ἄρχοντας καὶ τὸν λαὸν [14]εἶπεν πρὸς αὐτούς, Προσ-
ηνέγκατέ μοι τὸν ἄνθρωπον τοῦτον ὡς ἀποστρέφοντα
τὸν λαόν, καὶ ἰδοὺ ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας οὐθὲν
εὗρον ἐν τῷ ἀνθρώπῳ τούτῳ αἴτιον ὧν κατηγορεῖτε κατ'
αὐτοῦ. [15]ἀλλ' οὐδὲ Ἡρώδης· ἀνέπεμψεν γὰρ αὐτὸν
πρὸς ἡμᾶς, καὶ ἰδοὺ οὐδὲν ἄξιον θανάτου ἐστὶν πεπραγ-
μένον αὐτῷ. [16]παιδεύσας οὖν αὐτὸν ἀπολύσω. [18]ἀνέ-
κραγον δὲ παυπληθεὶ λέγοντες, Αἶρε τοῦτον, ἀπόλυσον
δὲ ἡμῖν τὸν Βαραββᾶν· [19]ὅστις ἦν διὰ στάσιν τινὰ
γενομένην ἐν τῇ πόλει καὶ φόνον βληθεὶς ἐν τῇ φυλακῇ.
[20]πάλιν δὲ ὁ Πιλάτος προσεφώνησεν, θέλων ἀπολῦσαι
τὸν Ἰησοῦν. [21]οἱ δὲ ἐπεφώνουν λέγοντες, Σταύρου σταύ-
ρου αὐτόν. [22]ὁ δὲ τρίτον εἶπεν πρὸς αὐτούς, Τί γὰρ
κακὸν ἐποίησεν οὗτος; οὐδὲν αἴτιον θανάτου εὗρον ἐν
αὐτῷ· παιδεύσας οὖν αὐτὸν ἀπολύσω. [23]οἱ δὲ ἐπέκειντο
φωναῖς μεγάλαις αἰτούμενοι αὐτὸν σταυρωθῆναι, καὶ
κατίσχυον αἱ φωναὶ αὐτῶν. [24]καὶ Πιλάτος ἐπέκρινεν
γενέσθαι τὸ αἴτημα αὐτῶν· [25]ἀπέλυσεν δὲ τὸν διὰ
στάσιν καὶ φόνον βεβλημένον εἰς φυλακήν, ὃν ἠτοῦντο,
τὸν δὲ Ἰησοῦν παρέδωκεν τῷ θελήματι αὐτῶν.

[26]Καὶ ὡς ἀπήγαγον αὐτόν, ἐπιλαβόμενοι Σίμωνά
τινα Κυρηναῖον ἐρχόμενον ἀπ' ἀγροῦ ἐπέθηκαν αὐτῷ
τὸν σταυρὸν φέρειν ὄπισθεν τοῦ Ἰησοῦ. [27]ἠκολούθει
δὲ αὐτῷ πολὺ πλῆθος τοῦ λαοῦ καὶ γυναικῶν, αἳ ἐκόπ-
τοντο καὶ ἐθρήνουν αὐτόν. [28]στραφεὶς δὲ πρὸς αὐτὰς
Ἰησοῦς εἶπεν, Θυγατέρες Ἰερουσαλήμ, μὴ κλαίετε ἐπ'
ἐμέ· πλὴν ἐφ' ἑαυτὰς κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν,
[29]ὅτι ἰδοὺ ἔρχονται ἡμέραι ἐν αἷς ἐροῦσιν, Μακάριαι αἱ
στεῖραι, καὶ αἱ κοιλίαι αἳ οὐκ ἐγέννησαν, καὶ μαστοὶ οἳ
οὐκ ἔθρεψαν. [30]τότε ἄρξονται λέγειν τοῖς ὄρεσιν, Πέ-

σατε ἐφ' ἡμᾶς, καὶ τοῖς βουνοῖς, Καλύψατε ἡμᾶς· [31]ὅτι εἰ ἐν τῷ ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται; [32]ἤγοντο δὲ καὶ ἕτεροι δύο κακοῦργοι σὺν αὐτῷ ἀναιρεθῆναι.

[33]Καὶ ὅτε ἀπῆλθον ἐπὶ τὸν τόπον τὸν καλούμενον Κρανίον, ἐκεῖ ἐσταύρωσαν αὐτὸν καὶ τοὺς κακούργους, ὃν μὲν ἐκ δεξιῶν, ὃν δὲ ἐξ ἀριστερῶν. [34]ὁ δὲ Ἰησοῦς ἔλεγεν, Πάτερ, ἄφες αὐτοῖς· οὐ γὰρ οἴδασιν τί ποιοῦσιν. διαμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ ἔβαλον κλῆρον. [35]καὶ εἱστήκει ὁ λαὸς θεωρῶν· ἐξεμυκτήριζον δὲ οἱ ἄρχοντες λέγοντες, Ἄλλους ἔσωσεν, σωσάτω ἑαυτόν, εἰ οὗτός ἐστιν ὁ Χριστὸς τοῦ θεοῦ ὁ ἐκλεκτός. [36]ἐνέπαιξαν δὲ αὐτῷ καὶ οἱ στρατιῶται προσερχόμενοι, ὄξος προσφέροντες αὐτῷ [37]καὶ λέγοντες, Εἰ σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων, σῶσον σεαυτόν. [38]ἦν δὲ καὶ ἐπιγραφὴ γεγραμμένη ἐπ' αὐτῷ, Ὁ βασιλεὺς τῶν Ἰουδαίων οὗτος.

[39]Εἷς δὲ τῶν κρεμασθέντων κακούργων ἐβλασφήμει αὐτὸν λέγων, Οὐχὶ σὺ εἶ ὁ Χριστός; σῶσον σεαυτὸν καὶ ἡμᾶς. [40]ἀποκριθεὶς δὲ ὁ ἕτερος ἐπιτιμῶν αὐτῷ ἔφη, Οὐδὲ φοβῇ σὺ τὸν θεόν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ; [41]καὶ ἡμεῖς μὲν δικαίως, ἄξια γὰρ ὧν ἐπράξαμεν ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν ἄτοπον ἔπραξεν. [42]καὶ ἔλεγεν, Ἰησοῦ, μνήσθητί μου ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου. [43]καὶ εἶπεν αὐτῷ, Ἀμήν σοι λέγω, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.

[44]Καὶ ἦν ἤδη ὡσεὶ ὥρα ἕκτη καὶ σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως ὥρας ἐνάτης. [45]καὶ ἐσκοτίσθη ὁ ἥλιος, καὶ ἐσχίσθη τὸ καταπέτασμα τοῦ ναοῦ μέσον. [46]καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπεν, Πάτερ, εἰς χεῖράς σου παρατίθεμαι τὸ πνεῦμά μου. τοῦτο δὲ εἰπὼν ἐξέπνευσεν.

47 Ἰδὼν δὲ ὁ ἑκατοντάρχης τὸ γενόμενον ἐδόξαζεν τὸν
θεὸν λέγων, Ὄντως ὁ ἄνθρωπος οὗτος δίκαιος ἦν. 48 καὶ
πάντες οἱ συνπαραγενόμενοι ὄχλοι ἐπὶ τὴν θεωρίαν
ταύτην, θεωρήσαντες τὰ γενόμενα, τύπτοντες τὰ στήθη
ὑπέστρεφον. 49 εἱστήκεισαν δὲ πάντες οἱ γνωστοὶ αὐτῷ
ἀπὸ μακρόθεν, καὶ γυναῖκες αἱ συνακολουθοῦσαι αὐτῷ
ἀπὸ τῆς Γαλιλαίας, ὁρῶσαι ταῦτα.

50 Καὶ ἰδοὺ ἀνὴρ ὀνόματι Ἰωσὴφ βουλευτὴς ὑπάρ-
χων, ἀνὴρ ἀγαθὸς καὶ δίκαιος, 51 οὗτος οὐκ ἦν συν-
κατατιθέμενος τῇ βουλῇ καὶ τῇ πράξει αὐτῶν, ἀπὸ
Ἀριμαθαίας πόλεως τῶν Ἰουδαίων, ὃς προσεδέχετο τὴν
βασιλείαν τοῦ θεοῦ, 52 οὗτος προσελθὼν τῷ Πιλάτῳ
ἠτήσατο τὸ σῶμα τοῦ Ἰησοῦ, 53 καὶ καθελὼν ἐνετύλιξεν
αὐτὸ σινδόνι, καὶ ἔθηκεν αὐτὸν ἐν μνήματι λαξευτῷ, οὗ
οὐκ ἦν οὐδεὶς οὔπω κείμενος. 54 καὶ ἡμέρα ἦν παρα-
σκευῆς, καὶ σάββατον ἐπέφωσκεν.

55 Κατακολουθήσασαι δὲ γυναῖκες, αἵτινες ἦσαν
συνεληλυθυῖαι ἐκ τῆς Γαλιλαίας αὐτῷ, ἐθεάσαντο τὸ
μνημεῖον καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ, 56 ὑποστρέψασαι
δὲ ἡτοίμασαν ἀρώματα καὶ μύρα· καὶ τὸ μὲν σάββατον
ἡσύχασαν κατὰ τὴν ἐντολήν. **24** 1 Τῇ δὲ μιᾷ τῶν
σαββάτων ὄρθρου βαθέως ἐπὶ τὸ μνῆμα ἦλθον φέρουσαι
ἃ ἡτοίμασαν ἀρώματα.

2 Εὗρον δὲ τὸν λίθον ἀποκεκυλισμένον ἀπὸ τοῦ
μνημείου, 3 εἰσελθοῦσαι δὲ οὐχ εὗρον τὸ σῶμα τοῦ κυρίου
Ἰησοῦ. 4 καὶ ἐγένετο ἐν τῷ ἀπορεῖσθαι αὐτὰς περὶ
τούτου, καὶ ἰδοὺ ἄνδρες δύο ἐπέστησαν αὐταῖς ἐν ἐσθῆτι
ἀστραπτούσῃ· 5 ἐμφόβων δὲ γενομένων αὐτῶν καὶ κλι-
νουσῶν τὰ πρόσωπα εἰς τὴν γῆν, εἶπαν πρὸς αὐτάς, Τί
ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν; 6 οὐκ ἔστιν ὧδε,
ἀλλὰ ἠγέρθη. μνήσθητε ὡς ἐλάλησεν ὑμῖν ἔτι ὢν ἐν

τῇ Γαλιλαίᾳ, [7]λέγων τὸν υἱὸν τοῦ ἀνθρώπου ὅτι δεῖ παραδοθῆναι εἰς χεῖρας ἀνθρώπων ἁμαρτωλῶν καὶ σταυρωθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι. [8]καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ, [9]καὶ ὑποστρέψασαι ἀπὸ τοῦ μνημείου ἀπήγγειλαν ταῦτα πάντα τοῖς ἕνδεκα καὶ πᾶσιν τοῖς λοιποῖς. [10]ἦσαν δὲ ἡ Μαγδαληνὴ Μαρία καὶ Ἰωάννα καὶ Μαρία ἡ Ἰακώβου, καὶ αἱ λοιπαὶ σὺν αὐταῖς ἔλεγον πρὸς τοὺς ἀποστόλους ταῦτα. [11]καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὡσεὶ λῆρος τὰ ῥήματα ταῦτα, καὶ ἠπίστουν αὐταῖς. [12]ὁ δὲ Πέτρος ἀναστὰς ἔδραμεν ἐπὶ τὸ μνημεῖον, καὶ παρακύψας βλέπει τὰ ὀθόνια μόνα· καὶ ἀπῆλθεν πρὸς αὐτὸν θαυμάζων τὸ γεγονός.

[13]Καὶ ἰδοὺ δύο ἐξ αὐτῶν ἐν αὐτῇ τῇ ἡμέρᾳ ἦσαν πορευόμενοι εἰς κώμην ἀπέχουσαν σταδίους ἑξήκοντα ἀπὸ Ἰερουσαλήμ, ᾗ ὄνομα Ἐμμαούς, [14]καὶ αὐτοὶ ὡμίλουν πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων. [15]καὶ ἐγένετο ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συνζητεῖν, καὶ αὐτὸς Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς· [16]οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγνῶναι αὐτόν. [17]εἶπεν δὲ πρὸς αὐτούς, Τίνες οἱ λόγοι οὗτοι, οὓς ἀντιβάλλετε πρὸς ἀλλήλους περιπατοῦντες; καὶ ἐστάθησαν σκυθρωποί. [18]ἀποκριθεὶς δὲ εἷς, ᾧ ὄνομα Κλεόπας, εἶπεν πρὸς αὐτόν, Σὺ μόνος παροικεῖς Ἰερουσαλὴμ καὶ οὐκ ἔγνως τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις; [19]καὶ εἶπεν αὐτοῖς, Ποῖα; οἱ δὲ εἶπαν αὐτῷ, Τὰ περὶ Ἰησοῦ τοῦ Ναζαρηνοῦ, ὃς ἐγένετο ἀνὴρ προφήτης δυνατὸς ἐν ἔργῳ καὶ λόγῳ ἐναντίον τοῦ θεοῦ καὶ παντὸς τοῦ λαοῦ, [20]ὅπως τε παρέδωκαν αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου καὶ ἐσταύρωσαν αὐτόν. [21]ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτός ἐστιν ὁ μέλλων λυτροῦσθαι τὸν Ἰσραήλ· ἀλλά γε καὶ

σὺν πᾶσιν τούτοις τρίτην ταύτην ἡμέραν ἄγει ἀφ' οὗ ταῦτα ἐγένετο. 22ἀλλὰ καὶ γυναῖκές τινες ἐξ ἡμῶν ἐξέστησαν ἡμᾶς, γενόμεναι ὀρθριναὶ ἐπὶ τὸ μνημεῖον, 23καὶ μὴ εὑροῦσαι τὸ σῶμα αὐτοῦ ἦλθον λέγουσαι καὶ ὀπτασίαν ἀγγέλων ἑωρακέναι, οἳ λέγουσιν αὐτὸν ζῆν. 24καὶ ἀπῆλθόν τινες τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον, καὶ εὗρον οὕτως καθὼς καὶ αἱ γυναῖκες εἶπον, αὐτὸν δὲ οὐκ εἶδον. 25καὶ αὐτὸς εἶπεν πρὸς αὐτούς, Ὦ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεύειν ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προφῆται. 26οὐχὶ ταῦτα ἔδει παθεῖν τὸν Χριστὸν καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ; 27καὶ ἀρξάμενος ἀπὸ Μωϋσέως καὶ ἀπὸ πάντων τῶν προφητῶν διερμήνευσεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ ἑαυτοῦ. 28καὶ ἤγγισαν εἰς τὴν κώμην οὗ ἐπορεύοντο, καὶ αὐτὸς προσεποιήσατο πορρωτέρω πορεύεσθαι· 29καὶ παρεβιάσαντο αὐτὸν λέγοντες, Μεῖνον μεθ' ἡμῶν, ὅτι πρὸς ἑσπέραν ἐστὶν καὶ κέκλικεν ἤδη ἡ ἡμέρα. καὶ εἰσῆλθεν τοῦ μεῖναι σὺν αὐτοῖς. 30καὶ ἐγένετο ἐν τῷ κατακλιθῆναι αὐτὸν μετ' αὐτῶν, λαβὼν τὸν ἄρτον εὐλόγησεν καὶ κλάσας ἐπεδίδου αὐτοῖς· 31αὐτῶν δὲ διηνοίχθησαν οἱ ὀφθαλμοί, καὶ ἐπέγνωσαν αὐτόν· καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ' αὐτῶν. 32καὶ εἶπαν πρὸς ἀλλήλους, Οὐχὶ ἡ καρδία ἡμῶν καιομένη ἦν ἐν ἡμῖν, ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, ὡς διήνοιγεν ἡμῖν τὰς γραφάς; 33Καὶ ἀναστάντες αὐτῇ τῇ ὥρᾳ ὑπέστρεψαν εἰς Ἰερουσαλήμ, καὶ εὗρον ἠθροισμένους τοὺς ἕνδεκα καὶ τοὺς σὺν αὐτοῖς, 34λέγοντας ὅτι ὄντως ἠγέρθη ὁ κύριος καὶ ὤφθη Σίμωνι. 35καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ καὶ ὡς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου.

36Ταῦτα δὲ αὐτῶν λαλούντων αὐτὸς ἔστη ἐν μέσῳ αὐτῶν, καὶ λέγει αὐτοῖς, Εἰρήνη ὑμῖν. 37πτοηθέντες δὲ

καὶ ἔμφοβοι γενόμενοι ἐδόκουν πνεῦμα θεωρεῖν. [38]καὶ εἶπεν αὐτοῖς, Τί τεταραγμένοι ἐστέ, καὶ διατί διαλογισμοὶ ἀναβαίνουσιν ἐν τῇ καρδίᾳ ὑμῶν; [39]ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου, ὅτι ἐγώ εἰμι αὐτός· ψηλαφήσατέ με καὶ ἴδετε, ὅτι πνεῦμα σάρκα καὶ ὀστέα οὐκ ἔχει καθὼς ἐμὲ θεωρεῖτε ἔχοντα. [40]Καὶ τοῦτο εἰπὼν ἐπέδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας. [41]ἔτι δὲ ἀπιστούντων αὐτῶν ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων, εἶπεν αὐτοῖς, Ἔχετέ τι βρώσιμον ἐνθάδε; [42]οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ μέρος· [43]καὶ λαβὼν ἐνώπιον αὐτῶν ἔφαγεν. [44]Εἶπεν δὲ πρὸς αὐτούς, Οὗτοι οἱ λόγοι μου, οὓς ἐλάλησα πρὸς ὑμᾶς ἔτι ὢν σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωϋσέως καὶ προφήταις καὶ ψαλμοῖς περὶ ἐμοῦ. [45]τότε διήνοιξεν αὐτῶν τὸν νοῦν τοῦ συνιέναι τὰς γραφάς, [46]καὶ εἶπεν αὐτοῖς ὅτι Οὕτως γέγραπται παθεῖν τὸν Χριστὸν καὶ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ, [47]καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν καὶ ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη, ἀρξάμενοι ἀπὸ Ἰερουσαλήμ. [48]ὑμεῖς δέ ἐστε μάρτυρες τούτων. [49]καὶ ἰδού, ἐγὼ ἐξαποστέλλω τὴν ἐπαγγελίαν τοῦ πατρός μου ἐφ' ὑμᾶς· ὑμεῖς δὲ καθίσατε ἐν τῇ πόλει ἕως οὗ ἐνδύσησθε ἐξ ὕψους δύναμιν.

[50]Ἐξήγαγεν δὲ αὐτοὺς ἕως πρὸς Βηθανίαν, καὶ ἐπάρας τὰς χεῖρας αὐτοῦ εὐλόγησεν αὐτούς. [51]καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς διέστη ἀπ' αὐτῶν καὶ ἀνεφέρετο εἰς τὸν οὐρανόν. [52]καὶ αὐτοὶ προσκυνήσαντες αὐτόν, ὑπέστρεψαν εἰς Ἰερουσαλὴμ μετὰ χαρᾶς μεγάλης, [53]καὶ ἦσαν διαπαντὸς ἐν τῷ ἱερῷ αἰνοῦντες καὶ εὐλογοῦντες τὸν θεόν.

NOTES.

CHAPTER I.

Title. Εὐαγγέλιον. See Introd. ch. 1. The word has come to mean not the 'good news' in the abstract but the '*written* Gospel,' a sense which it acquired before the end of the first century. But if the title of this Gospel came from the original writer it was used in its *earlier* and proper sense.

κατὰ Λουκᾶν. The preposition κατὰ implies the authorship of St Luke, just as ἡ καθ' Ἡρόδοτον ἱστορία in Diodorus means the history written by Herodotus, and ἡ κατὰ Μωϋσέα πεντάτευχος in Epiphanius means the Pentateuch written by Moses (Godet). Possibly however the expression *originated* from the currency of oral forms of teaching systematically adopted by different Apostles, which, when reduced to writing, were not represented as *exclusive* presentations of the Good Tidings, but as the Gospel in the particular form wherein it was preached by St Peter, St Matthew, or by other Apostles.

κατὰ Λουκᾶν. In ℵBF we have simply this title, but most MSS. add εὐαγγέλιον. Others have τὸ or ἐκ τοῦ, and some add ἅγιον before εὐαγγέλιον, or have ἐκ τοῦ κατὰ Λ. ἁγίου εὐαγγελίου. The earliest titles are the simplest.

5. γυνὴ αὐτῷ. The reading of ℵBCDLX Gr. La. Ti. &c.; '*he had a wife*' instead of the ἡ γυνὴ αὐτοῦ 'his wife *was*' of the *Rec.*

20. πληρωθήσονται. D πλησθήσονται, comp. v. 15.

27. ἐμνηστευμένην. Altered by transcribers into the less classical μεμνηστευμένην, a reduplication on the analogy of μέμνημαι.

28. ὁ ἄγγελος. ACD Vulg. but omitted by BL and placed after αὐτὴν in ℵF.

εὐλογημένη σὺ ἐν γυν. are omitted by the Revisers with ℵB and some versions. They may be an accidental reminiscence of v. 42.

29. The ἰδοῦσα of *Rec.* is omitted by ℵBDLX.

35. ἐκ σοῦ omitted by nearly all the best MSS.

37. παρὰ τοῦ θεοῦ 'from God' R. V. following ℵBDL.

49. μεγάλα. ℵBDL La. Ti., 'great things' R. V., Vulg. *magna.* μεγαλεία may be taken from Ps. lxxi. 19.

50. εἰς γενεὰς καὶ γενεάς 'unto generations and generations' R. V. BCL It. Vulg. &c. The *Rec.* perhaps arose from the phrase *in saecula saeculorum.*

75. πάσας τὰς ἡμέρας ἡμῶν 'all our days' R. V. omits τῆς ζωῆς with all the best MSS.

Ch. I. 1—4. Introduction.

This brief preface is in several respects most interesting and important. Ewald rightly says that in its simplicity, brevity and modesty it is a model preface.

i. It is the only personal introduction to any historic book in the Bible except the Acts. It is specially valuable here as authenticating the first two chapters and shewing that Marcion's excision of them was only due to his desire to suppress the true humanity of Christ, as his other mutilations of the Gospel (which made it "like a garment eaten by moths," Epiphan.) were due to hostility to the Old Testament. See Mill's *Mythical Interpretation*, p. 103.

ii. The style in which it is written is purer and more polished than that of the rest of the Gospel, though it is "the most literary of the Gospels." It was the custom of antiquity to give special elaboration to the opening clauses of a great work, as we see in the Histories of Herodotus, Thucydides, Livy, &c. In the rest of the Gospel the style of the Evangelist is often largely modified by the documents of which he made such diligent use.

iii. It shews us in the simplest and most striking manner that the Divine Inspiration was in no way intended to supersede the exercise of human diligence and judgment.

iv. It proves how "*many*" early attempts to narrate the Life of Christ have perished. We may well suppose that they have only perished because the Four Evangelists were guided by "a grace of superintendency" to select and to record all that was most needful for us to know, and to preserve everything which was accurate and essential in the narratives (διηγήσεις) which had previously been published.

v. It furnishes us on the very threshold with a key to the aims of the Evangelist in the more systematic and comprehensive history which he is now led to write. With a modesty, which is also evinced by his self-suppression in the Acts of the Apostles, he here lays claim to nothing beyond methodical order and diligent research.

vi. We see at once from this preface the association of thought and expression between St Luke and his great Teacher. Several of the most marked words, 'attempted,' 'most surely believed,' 'orally instructed,' 'certainly,' are only found elsewhere in the letters and speeches of St Paul.

vii. It marks the difference between St Matthew and St Luke, shewing us that we have here a less Jewish and a more universal Gospel.

1. **Ἐπειδήπερ**, '*since all are aware that.*' A classic word not found in the LXX. or elsewhere in the N. T. Perhaps St Luke liked the stately sound of the word to begin his work, just as he ends the Acts with the sonorous epitrite *ἀκωλύτως*.

πολλοί. Whether the Gospels of St Matthew and St Mark had been written when St Luke's appeared is a question which cannot be answered with certainty; but it *is* certain that he does not here allude to those Gospels, and that he did not make any use of them (see Introd. p. 9), though he made use of documents, or cycles of fixed oral tradition, with which they also were familiar. This allusion to inadequate previous attempts is of great critical and historical importance.

These many attempts to narrate the earthly life of the Saviour were probably those collections of traditional memorials, parables and miracles (*λόγια, διηγήσεις*), of which all that was most valuable was incorporated in our four Gospels. Setting aside the Apocryphal Gospels, which are for the most part worthless and even pernicious forgeries, Christian tradition has not preserved for us one trustworthy event of the Life of Christ, and barely a dozen sayings (*ἄγραφα δόγματα* like that preserved by St Paul in Acts xx. 35) which are not found in the Gospels.

ἐπεχείρησαν ἀνατάξασθαι διήγησιν. Literally 'attempted to draw up a narrative.' A remarkable parallel to this passage is found in Josephus (*Contra Ap.* I. 10); but no *censure* is here expressed. The word 'attempted' shews indeed that these endeavours were not wholly successful, and the use of the aorist implies that they had already failed. (Acts xix. 13.) "*Conati sunt* qui *implere* nequiverunt," Aug. The works to which St Luke alludes were fragmentary and ill-arranged but not necessarily misleading. Origen (*Hom. in Luc.*) is hardly justified in supposing that the authors are rebuked for temerity, and Dr M^c^Clellan goes much too far in calling them "false Evangelists." Ἐπιχειρεῖν in the N. T. occurs only here and at Acts ix. 29; xix. 39, and has the same meaning as the Latin *aggredi*. The word *διήγησιν* (Vulg. *narrationem*, Tyndale "a treatise", Genev. "a history") shews that these attempted Gospels were *continuous*, not mere monographs on the Infancy, the Crucifixion, &c. Like *ἀνατάξασθαι* it is an *ἅπαξ λεγόμενον* in the N. T. The A.V. 'to set forth in order' is derived from the *ordinare* of the Vulg. Tyndale rendered it "to compile."

τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων. Others (e.g. Luther, De Wette, Bleek) render it not as in A. V. 'surely *believed*,' but '*which have been fulfilled*,' '*have found their accomplishment*;' (Vulg. *quae* in nobis *completae* sunt) but the analogous uses of the same Greek verb in Rom. iv. 21, xiv. 5, and 2 Tim. iv. 17, and especially of the substantive *πληροφορία* in 1 Thess. i. 5, Heb. vi. 11, x. 22, support the English version. This is the meaning given to the word by Theophylact,

by Erasmus, Beza, Calvin, the Rhemish, Grotius, Ewald, &c. The expression is most important, as shewing that whatever might be the defects of the *narratives*, there was no hesitation about the *facts*. (Bp Marsh, p. 364.) "The work of these unknown first Evangelists was new only in form and not in substance." Westcott, *Introd.* p. 174.

2. καθὼς παρέδοσαν ἡμῖν. i.e. '*of the things believed among us*, as the original eye-witnesses delivered them to us.' There is no necessity to render *καθώς* 'even as.' The *even* was introduced by Tyndale. By the word *ἡμῖν* St Luke ingenuously classes himself with the *secondary* witnesses, not with the immediate disciples. The English version is here ambiguous; and the way in which it is often read shews how completely it is misunderstood. It does not mean 'that the writers of unaccredited narratives delivered them to St Luke and others who were eye-witnesses,' &c.,—but that 'since many undertook to rearrange the facts, which have been delivered (1 Cor. xi. 23, xv. 3; 2 Thess. ii. 15) as a sacred treasure or tradition (1 Tim. vi. 20; 2 Tim. i. 14) to us Christians by those who became eye-witnesses' (which St Luke does not claim to be) 'and ministers of the word, I too determined,' &c. The words imply that the attempted Gospels to which St Luke alludes were *secondhand*—that they were *rearrangements of a tradition* received from apostles and original disciples. Clearly therefore there can be no allusion to the Gospel of St Matthew, who wrote *his own* narrative and would have had no need to use one which had been 'delivered' and 'handed down' to him.

αὐτόπται καὶ ὑπηρέται. Those who delivered authoritatively to the Church the facts of the Saviour's life had 'personal knowledge and practical experience,' which these narrators had not. (See Acts i. 21, 22.) Of the Evangelists, only St Matthew and St John were eye-witnesses from the first; but St Mark may have been a partial witness and minister. Whether the form in which the Gospel had thus been originally 'delivered' was *oral* or *written* St Luke does not tell us. Ὑπηρέται originally meant 'rowers,'—"*remiges* in navi *sc.* Ecclesiâ." Valcken.

τοῦ λόγου. Of the doctrine, i.e. of the Gospel. Acts vi. 4; Col. i. 23.

3. παρηκολουθηκότι. 'Having accurately traced out or followed up.' See the same word in 1 Tim. iv. 6; 2 Tim. iii. 10. St Luke modestly puts himself exactly on the same footing as other narrators in not having the primary apostolic qualification, but he claims continuous and complete knowledge and careful research. This phrase closely resembles that used by Thucydides (I. 22), *ὅσον δυνατὸν ἀκριβείᾳ περὶ ἑκάστου ἐπεξελθών*. It need hardly be added that the "*et spiritui sancto*" added after *mihi* in some MSS. of the *Itala* is an unauthorized gloss from Acts xv. 28.

ἄνωθεν. The word occurs in the same sense in Acts xxvi. 5; Gal. iv. 9. St John uses it in the sense "from above," John iii. 3, xix. 11. The original Apostles had mainly to testify to what they had *seen*. John xv. 27; Acts i. 21, 22. Vulg. *assecuto omnia a principio*.

St Luke's Gospel differed from these narratives in beginning from the birth of John the Baptist and the Annunciation, whereas *they* began at the Manhood and Public Ministry of Christ, as do St Mark and St John. See Acts i. 22; Luke xvi. 16, "the Law and the Prophets were *until John:* since that time the Kingdom of God is preached."

ἀκριβῶς. Not 'diligently,' as in A.V., but as in R.V., 'accurately.' Comp. Matt. ii. 7.

καθεξῆς. A favourite word of St Luke only; viii. 1; Acts xi. 4, iii. 24, xviii. 23. The older and more classical form is *ἐφεξῆς*. St Luke's order is mainly objective, i.e. chronological; St Matthew's, on the other hand, is much guided by subjective considerations, i.e. by moral sequence and unity of topics. St Luke's method is therefore wholly unlike that oral teaching of St Peter which probably formed the basis of St Mark's Gospel. For Papias tells us that St Peter *πρὸς τὰς χρείας ἐποιεῖτο τὰς διδασκαλίας* "adapted his teachings to the immediate needs of his auditors." In Acts x. 37—48 St Peter begins from the baptism of John.

κράτιστε. This is the title of official personages of high position, e.g. Felix, Acts xxiii. 26, and Festus, xxvi. 25. Whether it is here used in this technical, or in a more general sense, like the Latin '*optime*,' it is impossible to say. The title is omitted in Acts i. 1.

Θεόφιλε. A very common name. It means 'Dear to God,' but it is unlikely that it is here an imaginary name. Absolutely nothing is known of him. Some from the *title* "most excellent" have conjectured that Sergius Paulus (Acts xiii. 7—12) is meant, to whom they think that the Acts might have naturally been dedicated. But the *name* seems to shew that a *Greek* is intended, and St Luke is writing mainly for Greeks (see Introduction, p. 16). A Theophilus, who held some high distinction at Antioch, is mentioned in the Clementine Recognitions; and as St Luke was, not improbably, a proselyte of Antioch, this may be the person for whom he wrote. 'Physicians' in ancient days were often merely slaves who had received a medical education. Theophilus may have been St Luke's original master, and after conversion to Christianity may have defrayed the expenses of his Gospel as a "*patronus libri;*" but this of course is mere conjecture. Others identify him with a bishop of Caesarea Philippi.

4. ἐπιγνῷς. 'Mayest fully know.' See the use of the word in Matt. xi. 27; 1 Cor. xiii. 12; 2 Cor. i. 13, vi. 9.

περὶ ὧν κατηχήθης λόγων. 'Of those accounts in which thou wast orally instructed.' Gal. vi. 6. From the word *κατηχεῖν* 'to teach orally' comes our '*catechise*,' &c. Oral instruction (*κατήχησις*) flourished especially at Alexandria, which was famous for its catechetical school. This may possibly have favoured the notion that Theophilus was an Alexandrian. The word occurs also in a general sense in Acts xviii. 25, xxi. 21, 24; Rom. ii. 18; 1 Cor. xiv. 19; but here St Luke seems to mean that it was desirable for Theophilus to have an accurate,

permanent, consecutive, written narrative of truths which, as a catechumen, he had learnt, orally and fragmentarily.

τὴν ἀσφάλειαν. The position of this weighty substantive at the end of the sentence adds greatly to its emphasis.

5—25. The Announcement of the Birth of the Forerunner.

5. Ἐγένετο ἐν ταῖς ἡμέραις. The elaborate style of the Preface is at once replaced by one of extreme directness and simplicity, full of Hebraic expressions; shewing that here St Luke begins to use, and probably to translate, some Aramaic document which had come into his hands. The remainder of this chapter is known as the *Protevangelium*—the Gospel History before the Birth of Christ. The sweetness and delicate reserve of the narrative, together with the incidents on which it dwells, have led to the not unreasonable conjecture that the Virgin Mary had written down some of those things which she long 'kept in her heart.' Something however of the 'lofty and lyric beauty' of the narrative must be due to St Luke, for his peculiar expressions occur even amid the Hebraic idioms. In this new material we may note:

1. That it narrates as it were a new departure in God's Revelation of Himself to man, after a cessation of miracle, prophecy and inspiration for 400 years.

2. That to any one who believes in God there can therefore be no stumblingblock in the Angelic appearances and other marvellous incidents. They are thrown into the shade by the awfulness of the central fact that "The Word became Flesh."

3. That the holy and awestruck reticence of the Virgin accounts for the absence of their earlier publicity.

4. In the narrative itself we notice: α. A clearness of detail which marks veritable history (see the minute circumstances in i. 5, 39, 63, ii. 36, 37, &c.). β. A prevalence of numerical elements (sevens and threes), which shews that St Luke is here basing his record on an Aramaic document. Thus the whole Gospel of the Childhood falls into three large and seven smaller divisions. I. 1. The announcement of the birth of the Forerunner, i. 5—25. 2. The announcement of the birth of Jesus, i. 26—38. 3. The visit of Mary to Elizabeth, i. 39—56. II. 1. The birth of John, i. 57—80. 2. The birth of Jesus, ii. 1—20. 3. The Presentation in the Temple and Circumcision, ii. 21—40. III. The first visit of Jesus to the Temple—which completes the cycle by a seventh narrative, ii. 41—52. We shall see further that even the subordinate sections often fall into *subsections* of three. See Godet I. 84. Thus the first section is divided into α, the test of faith, i. 5—7; β the promise, 8—22; γ the fulfilment, 23—25.

Ἡρῴδου βασιλέως. Towards the close of the reign of Herod the Great. The true sceptre had departed from Judah. Herod was a mere Idumaean usurper imposed on the nation by the Romans. "Regnum *ab Antonio* Herodi datum, victor Augustus auxit." Tac. *Hist.* v. 9.

τῆς Ἰουδαίας. Besides Judaea, Samaria, and Galilee, his kingdom included the most important regions of Peraea (Jos. *Antt.* xv. 5, §§ 6, 7; *B. J.* i. 20, §§ 3, 4).

Ζαχαρίας. The common Jewish name Zachariah (2 Kings xiv. 29; Ezra viii. 3, 11; Zech. i. 1; 1 Macc. v. 18, &c.) means 'remembered by Jehovah.' The Jews highly valued the distinction of priestly birth (Jos. *Vit.* i.). The notion that Zacharias was a High Priest and that his vision occurred on the great Day of Atonement is refuted by the single word ἔλαχε, "his *lot* was," vs. 9.

ἐξ ἐφημερίας. The word *ἐφημερία* means first 'a daily ministry' (Heb. *mishmereth*) and then a class of the priesthood which exercised its functions for a week. It is used by the LXX. (as well as *διαίρεσις*) to render the Hebrew *machaloketh*. Josephus (*Vit.* i.) uses the less accurate term *ἐφημερίς*, and also *πατρία* (*Antt.* vii. 14. 7). Aaron had four sons, but the two elder, Nadab and Abihu, were struck dead for using strange fire in the sanctuary (Lev. x.). From the two remaining sons, Eleazar and Ithamar, had sprung in the days of David twenty-four families, sixteen from the descendants of Eleazar, and eight from those of Ithamar. To these David distributes by lot the order of their service from week to week, each for eight days inclusively from Sabbath to Sabbath (1 Chr. xxiv. 1—19; 2 Chr. xxxi. 2). After the Babylonish exile only four of the twenty-four courses returned—a striking indication of the truth of the Jewish saying that those who returned from the exile were but like the chaff in comparison of the wheat. The four families of which the representatives returned were those of Jedaiah, Immer, Pashur, and Harim (Ezra ii. 36—39). But the Jews concealed the heavy loss by subdividing these four families into twenty-four courses, to which they gave the original names, and this is alluded to in Nehem. xiii. 30 ("I...appointed the *wards* of the priests and the Levites, every one in his business"). This arrangement continued till the fall of Jerusalem A.D. 70, at which time, on the ninth of the month Ab (Aug. 5), we are told that the course in waiting was that of Jehoiarib (Jos. *Bell. Jud.* vi. 5; *Taanith*, iv. 6; Derenbourg, *Palest.* p. 291). Reckoning back from this we find that the course of Abijah went out of office on Oct. 9, B.C. 6, A.U.C. 748 (but see Lewin, *Fasti Sacri*, p. 191). The reckoning of the date, either backwards from the Fall of Jerusalem, or forwards from the Reformation of Judas Maccabaeus (1 Macc. iv. 38), necessarily involves elements of uncertainty. See Wieseler, *Synopsis*, 141—145. The reader should bear in mind that our received era for the Birth of Christ (A.U.C. 753) was only fixed by the Abbot Dionysius Exiguus in the 6th century, and is probably four years wrong.

Ἀβιά. 1 Chr. xxiv. 10, "the eighth [lot came forth] to Abijah." This was not one of the four families which had returned, but the name was soon revived (Neh. xii. 4). Josephus tells us that he himself enjoyed the high distinction of belonging by birth to the first of the twenty-four courses (*Vit.* i.).

καὶ γυνὴ αὐτῷ. 'His wife was.' See the critical note. This phrase like *ἐγένετο* (וַיְהִי), and *ἐν ταῖς ἡμέραις* is Hebraic. The construction throughout is rather paratactical (sentences joined by *καὶ*) than syntactical (subordinate clauses).

Ἐλισάβετ. The same name as Elisheba ('one whose oath is by God,' comp. Jehoshebah, 2 Kings xi. 2), the wife of Aaron, Ex. vi. 23; mentioned by name according to Ibn Ezra as 'the mother of the priesthood.' John's descent was priestly on both sides, as that of Jesus was royal.

6. δίκαιοι. The Hebrew *Tsaddîkim*. It is one of the oldest terms of high praise among the Jews (Gen. vi. 9, vii. 1, xviii. 23—28. See Ps. xxxvii. 37; Ezek. xviii. 5—19, &c.). It is used also of Joseph, Matt. i. 19; and is defined in the following words in the almost technical sense of strict legal observance which it had acquired since the days of the Maccabees. The true Jashar (upright man) was the ideal Jew. Thus Rashi calls the Book of Genesis 'the book of the *upright*, Abraham, Isaac, and Jacob.'

ἐναντίον τοῦ θεοῦ. The Hebrew לִפְנֵי יְהוָה which implies perfect sincerity, since hypocrisy is

> "the only evil that walks
> Invisible, except to God alone,
> By His permissive will, through heaven and earth."

See Gen. vii. 1; Acts viii. 21. For the word *ἐνώπιον* which is read in some MSS. see note on xxiv. 11.

ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασιν. The two words occur in the LXX. version of Gen. xxvi. 5 (of Abraham) and 2 Chron. xvii. 4 (of Jehoshaphat). '*Commandments*' means the moral precepts of natural and revealed religion (Gen. xxvi. 5; Deut. iv. 40; Rom. vii. 8—13). *Ordinances*' had come to be technically used of the *ceremonial* Law (Heb. ix. 1). The distinctions were not accurately kept, but the two words together would, to a pious Jew of that day, have included all the positive and negative precepts which later Rabbis said were 613 in number, namely 248 positive, and 365 negative. 'To walk in the ordinances' is a Hebraism (1 Kings viii. 62; Deut. iv. 1; Ps. cxix. 93, &c.).

ἄμεμπτοι. 'So that they were blameless.' The word is used proleptically as in 1 Thess. iii. 13. Blamelessness in external observances must not of course be confused with sinlessness.

7. καὶ οὐκ ἦν αὐτοῖς τέκνον. This was regarded as a heavy misfortune, because it cut off all hope of the birth of the Messiah in that family. It was also regarded as often involving a moral reproach, and as being a punishment for sin. See Gen. xi. 30, xviii. 11, xxx. 1—23; Ex. xxiii. 26; Deut. vii. 14; Judg. xiii. 2, 3; 1 Sam. i. 6, 27; Is. xlvii. 9.

καθότι. This word in the N. T. is used only by St Luke xix. 9; Acts ii. 24, 35, 45; iv. 35; xvii. 31. Classically it is better written *καθ' ὅ τι*.

προβεβηκότες ἐν ταῖς ἡμέραις. A Hebraism for *baîm bayamîm* Gen. xviii. 11, &c. The classical phrase would be *τῇ ἡλικίᾳ* or *τὴν ἡλικίαν* or

τοῖς ἔτεσιν. A priest apparently might minister until any age, but Levites were *partially* superannuated at 50 (Num. iii. 1—39, iv., viii. 25).

8. ἐν τῷ ἱερατεύειν αὐτόν. The priest who had the highest functions allotted to him was called 'the chief of the course.' There are said to have been some 20,000 priests in the days of Christ, and it could therefore never fall to the lot of the same priest *twice* to offer incense. Hence this would have been, apart from the vision, the most memorable day in the life of Zacharias.

9. ἱερατείας. The word is used by Aristotle, and in Heb. vii. 5, but the more common and classic form is ἱερωσύνης.

ἔλαχε τοῦ θυμιᾶσαι. 'He obtained by lot the duty of (entering and) burning incense.' This was the loftiest and most coveted of priestly functions, Ex. xxx. 1—10; Num. xvi. 1—40; Deut. xxxiii. 10. King Uzziah was smitten with leprosy for trying to usurp it (2 Chr. xxvi. 18). Incense was a symbol of prayer (Ps. cxli. 2; Heb. ix. 4; Rev. viii. 3, 4), and Philo tells us that it was offered twice a day,—before the morning and after the evening sacrifice of a lamb. Incense was believed to atone, and the silent smoke of incense atoned for secret slander, T. B. *Yoma*, f. 44. 1; Wisd. xviii. 21; Ecclus. xlv. 16. The ordinary construction after ἐγένετο would have been καὶ ἔλαχε as in v. 1, 12, ix. 51, &c., but St Luke more often omits the καί. The ἐγένετο is really pleonastic. Winer, *E. T.* p. 760. The τοῦ θυμιᾶσαι is governed by λαγχάνω as in ἔλαχε τοῦ βασιλεύειν. The word "*custom*" refers to the *casting lots* every day to see which priest was to burn the incense. The method of drawing lots is described in *Yoma*, f. 39. 1. Λαγχάνω may also be followed by the accusative as in Acts i. 17; 2 Pet. i. 1. It was probably the *morning* offering at which Zacharias officiated.

εἰς τὸν ναόν. 'Into the shrine or Holy Place.' The golden altar of incense stood before the veil which separated the Holy Place from the Holy of Holies (Ex. xxx. 6). The priest entered in white robes and with unsandalled feet with two attendants, who retired when they had made everything ready. The people waited outside in the Court of Israel praying in deep silence till the priest who was sacrificing the evening lamb at the great altar of Burnt Offering in the Court gave a signal to his colleague in the shrine, perhaps by the tinkling of a bell (Ex. xxx. 1—10; Ps. cxli. 2; Mal. i. 11). He then threw the incense on the fire of the golden altar, and its fragrant smoke rose with the prayers of the people. It was while performing this solemn function that John Hyrcanus also had received a divine intimation (Jos. *Antt.* XIII. 103). The word εἰσελθών means strictly that the lot had fallen to him *after entering* the Sanctuary; but the meaning is that the lot gave him the right "*to enter and to burn the incense*" (as it is rendered in the R. V.). The participle must be taken in close connection with the infinitive. Winer, p. 443.

10. πᾶν τὸ πλῆθος. This seems to shew that the vision took place either on a sabbath, or some great feast-day.

προσευχόμενον. The prayer of the people without was typified by the rising incense-smoke within. The analytic form *ἦν προσευχόμενον* for *προσεύχετο* slightly emphasises the delay. Comp. *ἡ καρδία αὐτῶν ἦν καιομένη*, xxiv. 32. The imperfect was no longer sufficient when the continuance needed to be emphasised. (Cf. *ἦν διανεύων*, 22, *ἦν προσδοκῶν*, 21). The Temple was mainly used for sacrifice. Prayer in the Tabernacle is only once mentioned in the Pentateuch (Deut. xxvi. 12—15). But the Temple had naturally become a 'House of Prayer' (Is. lvi. 7; Neh. xi. 17; Matt. xxi. 13). One of the Rabbis went so far as to argue that prayer was a Rabbinic not a Mosaic institution! See Cohen, *Jud. Gottesdienst*, p. 186.

τοῦ θυμιάματος. The hour of "the incense." More accurately it would be *τῆς θυμιάσεως* 'of the burning of the incense.'

11. ἄγγελος. The *ὤφθη* implies an objective vision. St Luke dwells more than any of the Evangelists on the ministry of angels, i. 26, ii. 9, 13, 21, xii. 8, xv. 10, xvi. 22, xxii. 43, xxiv. 4, 23, and frequently in the Acts. Compare the visions at the births of Isaac, Samson, and Samuel.

ἐκ δεξιῶν. i.e. on the South side. It was the propitious side, so to speak, Mk. xvi. 5; Matt. xxv. 33; and ib. Schöttgen, *Hor. Hebr.*

τοῦ θυσιαστηρίου. A small movable table of acacia wood overlaid with gold. See Ex. xxx. 1—38, xxxvii. 25; 1 Kings vii. 48. In Heb. ix. 4 the word may possibly mean 'censer.'

12. ἐταράχθη. Such is the effect always recorded of these supernatural appearances. See ii. 9; Judg. xiii. 22; Dan. x. 7—9; Ezek. i. 28; Mark xvi. 8; Rev. i. 17.

ἐπέπεσεν ἐπ' αὐτόν. Comp. Gen. xv. 12. The more classic construction would have been *αὐτῷ*. But as a language becomes older it gets less and less synthetic, and multiplies the epexegetic use of pronouns, prepositions, &c.

13. Μὴ φοβοῦ. The first utterance of the Dawn of the Gospel. St Luke begins with this angelic encouragement, and ends with the Apostles 'blessing and praising God;' see the beautiful remarks of Bengel ad loc.

εἰσηκούσθη ἡ δέησίς σου. 'Thy supplication was heard.' *Δέησις* implies a special prayer, and with the aorist verb shews that Zacharias had been just praying either to have a son, or at least that the days of the Messiah might come.

Ἰωάννην. Jehochanan, 'the favour of Jehovah' (comp. Gen. xvii. 19). It is the same name as Johanan, and in various forms was not uncommon, 1 Chron. iii. 24, xxviii. 12, &c. Compare the German name *Gotthold*.

14. ἀγαλλίασις. 'Exultation,' vs. 44; Acts ii. 46; Heb. i. 9.

πολλοί. The Pharisees and leading Jews did not accept John's baptism (vii. 30; Matt. xxi. 27), and his influence, except among a few, seems to have been shortlived.

"There burst he forth: 'All ye whose hopes rely
On God, with me amid these deserts mourn,
Repent, repent, and from old errors turn!'
Who listened to his voice, obeyed his cry?—
Only the echoes which he made relent
Rang from their flinty caves Repent! repent!"

DRUMMOND.

15. μέγας ἐνώπιον Κυρίου. And therefore great indeed, since "we are as great as we are in God's sight, and no greater." See vii. 24—30; Matt. xi. 11.

καὶ οἶνον καὶ σίκερα οὐ μὴ πίῃ. He shall be a Nazarite (vii. 33; Num. vi. 1—4); like Samson (Judg. xiii. 2—7); Samuel (1 Sam. i. 12); and the Rechabites (Jer. xxxv. 6). 'Strong drink' (*σίκερα* from Heb. *Shakar* 'he is intoxicated') was also forbidden to ministering priests, Lev. x. 8. The term seems to have been specially applied to *palm* wine (Plin. *Hist. Nat.* xiv. 19), and all intoxicants (e.g. beer, &c.) which are not made of the juice of the grape. '*Ne Syder*,' Wyclif.

πνεύματος ἁγίου πλησθήσεται. The contrast between the false and hateful excitement of drunkenness and the divine exaltation of spiritual fervour is also found in Eph. v. 18, "Be not drunk with wine...but be filled with the Spirit." Comp. Acts ii. 13.

ἐκ κοιλίας μητρὸς αὐτοῦ. Compare 1 Sam. i. 11; Jer. i. 5.

16. πολλοὺς...ἐπιστρέψει. Ezek. iii. 19; Is. xl. 3; Matt. iii. 3—6. The word for 'turn' is sometimes rendered '*convert*' as in xxii. 32, 'when thou are converted.' These words resume the thread of prophecy which had been broken for three centuries (Mal. iv. 6).

17. αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ. He shall himself go before the Messiah. The *αὐτοῦ* is used in its most emphatic sense for Christ as in 1 John ii. 12; 2 Pet. iii. 4. The English version should have added, "in His presence" (*ἐνώπιον αὐτοῦ*).

ἐν πνεύματι καὶ δυνάμει Ἠλία. From the last words of Malachi (iv. 4—6, iii. 1), the Jews universally believed (as they do to this day) that Elijah would visibly return to earth as a herald of the Messiah. It required the explanation of our Lord to open the eyes of the Apostles on this subject. "This is Elias which was for to come," Matt. xi. 14. "Elias truly shall first come and restore all things...Then the disciples understood that He spake unto them of John the Baptist," Matt. xvii. 10—14. The resemblance was partly in external aspect (2 Kings i. 8; Matt. iii. 4); and partly in his mission of stern rebuke and invitation to repentance (1 Kings xviii. 21, xxi. 20).

ἐπιστρέψαι. The infinitive, expressive of a fact or consequence, almost resembling a purpose as in *ἦλθομεν προσκυνῆσαι* Matt. ii. 2, where the supine would be used in Latin. Comp. *ἤμισυ τοῦ στρατεύματος κατέλιπε φυλάττειν τὸ στρατόπεδον.*

καρδίας πατέρων ἐπὶ τέκνα. 'Of fathers to children;' i. e. (as in the original meaning of Malachi,) to remedy disunion and restore family life. Kuinoel and others strangely follow St Augustine (*De Civ. Dei*,

xx. 29) in explaining this to mean that John should make the Jews as pious as the Patriarchs were.

ἐν φρονήσει. (*To walk*) *in* or *by* wisdom. *Φρόνησις* (Eph. i. 8) is the practical wisdom shewn by obedience. He shall turn them *to* wisdom so that they shall live *in* it. This is a *constructio praegnans* where a preposition of rest is placed after a verb of motion to imply the state produced. This 'pregnant construction' is one of the many signs of the agility of the Greek intellect. Compare

> "Clarence, whom I indeed have cast *in* darkness."
> *K. Rich. III.* I. 3.

> "And let the sounds of music | Creep *in* our ears."
> *Merch. of Ven.* V. 1.

And in Latin *In amicitia* receptus, Sall. In *aquam* macerare, Cat. *Brief Greek Syntax*, § 89.

δικαίων. See vs. 6. The disobedient shall by his ministry begin to accept the *δικαιώματα*.

ἑτοιμάσαι...κατεσκευασμένον. The participle is proleptic—'To prepare so that it may be ready.' See *Brief Greek Syntax*, p. 82. (Comp. *submersas obrues puppes*, &c.) The reason why the R. V. renders this "to make ready for the Lord a people prepared *for Him*" is because St Luke is fond of placing a word like 'for the Lord' between two others, with either or both of which it may be connected. See Acts i. 2 (Humphry, *Rev. Version*, p. 92).

18. ἐγὼ γάρ εἰμι πρεσβύτης. The emphasis is on the *I*, which is therefore expressed. So "Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is a hundred years old?" Gen. xvii. 17. But he had believed the original promise (Gen. xv. 6) though he asked for a confirmation of it (vs. 8). "He believed...God who quickeneth the dead," Rom. iv. 17.

ἐν ταῖς ἡμέραις αὐτῆς. This is a Hebraism.

19. ἀποκριθείς. This aor. pass. part. is constantly used in the N. T. for the aor. mid. part. *ἀποκρινάμενος*. Veitch, *Greek Verbs*, p. 78, says that the earliest instance of this use is in Maco, a poet of the later comedy. In Hellenistic Greek the force of the middle voice is to some extent obliterated.

Γαβριήλ. *Vir dei.* The name means 'Hero of God.' He is also mentioned in vs. 26, and in Dan. viii. 16, ix. 21—23 ("idem Angelus, idem negotium," Bengel). The only other Angel or Archangel (1 Thess. iv. 16; Jude 9) named in Scripture is Michael ('Who is like God?' Dan. x. 21). In the Book of Enoch we read of 'the *four* great Archangels (*Sarim* or Princes) Michael, Uriel, Raphael, Gabriel,' and so too in *Pirke Rabbi Eliezer*, iv. In Tobit xii. 15, "I am Raphael (one whom God heals), one of the seven holy Angels which present the prayers of the saints, and which go in and out before the glory of the Holy One." Since Michael was despatched on messages of wrath and

Gabriel on messages of mercy, the Jews had the beautiful saying that "Gabriel flew with two wings, but Michael with only one."

ὁ παρεστηκὼς ἐνώπιον τοῦ θεοῦ, καὶ ἀπεστάλην λαλῆσαι πρὸς σέ. He was thus one of the "Angels of the Presence" (Is. lxiii. 9 cf. Matt. xviii. 10),

> "One of the Seven
> Who in God's presence, nearest to His throne,
> Stand ready at command, and are His eyes
> That run through all the heavens, and down to the earth
> Bear His swift errands over moist and dry,
> O'er sea and land."
>
> MILTON, *Paradise Lost*, III. 650.

See Rev. viii. 2; Dan. vii. 10; 1 Kings xxii. 19. The supposed resemblance to the Amshaspands in the Zendavesta is shewn by Dr Mill to be purely superficial. *Mythical Interpretation*, p. 127.

εὐαγγελίσασθαί σοι ταῦτα. The word *εὐαγγελίσασθαι*, 'to preach the Gospel,' is common in St Luke and St Paul, but elsewhere is not often found. It comes from the LXX. (Is. xl. 9, lxi. 1). In the R.V. it is rendered "to bring thee these good tidings," and *εὐαγγέλιον* is "good," rather than "*glad* tidings." It would be an anachronism *here* to render it by "preach the Gospel."

20. **ἰδού.** The word is used to call attention to something notable or surprising, and is specially frequent in St Matthew and St Luke (הִנֵּה, Is. vii. 14). It is often a mere lively form of transition.

σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι. '*Thou shalt be silent*' (not '*dumb*,' which would be *κωφός*). The *μὴ* is used to indicate the *thought* of his friends that he was unable to speak. St Luke similarly puts a participle with *μὴ* after an adjective in Acts xiii. 14, *ἔσῃ τυφλὸς μὴ βλέπων*. See a somewhat different explanation in Winer, p. 610, and the note on vi. 42. This positive and negative way of expressing the same thing is common, especially in Hebrew literature, 2 Sam. xiv. 5; Exod. xxi. 11; Is. xxxviii. 1; Lam. iii. 2, &c.; but it is also found in classic writers. Zacharias receives the sign for which he had unfaithfully asked (Matt. xii. 38), but it comes in the form of a punishment. Comp. Dan. x. 15.

οἵτινες. The pronoun is qualitative, and gives the reason for the punishment. 'Thou didst not believe my words, which *are of such a kind that*,' &c.

εἰς τὸν καιρὸν αὐτῶν. "I will certainly return unto thee according to the time of life," Gen. xviii. 10, i.e. after the usual nine months. *Εἰς τὸν καιρὸν* is a classical idiom by *constructio praegnans* for *ἐν τῷ καιρῷ*. It means that the angel's words shall *await* the due time for their accomplishment. Comp. *εἰς τὸ μέλλον* in xiii. 9.

21. **ἐν τῷ χρονίζειν αὐτόν.** *While* he was lingering they wondered *at* his delay. Priests never tarried in the awful precincts of the shrine longer than was absolutely necessary for the fulfilment of their duties

from feelings of holy fear. Comp. Lev. xvi. 13, "that he die not." *Yoma*, f. 52. 2.) See Excursus VII.

22. ἐξελθὼν δέ. The moment of the priest's reappearance from before the ever-burning golden candlestick, and the veil which hid the Holiest Place, was one which powerfully affected the Jewish imagination. See Ecclus. l. 5—21.

οὐκ ἐδύνατο λαλῆσαι αὐτοῖς. They were waiting in the Court to be dismissed with the usual blessing, which is said to have been generally pronounced by the *other* priest. Numb. vi. 23—26. "Then he" (the High Priest Simon) "went down and lifted up his hands over the whole congregation of the children of Israel, to give the blessing of the Lord with his lips, and to rejoice in His name. And they bowed themselves down to worship the second time, that they might receive a blessing from the Most High." Ecclus. l. 20.

ὀπτασίαν. The classical term is *ὄψιν*. The word is used especially of the most vivid and 'objective' appearances, xxiv. 23; Acts xxvi. 19; 2 Cor. xii. 1; Dan. ix. 23.

αὐτὸς ἦν διανεύων αὐτοῖς. 'He himself continued making signs to them.'

διέμενεν κωφός. The word *κωφὸς* means actual 'dumbness.' In verse 20 the angel uses *σιωπῶν*, because, though Zachariah appeared to the people to be 'dumb,' his power of speech was only temporarily arrested. "Credat Judaeus ut *loqui* possit" (let the Jew believe that he may be able to speak) says St Augustine. Origen, Ambrose, and Isidore, see in the speechless priest vainly endeavouring to bless the people, a fine image of the Law reduced to silence before the first announcement of the Gospel. The scene might stand for an allegorical representation of the thesis so powerfully worked out in the Epistle to the Hebrews (see Heb. viii. 13). Zacharias became dumb, and Saul of Tarsus blind, for a time. "Praeludium legis ceremonialis finiendae Christo veniente." Bengel.

23. ἐπλήσθησαν. The same verb occurs in 57, ii. 6, 21, &c.

αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ. The word *λειτουργία* is derived from *λεώς*, *ἔργον*, a service done for the people. The time of a priest's "liturgy" lasted from the evening of one Sabbath to the morning of the next. 2 Kings xi. 5.

εἰς τὸν οἶκον αὐτοῦ. The simplicity of the narrative is marked by the recurrence of the phrase vss. 39, 56.

24. περιέκρυβεν ἑαυτήν. *ἔκρυβον* is a late form of the 2nd aor. of *κρύπτω* (as though from *κρύβω*) found also in Plutarch, &c. The compound verb implies the *complete* seclusion. The periphrastic form used for the middle marks the decaying stage of a synthetic language. We can only conjecture Elizabeth's motive. It may have been devotional; or precautionary; or she may merely have wished out of deep modesty to avoid as long as possible the idle comments and surmises of her neighbours. In any case there is in the incident an exquisite verisimilitude.

25. ἐπεῖδεν. Our versions understand *μοι*. The *αἷς* is repeated after *ἡμέραις* without repeating the preposition. Ἐφοράω implies providential care.

ἀφελεῖν ὄνειδός μου. So Rachel, when she bare a son, said, "God hath taken away my reproach," Gen. xxx. 23. See Is. iv. 1; Hos. ix. 11; 1 Sam. i. 6—10. Yet the days were coming when to be childless would be regarded by Jewish mothers as a blessing. See xxiii. 29. The infinitive is here explanatory.

ἐν ἀνθρώποις. The 'reproach' was not real, but merely existed in human judgment. See vs. 36.

26—38. The Annunciation.

26. Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ. i.e. after the vision of Zachariah. This is the only passage which indicates the age of John the Baptist, as half a year older than our Lord. The reader will observe how this, like most of the other sections of this narrative, falls naturally into three subsections: *α*. The Salutation, 26—29. *β*. The Message, 30—33. *γ*. The Meek Acceptance, 34—38.

τῆς Γαλιλαίας. Thus began to be fulfilled the prophecy of Is. ix. 1, 2. Galilee of the Gentiles (*Gelîl haggoyîm*), one of the four great Roman divisions of Palestine, was north of Judaea and Samaria, west of Peraea, and comprised the territories of Zebulun, Naphtali, Issachar and Asher (Matt. iv. 13). Josephus describes it as rich in trees and pastures, strong, populous, containing 204 towns, of which the least had 15,000 inhabitants, and occupied by a hardy and warlike race, *Bell. Jud.* III. 3; *Vit.* 45, 52. See Map, and note on iii. 2.

ᾗ ὄνομα Ναζαρέτ. The expression shews that St Luke is writing for those who were unfamiliar with Palestine. See on ii. 51. Keim (*Gesch. Jesu*, I. 319) argues in favour of the form Nazara, i. from the adjectives Ναζωραῖος, Ναζαρηνός; ii. from the phrase ἀπὸ Ναζάρων in Eusebius; iii. from the modern name En-Nezirah. But there can be little doubt of the reading here, though Νάζαρα is read by some MSS. in iv. 16. Nazareth and Nazara may both have been in use, like Ramath and Rama. The derivation of the name is disputed, but it is probably derived from *Netser*, 'a branch.' For a description of the village see *Life of Christ*, I. 53.

27. παρθένον. Is. vii. 14; Jer. xxxi. 22. The many miraculous and glorifying legends which soon began to gather round the name of Mary in the Apocryphal Gospels are utterly unknown to Scripture.

ἐμνηστευμένην. 'Betrothed.' The betrothal, which is in the East a ceremony of the deepest importance, usually took place a year before the marriage. The '*espoused*' of the A.V. means 'betrothed.'

Ἰωσήφ, ἐξ οἴκου Δαυείδ. We are nowhere told that Mary was of the house of David, for both the genealogies of the Gospels are genealogies of Joseph. See Excursus ii. The fact that it seems always to be *assumed* that Mary also was of the lineage of David

(vs. 32), makes it probable that the genealogy of Mary is involved in that of Joseph, and that they were first cousins.

Μαριάμ. The same name as Miriam and Marah, Exod. xv. 20: Ruth i. 20. Her early residence at Nazareth, before the birth of Christ at Bethlehem, is narrated by St Luke alone. It does not however follow that St Matthew was unaware of it (Matt. xiii. 55, 56). After the narrative of the Nativity she is very rarely mentioned. The *Ave Maria* of the Roman Catholics did not assume its present form till the 16th century.

28. κεχαριτωμένη. Marg. "graciously accepted" or "much graced." Literally, having been graced (by God). Eph. i. 6, "accepted." Not as in the Vulgate "Gratiâ *plena*" but "gratiâ *cumulata*." "Not a mother of grace, but a daughter." Bengel. The χαῖρε κεχ. is a pleasing paronomasia. The verb only occurs again in Eph. i. 6.

[εὐλογημένη σὺ ἐν γυναιξίν.] These words are of dubious authenticity, being omitted by B and various versions. They may have been added from vs. 42. With this address comp. Judg. vi. 12.

29. ἡ δὲ ἐπὶ τῷ λόγῳ διεταράχθη. 'But she was greatly troubled at the saying.'

ποταπός. 'Of what kind.' The salutation was to her not only astonishing, but enigmatical.

31. Ἰησοῦν. The name involves the whole Gospel. See *Life of Christ*, i. 18, 19. It is the Greek form of the Hebrew name Jehoshua (Num. xiii. 8), Joshua, Jeshua (Zech. iii. 1), which means 'The salvation of Jehovah' (Philo, i. 597). It was one of the commonest Jewish names. 'Jesus' is used for Joshua (to the great confusion of English readers) in Acts vii. 45; Heb. iv. 8. St Matthew (i. 21) explains the reason of the name—"for He Himself shall *save* His people *from their sins*." On Joshua as a type of Christ see Pearson *On the Creed*, Art. ii.

32. κληθήσεται. i.e. shall be. The best comment on this verse is furnished by the passages of Scripture in which we find the same prophecy (Mic. iv. 7, v. 4; 2 Sam. vii. 12; Is. ix. 6, 7, xi. 1, 10, xvi. 5; Jer. xxiii. 5, xxx. 9; Ezek. xxxiv. 24; Dan. vii. 14; Hos. iii. 5; Ps. cxxxii. 11) and its fulfilment (Phil. ii. 9—11; Rev. xxii. 16).

ὑψίστου. Without the article (*anarthrous*), as in vi. 35, being here a synonym of *θεός*.

τὸν θρόνον Δαυὶδ τοῦ πατρὸς αὐτοῦ, according to Ps. cxxxii. 11.

33. βασιλεύσει...εἰς τοὺς αἰῶνας. Dan. ii. 44, "a kingdom which shall never be destroyed...it shall stand for ever." (Comp. Dan. vii. 13, 14, 27; Mic. iv. 7.) "Thy throne, O God, is for ever and ever" (Ps. xlv. 6; Heb. i. 8). "He shall reign for ever and ever," Rev. xi. 15. In 1 Cor. xv. 24—28 the allusion is only to Christ's *mediatorial* kingdom,—His *earthly* kingdom till the end of conflict.

34. Πῶς ἔσται τοῦτο; Mary does not doubt the fact as Zacharias had done; she only inquires as to *the mode* of accomplishment. The

village maiden amid her humble daily duties shews a more ready faith in a far more startling message than the aged priest in the Holy Place amid the Incense. *Inquirendo* dixit *non* desperando. Aug.

35. **Πνεῦμα ἅγιον.** The phrase is *anarthrous* (i.e. the article is omitted) because 'Holy Spirit' is here a proper name.

ἐπισκιάσει σοι, as with the Shechinah and Cloud of Glory (see on ii. 9, ix. 34). See the treatise on the Shechinah in Meuschen, pp. 701—739. On the high theological mystery see Pearson *On the Creed*, Art. iii. See on ii. 9.

τὸ ἅγιον. "Holy, harmless, undefiled, separate from sinners," Heb. vii. 26. "Who did no sin," 1 Pet. ii. 22.

γεννώμενον. 'Which is in thy womb.' Gal. iv. 4, "born of a woman."

υἱὸς θεοῦ. This title is given to our Lord by almost every one of the sacred writers in the N. T. and in a multitude of passages.

36. **ἡ συγγενής σου.** "*thy kinswoman.*" What the actual relationship was we do not know. It is a mistake to infer positively from this, as Ewald does, that Mary too was of the tribe of Levi, for except in the case of heiresses there was free intermarriage between the tribes (Ex. vi. 23; Judg. xvii. 7; Philo *De Monarch.* II. 11; Jos. *Vit.* 1). At the same time the tradition of the Aaronic descent of Mary is as old as the "Testament of the Twelve Patriarchs" in the second century. The reading *συγγενις* is a later form of the word. **Γήρει** is the Ionic form of the dative of **γῆρας**. Hellenistic Greek contained forms drawn from various dialects. See Winer, p. 73.

37. **οὐκ...πᾶν ῥῆμα.** 'Ρῆμα means *word* or *fact* (דבר). The **οὐ** negatives the verb (*every* fact shall *be possible*). Cf. Matt. xxiv. 22, **οὐκ ἂν ἐσώθη πᾶσα σάρξ**; Rom. iii. 20; Acts x. 14, &c. The idiom is Hebraic (Ex. xii. 16, 44, &c. LXX.) See Winer, p. 215. It is a common idiom in emphatic gnomes, &c. The so-called 'laws of nature' cannot bind God, for Nature, in its highest use, is but a reverent synonym for God, and the laws of nature, so far from being limitations which He cannot break, are only gossamer-threads which He weaves at His will. For the thought see Gen. xviii. 14; Matth. xix. 26. "There is nothing too hard for thee," Jer. xxxii. 17

παρὰ τοῦ θεοῦ. (ℵBDL) *on the part of* (lit. *from*) *God.* Rom. ii. 11, we have **παρὰ θεῷ**, *with* God.

38. **δούλη.** '*Female slave,*' stronger than handmaid.

γένοιτό μοι κατὰ τὸ ῥῆμά σου. The use of the *aorist* optative delicately implies that the *time* of the fulfilment is left in God's hands. The thoughts of the Virgin Mary seem to have found their most natural utterance in the phrases of Scripture. 1 Sam. iii. 18, "If it be the Lord, let Him do what seemeth Him good." For Mary too was aware that her high destiny must be mingled with anguish. She repeats the word **ῥῆμα** which the angel has just used.

καὶ ἀπῆλθεν ἀπ' αὐτῆς ὁ ἄγγελος. We can best appreciate the noble simplicity of truthfulness by comparing this narrative of the Annunciation with the diffuse inflation of the Apocryphal Gospels. Take for instance such passages as these from one of the least extravagant of them, 'The Gospel of the Nativity of Mary.' "The Angel Gabriel was sent to her...to explain to her the method or order of the Conception. At length having entered unto her, he filled the chamber where she abode with an immense light, and saluting her most courteously said, 'Hail Mary! most acceptable Virgin of the Lord! Virgin full of grace...blessed art thou before all women; blessed art thou before all men hitherto born.' But the Virgin, who already knew the countenance of angels and was not unused to heavenly light, was neither terrified by the angelic vision nor stupefied by the greatness of the light, but was troubled at his word alone; and began to think what that salutation so unwonted could be, or what it portended, or what end it could have. But the angel, divinely inspired and counteracting this thought, said, 'Fear not, Mary, as though I meant something contrary to thy chastity by this salutation; for' &c., &c." The reader will observe at once the artificiality, the tasteless amplifications, the want of reticence,—all the marks which separate truthful narrative from elaborate fiction. (See B. H. Cowper, *The Apocryphal Gospels*, p. 93.)

39—45. The Visit of Mary to Elizabeth.

39. ἐν ταῖς ἡμέραις ταύταις. 'in these days.' Probably within a month of the Annunciation. The 'those days' of the A. V. would require ἐκείναις. The ταύταις is more graphic.

εἰς τὴν ὀρεινήν. Into the hill-district (or highlands) sub. χώραν. Palestine west of the Jordan lies in *four* parallel lines of very different formation. 1. The coast. 2. The *Shephēlah*, or maritime plain, broken only by the spur of Carmel. 3. The *Har* or Hill country,—the mass of low rounded hills which formed the main part of the Roman provinces of Judaea and Samaria south of the intervening plain of Esdraelon, and of Galilee north of it; and 4. The *Ghôr* or deep dint of the Jordan Valley. See Deut. i. 7, "in the plain (*Arabah*), in the hills (*Har*), in the vale (*Shephēlah*), and in the south (*Negeb*), and by the sea-side (*Chooph hayyâm*)." (Josh. ix. 1; Judg. v. 17.) The *specific* meaning of 'hill country' is the elevated district of Judah, Benjamin and Ephraim. (Gen. xiv. 10; Num xiii. 29; Josh. ix. 1, x. 40, xi. 16.)

μετὰ σπουδῆς. The same notion of haste is involved in the aorist participle 'ἀναστᾶσα' rising up. As a betrothed virgin she would live without seeing her future husband. When however a few weeks sufficed to shew her condition, the female friends about her would be sure to make it known to Joseph. Then would occur the enquiries and suspicions, so agonising to a pure maiden, which are alluded to by St Matthew (i. 18—25). After the dream which vindicated her innocence we can understand the "haste" with which she would fly to the sympathy of her holy and aged kinswoman and seek for peace in the seclusion of the priestly home. Nothing but the peculiarity of her con-

dition could have permitted the violation of Jewish custom involved in the journey of a betrothed virgin. Were it not for the incidents recorded by St Matthew we should be wholly unable to account for this expression. Its naturalness under the circumstances is an undesigned coincidence.

εἰς πόλιν Ἰούδα. See 2 Chron. xxv. 28, where however the reading of the LXX. is doubtful. Similarly, Nazareth is described as "a city of Galilee." The name of the city is not given. Had the home of Zacharias been at Hebron (Josh. xxi. 11) it would probably have been mentioned. Reland (*Palest.* p. 870) ingeniously conjectures that we should read *Jutta*, which was in the hill country (Josh. xv. 55) and was one of the cities of Judah which were assigned to the priests (ib. xxi. 9, 16). We can hardly venture to alter the reading, but as Juttah was only a large village (Euseb. *Onomast.* s. v.) and is not mentioned in 1 Chr. vi. 57—59 it may have been the home of Zacharias, and yet the actual name may easily have been omitted as obscure. Tradition names *Ain Karim*. 'Judah' is here used for Judaea (Matt. ii. 6). See Robinson, *Bibl. Researches* II. 417.

41. **ἐσκίρτησεν.** The same word is applied to unborn babes in Gen. xxv. 22, LXX.

42. **ἀνεφώνησεν.** Vulg. *exclamavit.*

κραυγῇ μεγάλῃ. '*with a great cry.*' The reading *φωνῇ, voice*, ACD, &c. is a commoner but weaker phrase. Ἀνεφώνησεν is ἅπαξ λεγόμενον in the N. T.

Εὐλογημένη σὺ ἐν γυναιξίν. i.e. preeminently blessed. (Cf. "fairest among women," Cant. i. 8.) Similar expressions are used of Ruth (Ruth iii. 10), and, on a far lower level of meaning, of Jael (Judg. v. 24), and of Judith. "All the women of Israel blessed her," Jud. xv. 12. In the latter instances the blessing is pronounced by *women*, but here the word means 'blessed *by God*.' It is in fact a sort of Hebrew superlative, but is not unparalleled in Greek. Comp. Eur. *Alc.* 473, *ὦ φίλα γυναικῶν.* Pind. *Nem.* iii. 80, *αἰετὸς ὠκὺς ἐν πετανοῖς* (Winer p. 308).

ὁ καρπὸς τῆς κοιλίας σου. Gen. xxx 2; Lam. ii. 20.

43. **ἵνα ἔλθῃ.** This would have been expressed in classical Greek by the acc. and infinitive, and Hermann goes so far as to call it "labantis linguae quaedam incuria." This use of ἵνα has become universal in modern Greek (*να*).

ἡ μήτηρ τοῦ κυρίου μου. The words shew a remarkable degree of divine illumination in the mind of Elizabeth. See John. xx. 28. xiii. 13. Yet she does not address Mary as *Domina*, but as 'mater Domini' (Bengel); and such expressions as *Theotokos* and 'Mother of God' are unknown to Scripture.

44. **γάρ.** This assigns the ground of her recognition of Mary as Mother of the Messiah.

ἐν ἀγαλλιάσει. 'In exultation.' To apply this incident to inferences as to the salvation of infants was one of the strange perversions to which almost every passage of Scripture has been rendered liable

45. μακαρία ἡ πιστεύσασα. Perhaps Elizabeth had in mind the affliction which had followed her husband's doubt. Comp. John xx. 29.

ὅτι ἔσται τελείωσις. The words may also mean 'she that believed *that* there shall be,' &c.

46—56. The Magnificat.

46. Καὶ εἶπεν Μαριάμ. The use of the calm word εἶπεν to describe the submissive and meek utterance of Mary, after the wild ἀνεφώνησεν κραυγῇ μεγάλῃ (vs. 42) of Elizabeth is one of the many exquisite touches alike of subjective and objective truthfulness in the narrative. The one accords well with the mother of John, the other with the mother of Jesus. This chapter is remarkable for preserving a record of two inspired hymns—the *Magnificat* and the *Benedictus*—which have been used for more than a thousand years in the public services of Christendom. The Magnificat first appears in the office of Lauds in the rule of St Caesarius of Arles, A.D. 507. (Blunt, *Annotated Prayer-Book*, p. 33.) It is so full of Hebraisms as almost to form a mosaic of quotations from the Old Testament, and it is closely analogous to the Song of Hannah (1 Sam. ii. 1—10). It may also be compared with the Hymn of Judith (Judith xvi. 1—17). But it is animated by a new, a far gentler and a more exalted spirit, and is specially precious as forming a link of continuity between the eucharistic poetry of the Old and New Dispensation. (See Bp Wordsworth *ad loc.*) It falls into four strophes, of which each contains three verses.

Μεγαλύνει ἡ ψυχή μου τὸν κύριον. Comp. 1 Sam. ii. 1—10; Ps. xxxiv. 2, 3. The soul (ψυχὴ) is the natural life with all its affections and emotions; the spirit (πνεῦμα) is the diviner and loftier region of our being, 1 Thess. v. 23; 1 Cor. ii. 10.

47. ἠγαλλίασεν. 'exults'. In the original it is the *general* or *gnomic* aorist.

ἐπὶ τῷ θεῷ τῷ σωτῆρί μου. Is. xlv. 21, "a just God and a Saviour." Comp. Is. xii. 2, xxv. 9. The expression is also found in the later Epistles of St Paul; "God our Saviour," 1 Tim. i. 1; Tit. iii. 4.

48. ἐπέβλεψεν. 'He looked upon'.

τὴν ταπείνωσιν. So Hagar (Gen. xvi. 11) and Hannah (1 Sam. i. 11; cf. Ps. cxxxviii. 6, cii. 17). The word may be rendered 'humiliation', Acts viii. 33; Is. i. 9, 10. 'Humility' is ταπεινότης. The reader will notice in this hymn more than one anticipation of the Beatitudes.

μακαριοῦσίν με πᾶσαι αἱ γενεαί. "Blessed is the womb that bare Thee," Lk. xi. 27. "Leah said, The daughters will call me blessed," Gen. xxx. 13; Ps. lxxii. 17. We cannot but wonder at the faith of the despised and persecuted Virgin of Nazareth, whose inspired anticipations have been so amply fulfilled.

49 μεγάλα. *gedolôth*, Ps. lxxi. 21, cxxvi. 3.

ὁ δυνατός. *El Shaddai*, Job viii. 3; also *Gibbôr*, Ps. xxiv. 8. See Pearson *On the Creed*, Art. i.

ἅγιον τὸ ὄνομα αὐτοῦ. Ps. cxi. 9; "Thou only art holy," Rev. xv. 4. *Shem*, 'name,' is often a reverent periphrasis in Hebrew for God Himself. Lev. xxiv. 11, 16; Ps. xci. 14; 2 Chr. vi. 20, &c.

50. τὸ ἔλεος αὐτοῦ. Ps. lxxxix. 2, 3 and *passim*.

εἰς γενεὰς καὶ γενεάς. 'unto generations and generations'; *ledôr vadôr*, Gen. xvii. 9, &c. See Deut. vii. 9. "Et nati natorum et qui nascentur ab illis." Virg.

51. ἐποίησεν κράτος. A Hebraism. Ps. cxviii. 15, &c.

ἐν βραχίονι αὐτοῦ. "Thou hast a mighty arm," Ps. lxxxix. 13. The nearest parallel to the remainder of the verse is Job v. 12.

52. καθεῖλεν δυνάστας ἀπὸ θρόνων. 'He puts down potentates from thrones.' The aorists throughout are *gnomic*, i.e. they do not express single but *normal* acts. Winer, indeed, denies this *gnomic* use of the aorist—to express what is *wont* to be done—in the N. T. (*Gram.*, p. 346); but his explanation that the aorists represent the rapid succession of (normal) facts, comes to the same thing. See a marked instance in Jas. i. 11 *ἀνέτειλεν ὁ ἥλιος...καὶ ἐξήρανε τὸν χόρτον*. Hence Bleek renders these aorists by *presents* which is also the English way of expressing the gnomic aorist. Thus *πολλὰ παρὰ γνώμην ἔπεσε* means 'many things *happen* unexpectedly.' The thought is common throughout the Bible, e.g. Lk. xviii. 14; Dan. iv. 30; 1 Sam. ii. 6—10; Ps. cxiii. 6—8; 1 Cor. i. 26—29. The ancients noticed the fact (*κύκλος τῶν ἀνθρωπηίων ἐστὶ πρηγμάτων*, Hdt. i. 207; "Irus et est subito qui modo Croesus erat," Ov. *Trist.* iii. vii. 41), but did not draw the true lessons from it. With the general thought compare Wisd. v. 23, "Ill dealings shall overthrow the thrones of the mighty." The rare word *δυνάστας* is rendered *potentates* in 1 Tim. vi. 15.

53. πεινῶντας ἐνέπλησεν ἀγαθῶν. "My servants shall eat, but ye shall be hungry, &c.," Is. lxv. 13, xxv. 6; Ps. xxxiv. 10, and the Beatitude, Matt. v. 6. (See Luke xviii. 14, the Publican and the Pharisee.)

54. ἀντελάβετο. Literally, "took by the hand." Is. xli. 8, 9, LXX. The proper rendering of the following words is 'to remember mercy—(even as He spake to (*πρὸς*) our fathers)—toward (*τῷ*) Abraham and his seed for ever.' Mic. vii. 20, "Thou wilt perform...the mercy to Abraham, which thou hast sworn unto our fathers from the days of old." Gal. iii. 16. "Now to Abraham and his seed were the promises made."

56. ὡς μῆνας τρεῖς. As this would complete the nine months of Elizabeth's 'full time,' it might seem probable that the Virgin Mary remained at least until the birth of the Baptist.

ὑπέστρεψεν. This is a favourite word of St Luke, and almost (Gal. i. 17; Heb. vii. 1) peculiar to him. It occurs twenty-one times in this Gospel.

57—80. The Birth of John the Baptist.

57. Again we have triple subsections: *α*. The Birth of John, 57, 58. *β*. His Circumcision, 59—66. *γ*. The Song of Zachariah, 67—80.

ὁ χρόνος τοῦ τεκεῖν. The genitive depends on the substantive. See Winer, p. 408.

58. **οἱ συγγενεῖς αὐτῆς.** Rather, 'her kinsfolk,' which was the original meaning of the word *cousins* (*con-sobrini*). See vs. 36.

ἐμεγάλυνεν...μετ' αὐτῆς. A Hebraism (vs. 72; 1 Sam. xii. 24. LXX.), but an expressive one. 'God magnified (comp. *μεγαλύνει* in the *Magnificat*) His mercy *with* her.'

> "I say not God Himself can make man's best
> Without best men to help Him."
>
> G. Elliot, *Stradivarius.*

59. **τῇ ἡμέρᾳ τῇ ὀγδόῃ.** According to the ordinance of Gen. xvii. 12; Lev. xii. 3;—Phil. iii. 5. The name was then given, because at the institution of circumcision the names of Abram and Sarai had been changed, Gen. xvii. 15. The rite was invested with extreme solemnity, and in later times a chair was always put for the prophet Elijah.

ἐκάλουν. 'they wished to call.' Literally, 'they were calling,' but the imperfect, by an idiomatic use, often expresses an unfulfilled attempt. So in Matt. iii. 14, 'he tried to prevent Him' (*διεκώλυεν*). Comp. Thuc. iv. 28, *ἐξανεχώρει τὰ εἰρημένα*, 'he *tried to back out of* his assertions.' See *Brief Greek Syntax*, § 136. Winer, p. 336 (comp. Acts vii. 26, *συνήλλασσεν αὐτούς*, 'he *tried* to reconcile them'). This is the very meaning of *imperfectum*, "in eo quod quis voluit facere, nec tamen perfecit." "Vere incipit actus sed ob impedimenta caret eventu." Schäfer on Eur. *Phoen.* 79.

61. **Οὐδείς ἐστιν ἐκ τῆς συγγενείας σου.** We find a John among other hierarchs in Acts iv. 6, v. 17. Those priests however who passed the High Priesthood from one to another—a clique of Herodian Sadducees—the Boethusim, Kamhiths, Benî Hanan, &c.—were partly of Babylonian and Egyptian origin, and had been introduced by Herod to support his purposes. They would not be of the kin of Zacharias.

62. **ἐνένευον.** The discussion whether Zacharias was deaf as well as mute is a very unimportant one, but the narrative certainly seems to imply that he was.

τὸ τί ἂν θέλοι. The *τὸ* is an apposition to the following sentence,—the question 'what he might wish.' Indirect questions are expressed by *ἄν* with the optative, where *ἄν* implies the existence of different possibilities. See vi. 11, *διελάλουν...τί ἂν ποιήσειαν.*

63. **πινακίδιον.** 'tablet.' A small wooden tablet (*abacus*) either smeared with wax, or with sand sprinkled over it, on which words were written with an iron *stylus*. Thus 'John,' ('the grace of Jehovah,') is the first word *written* under the Gospel; the æon of the written Law had ended with *Cherem*, 'curse,' in Mal. iii. 24 (Bengel).

ἔγραψεν λέγων. 2 Kings x. 6. It is one of the common picturesque pleonasms with which Hebrew abounds.

Ἰωάννης ἐστὶν τὸ ὄνομα αὐτοῦ. The Spartan brevity and decision of his answer was more marked in the two Aramaic words—יחנן שמו—which he probably wrote.

64. ἀνεῴχθη. The aorist implies that the result was immediate. The A.V., "his mouth was opened and his tongue *loosed*," translates the zeugma of the original, where '*was opened*' is connected with both substantives, though it is not accurately applied to *γλῶσσα* (comp. Mk. vii. 35). The most marked instances of zeugma in the Greek Testament are in 1 Cor. iii. 2, *γάλα ὑμᾶς ἐπότισα οὐ βρῶμα.* 1 Tim. iv. 3, *κωλυόντων γαμεῖν, ἀπέχεσθαι βρωμάτων.* See Winer, p. 777. For the distinction between zeugma and syllepsis, and English and other illustrations of these figures, see *Brief Greek Syntax* p. 195.

ἐλάλει. 'he began to speak' (imperfect), the previous verb 'was opened' being an aorist. For instances of the aorist (of an *instant* act) followed, as here, by the *imperfect* of a continuous result see Matt. xxvi. 59, *ἐζήτουν μαρτυρίαν καὶ οὐχ εὗρον*: Lk. viii. 23, *κατέβη λαῖλαψ καὶ συνεπληροῦντο*: Mk. vii. 35; Jas. ii. 22, &c. Winer, p. 337.

65. φόβος. The minds of men at this period were full of dread and agitated expectancy, which had spread even to the heathen. Virg. *Ecl.* iv.; *Orac. Sibyl.* iii.; Suet. *Vesp.* 4; Tac. *Hist.* v. 13; Jos. *Bell. Jud.* vi. 5, § 4.

διελαλεῖτο. The preposition implies that they became the topic of mutual conversations.

66. ἐν τῇ καρδίᾳ αὐτῶν. Comp. ii. 19. The use of *καρδίᾳ* for *φρεσὶ* is a Hebraism. 1 Sam. xxi. 12.

Τί ἄρα τὸ παιδίον τοῦτο ἔσται; The *ἄρα* expresses wonderment, and is thoroughly classical, viii. 25, xii. 42. *Τίς* might have been used for *τί* by the common sense-construction (*κατὰ σύνεσιν*), but the *τί* expresses more surprise. Comp. Matt. xxviii. 19, *ἔθνη—αὐτούς*, Gal. iv. 19, *τεκνία...οὕς.* Winer, p. 176. 'What then will this child be?' The question implies, not "What *manner of child*," (as in A.V.), but 'to what kind of man will this child grow?' Vulg. *Quis, putas, puer iste erit?*

καὶ γάρ. *For indeed.* (ℵBCDL.)

χεὶρ κυρίου ἦν μετ' αὐτοῦ. The turn of expression is Hebraistic, as throughout the chapter. Comp. xiii. 11; Acts xi. 21. "Let thy hand be upon the man of thy right hand," Ps. lxxx. 17.

68. Εὐλογητός. This hymn of praise is hence called the Benedictus. It is expressed (as was natural) almost exclusively in the language of ancient prophecy, Ps. xcviii. 3, cv. 8, 9, cxxxii. 17; Is. ix. 2, xl. 3; Ezek. xvi. 60, &c. It has been in use in Christian worship perhaps as far back as the days of St Benedict in the sixth century, and it was early recognised that it is the last Prophecy of the Old

Dispensation, and the first of the New, and furnishes a kind of key to the evangelical interpretation of all prophecies. It is also a continual acknowledgement of the Communion of Saints under the two dispensations; for it praises God for the salvation which has been raised up for all ages out of the house of His servant David, and according to the ancient covenant which He made with Abraham (see Rom. iv. 11; Gal. iii. 29). Blunt, *Annotated Prayer-Book*, p. 16.

κύριος ὁ θεός. 'The Lord (=Jehovah), the God of Israel.'

ἐποίησεν λύτρωσιν. Literally, "*made a ransom for.*" Tit. ii. 14.

69. **κέρας σωτηρίας.** A natural and frequent metaphor. Ezek. xxix. 21, "In that day will I cause the horn of the house of Israel to bud forth." Lam. ii. 3, "He hath cut off...all the horn of Israel." Ps. cxxxii. 17; 1 Sam. ii. 10, "He shall exalt the horn of His anointed." (A Rabbinic writer says that there are ten horns—those of Abraham, Isaac, Joseph, Moses, the horn of the Law, of the Priesthood, of the Temple, and of Israel; and some add of the Messiah. They were all placed on the heads of the Israelites till they sinned, and then they were cut off and given to the Gentiles. Schöttgen, *Hor. Hebr.* ad loc.) We find the same metaphor in classic writers. "Tunc pauper *cornua* sumit," Ov. *Art. Am.* I. 239; "addis *cornua* pauperi," Hor. *Od.* III. xxi. 18. The expression has nothing to do with the horns of the altar. 1 Kings i. 50, &c.

παιδὸς αὐτοῦ. The word does not here mean 'son' in the original, but 'servant' being the rendering of the Hebrew *ebed*, Ps. cxxxii. 10.

70. **διὰ στόματος τῶν ἁγίων...προφητῶν αὐτοῦ.** Namely, "in the Law of Moses, and in the Prophets, and in the Psalms," see on xxiv. 44. The phrase "by the mouth of" is the circumstantial and picturesque mode of expression so common in Semitic style.

ἀπ' αἰῶνος. 'of old.' πολυμερῶς καὶ πολυτρόπως. "fragmentarily and multifariously" (Heb. i. 1) but "in old time" (2 Pet. i. 21) and dating back even to the promises to Eve, and to Abraham (Gen. iii. 15, xxii. 18. xlix. 10), and the sceptre and the star of Balaam (Numb. xxiv. 17).

71. **σωτηρίαν.** 'salvation'—referring back to "a horn of salvation," to which it is in apposition. The previous verse is a parenthesis.

ἐξ ἐχθρῶν ἡμῶν. No doubt in the first instance the "enemies" from which the prophets had promised deliverance were literal enemies (Deut. xxxiii. 29; Is. xiv. 2, li. 22, 23, &c.), but every pious Jew would understand these words as applying also to spiritual enemies. Still, as Godet points out, the utter lack of resemblance between these anticipations, regarded in a *temporal* point of view, and the grim realities involved in the Fall of Jerusalem and the Rejection of Israel, are a sure mark of the authenticity of the narrative.

72, 73. **ἔλεος...μνησθῆναι...ὅρκον.** These three words have been thought by some to be an allusion to the three names John ('Jehovah's *mercy*'), Zacharias ('*remembered* by Jehovah'), and Elizabeth (see p. 88). Such plays on words, are exceedingly common in the Bible.

For similar possible instances of *latent* paranomasiae see the author's *Life of Christ*, I. 65; II. 200, 240.

72. ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν. 'To do mercy towards (lit. 'with') our fathers.' The "promised" is a needless addition of the A.V.

73. ὅρκον ὃν ὤμοσεν. Gen. xii. 3, xvii. 4, xxii. 16, 17; comp. Heb. vii. 13, 14, 17. The *ὅρκον* is attracted into the accus. by the following relative, although we might suppose a *double* construction, since in the LXX. *μνησθῆναι* takes both a genitive and an accusative.

τοῦ δοῦναι. The gen. depends on *ὅρκον*. The use of the genitive of the article with the infinitive became very frequent in Hellenistic Greek (Acts x. 25, xxvii. 1; 1 Cor. ii. 22).

75. ἐν ὁσιότητι. Towards God.

καὶ δικαιοσύνῃ. Towards men. We have the same words contrasted in 1 Thess. ii. 10, "how holily and righteously;" Eph. iv. 24, "in righteousness and holiness of the truth." *Ὅσιος*, 'holy,' is the Hebrew *Châsîd*, whence the 'Chasidîm' (Pharisees); and *δίκαιος* is the Hebrew *Tsaddîk*, whence some derive the name 'Sadducees.'

76. παιδίον. 'little child'—"quantillus nunc es," Bengel. From this diminutive is derived our word 'page.'

πρὸ προσώπου. Redundant, like the Hebrew לִפְנֵי.

ἑτοιμάσαι ὁδοὺς αὐτοῦ. An allusion to the prophecies of the Forerunner in Is. xl. 3; Mal. iii. 1.

77. γνῶσιν σωτηρίας. A clear proof that these prophecies had not the local and limited sense of national prosperity which some have supposed.

ἐν ἀφέσει. *In remission.* Comp. Acts v. 31, "to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins."

78. διὰ σπλάγχνα ἐλέους. Literally. "*Because of the heart of mercy.*" *Σπλάγχνα* (literally 'bowels' *rechamim*) is a favourite word with St Paul to express emotion (2 Cor. vii. 15; Phil. i. 8, ii. 1; Philem. 7, 12, 20, &c.). The expression is common to Jewish (Prov. xii. 10, &c.) and classical writers. (Aesch. *Choeph.* XL. 7.)

ἀνατολή. The word *ἀνατολὴ* is used by the LXX. to translate both *Motsah* 'the dawn' (Jer. xxxi. 40) and *Tsemach* 'branch' (Zech. iii. 8, vi. 12; Jer. xxiii. 5. See on Matt. ii. 23). Here the context shews that the dawn is intended, though the word itself might equally mean the rising of a star, as in Aesch. *Agam.* 7. Mal. iv. 2, "Unto you that fear My name shall the Sun of Righteousness arise with healing in His wings." See Is. ix. 2; Matt. iv. 16, John i. 4, 5; Rev. vii. 2.

ἐπεσκέψατο. in some MSS. 'shall visit.'

79. ἐπιφᾶναι. 1st aor. inf., a late (and Doric) form for *ἐπιφῆναι*.

σκιᾷ θανάτου. The Hebrew *Tsalmaveth*. Job x. 21, xxxviii. 17; Ps. xxiii. 4, cvii. 10; Is. ix. 2; Matt iv. 16, &c.

80. **Τὸ δὲ παιδίον ηὔξανεν καὶ ἐκραταιοῦτο πνεύματι.** The *ηὔξανεν* refers to bodily, and the *ἐκραταιοῦτο* to *mental* growth. The description resembles that of the childhood of Samuel (1 Sam. ii. 26) and of our Lord (Lk. ii. 40—52). Nothing however is said of 'favour with men.' In the case of the Baptist, as of others, 'the boy was father to the man,' and he probably shewed from the first that rugged sternness which is wholly unlike the winning grace of the child Christ. "The Baptist was no Lamb of God. He was a wrestler with life, one to whom peace does not come easily, but only after a long struggle. His restlessness had driven him into the desert, where he had contended for years with thoughts he could not master, and from whence he uttered his startling alarms to the nation. He was among the dogs rather than among the lambs of the Shepherd." (*Ecce Homo.*)

ἦν ἐν ταῖς ἐρήμοις. Not in sandy deserts like those of Arabia, but in the wild waste region south of Jericho and the fords of Jordan as far as the shores of the Dead Sea. This was known as *Araboth* or *ha-Arabah*, 2 Kings xxv. 4, 5 (Heb.); Jer. xxxix. 5, lii. 8; Matt. iii. 1. See on vs. 39. This region, especially where it approached the Ghôr and the Dead Sea, was lonely and forbidding in its physical features, and would suit the stern spirit on which it also reacted. In 1 Sam. xxiii. 19 it is called Jeshimon or 'the Horror.' The political unsettlement, the shamelessness of crime, the sense of secular exhaustion, the widespread Messianic expectation, marked 'the fulness of time,' and drove men to desire solitude. John was by no means the only hermit. Banus the Pharisee also lived a life of ascetic hardness in the Arabah, and Josephus tells us that he lived with him for three years in his mountain-cave on fruits and water. (Jos. *Vit.* 2.) But there is not in the Gospels the faintest trace of any intercourse between John, or our Lord and His disciples, and the Essenes. John has Messianic hopes; the Essenes had laid them aside. The Essenes were recluse ascetics; St John is a preacher, a reformer, a missionary. The Essenes were mystics; St John is intensely practical (see Godet, p. 145). The great Italian painters follow a right conception when they paint even the boy John as emaciated with early asceticism. In 2 Esdras ix. 24 the seer is directed to go into a field where no house is, and to "taste no flesh, drink no wine, and eat only the flowers of the field," as a preparation for 'talking with the Most High.' It is doubtful whether Christian Art is historically correct in representing the infant Jesus and John as constant friends and playmates. Zacharias and Elizabeth, being aged, must have early left John an orphan, and his desert life began with his boyish years. Further, the habits of Orientals are exceedingly stationary, and when once settled it is only on the rarest occasions that they leave their homes. The training of the son of the priest and the 'Son of the Carpenter' (Matt. xiii. 55) of Nazareth had been widely different, nor is it certain that they had ever met each other until the Baptism of Jesus (John i. 31).

ἀναδείξεως αὐτοῦ. His public ministry, literally, "appointment" or *manifestation.* The verb (*ἀνέδειξεν*) occurs in x. 1; Acts i. 24. Thus

St John's life, like that of our Lord, was spent first in hallowed seclusion, then in public ministry.

At this point ends the first very interesting document of which St Luke made use. The second chapter, though in some respects analogous to it, is less imbued with the Hebraic spirit and phraseology.

CHAPTER II.

5. γυναικὶ is omitted by ℵBCDL, and various Fathers; as also by La. Ti. &c.

14. εὐδοκίας. This is the reading of ℵABD. The Gothic, Vulgate, Itala, and most Fathers. Beza, Mill, Bengel La. Ti. W. H. &c. The *εὐδοκία* may have come from the other nominatives *δόξα*, *εἰρήνη*.

22. αὐτῶν. ℵAB and most editors. It is probably by a mere error that D reads *αὐτοῦ*.

33. ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ αὐτοῦ. So ℵBDL, Vulg. and various Fathers. It may have been altered from dogmatic prejudices into *Ἰωσὴφ καὶ ἡ μήτηρ αὐτοῦ*.

37. ἕως. ℵABL, Copt. Sah. &c.

38. Ἱερουσαλήμ ℵB. *ἐν Ἱερ.* AD.

43. ἔγνωσαν οἱ γονεῖς αὐτοῦ. So ℵBDL, Jerome, Gr. La. Ti.

Ch. II. 1—7. The Birth of Jesus Christ.

In this chapter as in the last there is a prevailing triplicity of arrangement. In the first section we have—*α*. The Nativity, 1—7. *β*. The Angelic Announcement, 8—14. *γ*. The Visit of the Shepherds, 15—20.

1. ἐξῆλθεν δόγμα παρὰ Καίσαρος Αὐγούστου ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην. The verb **ἐξῆλθεν** is a Hebraism in this sense, Dan. ix. 2, 3. 'That there should be an enrolment of the habitable world.' The verb *ἀπογράφεσθαι* is here probably passive (Vulg. *ut describeretur*), though we have the aorist middle *ἀπογράψασθαι* 'to enroll himself' in vs. 5. The registration (*ἀπογραφὴ*) did not necessarily involve a taxing (*ἀποτίμησις*), though it was frequently the first step in that direction. Two objections have been made to the historic credibility of the decree, and both have been fully met:

1. It is said 'that there is no trace of such a decree in secular history.' The answer is that (α) the *argumentum e silentio* is here specially invalid because there happens to be a singular deficiency of minute records respecting this epoch in the 'profane' historians. The history of Nicolaus of Damascus, the flatterer of Herod, is not extant. Tacitus barely touches on this period (*Ann.* I. 1, "*pauca* de Augusto"). There is a hiatus in Dion Cassius from A.U.C. 748—752. Josephus does not enter upon the history of these years. (β) There *are* distinct *traces* that such a census took place. Augustus with his own hand drew up a *Rationarium* of the Empire (a sort of Roman Doomsday Book, afterwards epitomised into a *Breviarium*), which included the allied kingdoms (Tac. *Ann.* I. 11; Suet. *Aug.* 28), and appointed twenty Commissioners to draw up the necessary lists (Suidas s.v. *ἀπογραφή*).

2. It is said 'that in any case Herod, being a *rex socius* (for Judaea was not annexed to the Province of Syria till the death of Archelaus, A.D. 6), would have been exempt from such a registration.' The answer is that (α) the Clitae were obliged to furnish such a census though they were under an independent prince, Archelaus (Tac. *Ann.* VI. 41; cf. I. 11, *regna*). (β) That Herod, a mere creature of the Emperor, would have been the last person to resist his wishes (Jos. *Antt.* XIV. 14. 4; XV. 6. 7; XVI. 9. 3). (γ) That this Census, enforced by Herod, was so distasteful to the Jews that it probably caused the unexplained tumults which occurred at this very period (Jos. *Antt.* XVII. 2. 4; *B. J.* I. 33, § 2). This is rendered more probable by the Targum of Jonathan on Hab. iii. 17, which has, "the Romans shall be rooted out; they shall collect no more tribute (*Kesooma* = census) from Jerusalem" (Gfrörer, *Jahrh. d. Heils*, I. 42). That the Emperor could issue such a decree for Palestine shews that the fulfilment of the old Messianic promises was near at hand. The sceptre had departed from Judah; the Lawgiver from between his feet.

As regards both objections, we may say (i) that St Luke, a writer of proved carefulness and accuracy, writing for Gentiles who could at once have detected and exposed an error of this kind is very unlikely (taking the lowest grounds) to have been guilty of such carelessness. (ii) That Justin Martyr, a native of Palestine, writing in the middle of the second century, three times appeals to the census-lists (*ἀπογραφαί*) made by Quirinus when he was first Procurator, bidding the Romans search their own archives as to the fact (*Apol.* I. 34. 46; *Dial. c. Tryph.* 78), as also does Tertullian (*Adv. Marc.* IV. 7. 19). (iii) If St Luke had made a mistake it would certainly have been challenged by such able critics as Celsus and Porphyry;—but they never impugn his statement. On every ground therefore we have reason to trust the statement of St Luke, and in this as in many other instances (see my *Life of St Paul*, I. 113) what have been treated as his 'manifest errors' have turned out to be interesting historic facts which he alone preserves for us. Special monographs on the subject have been written by Zumpt, Huschke, Wieseler, and others. Among

many divergences of opinion it is now generally admitted, on grounds of simple history, that a census *of some kind or other* took place at this time.

πᾶσαν τὴν οἰκουμένην. 'the habitable world,' i.e. the Roman Empire, the *orbis terrarum* (Acts xi. 28, &c.; Polyb. VI. 50).

2. αὕτη ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου. 'This first enrolment took place' (literally 'took place as the *first*') 'when Quirinus was governor of Syria.' We are here met by an apparent error on which whole volumes have been written. Quirinus (or Quirinius, for the form of his name is not absolutely certain) was governor (Praeses, Legatus) of Syria in A.D. 6, *ten years after this time*, and he *then* carried out a census which led to the revolt of Judas of Galilee, as St Luke himself was aware (Acts v. 37). Hence it is asserted that St Luke made an error of ten years in the governorship of Quirinus, and the date of the census, which vitiates his historic authority. Two ways of obviating this difficulty may finally be rejected.

(α) One is to render the words 'took place *before* (πρώτη) Quirinus was governor.' The translation is entirely untenable, and is not supported by πρῶτός μου 'before me' in John i. 30. And if this were the meaning the remark would be most unnecessary. The worst of all possible ways of avoiding a difficulty, real or imaginary, doctrinal or historical, is the too common method of suggesting some impossible translation or emendation.

(β) Others would render the verb ἐγένετο by 'took effect:'—this enrolment was begun at this period (B.C. 4 of our vulgar era) by P. Sentius Saturninus, but not completed till the Procuratorship of Quirinus A.D. 6. But this is to give a strained meaning to the verb, as well as to take the ordinal (πρώτη) as though it were an adverb (πρῶτον).

(γ) A third, and more tenable, view is to extend the meaning of ἡγεμονεύοντος 'was governor' to imply that Quirinus, though not actually *Governor* of Syria, yet might be called ἡγεμών, either (i) as one of the twenty taxers or commissioners of Augustus, or (ii) as holding some procuratorial office (as *Epitropos* or *joint Epitropos* with Herod; comp. Jos. *Ant.* XV. 10. 3; *B. J.* I. 20. 4). It is, however, a strong objection to this solution (i) that the commissioners were ἄριστοι, *optimates* or nobles, whereas Quirinus was a *novus homo:* and to (ii) that St Luke is remarkably accurate in his use of titles.

(δ) A fourth view, and one which I still hold to be the right solution, is that first developed by A. W. Zumpt (*Das Geburtsjahr Christi*, 1870), and never seriously refuted, though often sneered at. It is that Quirinus was *twice* Governor of Syria, once in B.C. 4 when he began the census (which may have been *ordered*, as Tertullian says, by Varus, or by P. Sentius Saturninus); and once in A.D. 6 when he carried it to completion. It is certain that in A.U.C. 753 Quirinus conquered the Homonadenses in Cilicia, and was *rector* to Gaius Caesar. Now it is highly probable that these Homonadenses

were at that time under the jurisdiction of the propraetor of the Imperial Province of Syria, an office which must in that case have been held by Quirinus between B.C. 4—B.C. 1. The indolence of Varus and his friendship with Archelaus may have furnished strong reasons for superseding him, and putting the diligent and trustworthy Quirinus in his place. Whichever of these latter views be accepted, one thing is certain, that no error is *demonstrable*, and that on independent historical grounds, as well as from his own proved accuracy in other instances, we have the strongest reason to admit the probability of St Luke's reference.

Κυρηνίου. This is the Greek form of the name Quirinus, Orelli ad Tac. *Ann.* II. 30. B however reads Κυρείνου. All that we know of him is that he was of obscure and provincial origin, and rose to the consulship by activity and military skill, afterwards earning a triumph for his successes in Cilicia. He was harsh, and avaricious, but a loyal soldier; and he was honoured with a public funeral in A.D. 21 (Tac. *Ann.* II. 30, III. 22, 48; Suet. *Tib.* 49, &c.).

3. ἔκαστος εἰς τὴν ἑαυτοῦ πόλιν. This method of enrolment was a concession to Jewish prejudices. The Roman method was to enrol each person at his own place of residence. Incidentally this unexplained notice proves that St Luke is dealing with an historical enrolment.

4. ἀπὸ...ἐκ. The prepositions are here used with classical accuracy. ἀπὸ means 'direction from' (*ab*); ἐκ means 'from within' (*ex*).

πόλιν Δαυείδ. 1 Sam. xvii. 12, "David was the son of that Ephrathite of Bethlehem-Judah whose name was Jesse."

ἥτις. In Hellenistic Greek many relative pronouns (properly used in indirect sentences, repetitions, &c.) being mere luxuries of language tend to disappear, as in modern Greek, or are used without distinction. ἥτις is here used correctly (like "the which" in Shakespeare and in Gen. i. 29). In the N. T. ὅστις is more common than ὅς.

Βηθλεέμ. Thus was fulfilled the prophecy of Mic. v. 2, "Thou, Bethlehem-Ephratah...out of thee shall he come forth unto me that is to be ruler in Israel." Cf. iv. 8, "And thou, O tower of the flock" (*Migdol Eder*, Gen. xxxv. 21), "unto thee shall it come, even the first dominion."

Bethlehem ('House of Bread,' to which the mystical method of Scriptural interpretation refers such passages as Is. xxxiii. 16, LXX.; John vi. 51, 58) is the very ancient Ephrath ('fruitful') of Gen. xxxv. 16, xlviii. 7; Ps. cxxxii. 6. It is a small town six miles from Jerusalem. It was the scene of the death of Rachel (Gen. xxxv. 19); of the story of Ruth; and of the early years of the life of David (1 Sam. xvi. 1; 2 Sam. xxiii. 15). Our Lord does not seem to have ever visited it again. The name is now corrupted into *Beitlahm*, 'house of flesh.'

ἐξ οἴκου καὶ πατριᾶς Δαυείδ, *of the house and family* (Eph. iii. 15) *of David.* The humble condition of Joseph as a provincial carpenter in no way militates against this. Hillel, the great contemporary Rabbi, who also claimed to be a descendant of David, began life as a half-starved porter; and numbers of beggars in the East wear the green turban which shews them to be undisputed descendants of Mohammed.

5. ἀπογράψασθαι, 'to enrol himself.'

σὺν Μαριάμ. If these words be taken with *ἀπογράψασθαι* they would imply either that the presence of women was obligatory, as Ulpian says (*De Censibus*), or that Mary had some possession at Bethlehem. It is uncertain whether her presence was obligatory (Dion. Hal. IV. 5; Lact. *De Mort. Persec.* 23) or voluntary; but it is obvious that at so trying a time, and after what she had suffered (Matt. i. 19), she would cling to the presence and protection of her husband. Nor is it wholly impossible that she saw in the providential circumstances a fulfilment of prophecy.

τῇ ἐμνηστευμένῃ αὐτῷ, *who was betrothed to him;* 'wife' is omitted in BDL.

6. ἐπλήσθησαν αἱ ἡμέραι. There is a reasonable certainty that our Lord was born B.C. 4 of our era, and it is *probable* that He was born (according to the unanimous tradition of the Christian Church) in winter. There is nothing to guide us as to the actual *day* of His birth. It was unknown to the ancient Christians (Clem. Alex. *Strom.* I. 21). Some thought that it took place on May 20 or April 20. There is no trace of the date Dec. 25 earlier than the fourth century, but it is accepted by Athanasius, Jerome, Ambrose, &c.

7. καὶ ἔτεκεν. See note on i. 9. The belief in a painless birth, *clauso utero*, and similar miracles, which are found in some Fathers, are apocryphal fictions which derive no countenance from the Gospels. See vs. 23.

πρωτότοκον. The word has no decisive bearing on the controversy as to the 'brethren of Jesus,' as it does not necessarily imply that the Virgin had other children. See Heb. i. 6, where first-born = only-begotten.

ἐσπαργάνωσεν αὐτόν. Ezek. xvi. 4. In her poverty she had none to help her, but (in the common fashion of the East) wound the babe round and round with swathes with her own hands.

ἐν φάτνῃ. If the Received Text were correct it would be 'in *the* manger,' but the article is omitted by ABDL. *φάτνη* is sometimes rendered 'stall' (as in Luke xiii. 15; 2 Chron. xxxii. 28, LXX.); but 'manger' is probably right here. It is derived from *πατέομαι*, 'I eat' (Curtius, *Griech. Et.* II. 84), and is used by the LXX. for the Hebrew אֵבוּס 'crib,' in Prov. xiv. 4. Mangers are very ancient, and are to this day sometimes used as cradles in the East (Thomson, *Land and Book*, II. 533). The ox and the ass which are traditionally represented in pictures are only mentioned in the *apocryphal* Gospel

of Matthew xiv., and were suggested by Is. i. 3, and Hab. iii. 2, which in the LXX. and the ancient Latin Version (Itala) was mistranslated "Between two animals thou shalt be made known."

οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι. Κατάλυμα may also mean *guest-chamber* as in xxii. 11, but *inn* seems to be here the right rendering. There is another word for inn, *πανδοχεῖον* (x. 34), which implies an inn with a host. Bethlehem was a poor place, and its inn was probably a mere *khan* or *caravanserai*, which is an enclosed space surrounded by open recesses of which the paved floor (*leewan*) is raised a little above the ground. There is often no host, and the use of any vacant *leewan* is free, but the traveller pays a trifle for food, water, &c. If the khan be crowded the traveller must be content with a corner of the courtyard or enclosed place among the cattle, or else in the stable. The stable is often a limestone cave or grotto, and there is a very ancient tradition that this was the case in the khan of Bethlehem. (Just. Martyr, *Dial. c. Tryph.* c. 78, and the Apocryphal Gospels, *Protev.* xix., *Evang. Infant.* iii. &c.) If, as is most probable, the *traditional* site of the Nativity is the *real* one, it took place in one of the caves where St Jerome spent so many years (Ep. 24, *ad Marcell.*) as a hermit, and translated the Bible into Latin (the Vulgate). This fact must not, however, be connected with Is. xxxiii. 16, which has nothing to do with it. The khan perhaps dated back as far as the days of David under the name of the House or Hotel (*Gêrooth*) of Chimham (2 Sam. xix. 37, 38; Jer. xli. 17).

The tender grace and perfect simplicity of the narrative is one of the marks of its truthfulness, and is again in striking contrast with the endlessly multiplied miracles of the Apocryphal Gospels. "The unfathomable depths of the divine counsels were moved; the fountains of the great deep were broken up; the healing of the nations was issuing forth; but nothing was seen on the surface of human society but this slight rippling of the water." Isaac Williams, *The Nativity*.

8—20. The Angels to the Shepherds.

8. ποιμένες. Shepherds at this time were a despised class, so that in this instance first *πτωχοὶ εὐαγγελίζονται*. vii. 22 (Meyer). Why these were the first to whom was revealed the birth of Him who was called the Lamb of God we are not told. The sheep used for the daily sacrifice were pastured in the fields of Bethlehem.

ἀγραυλοῦντες. This does not prove, as some have supposed, that the Nativity took place in spring, for in some pastures of Palestine the shepherds to this day bivouac with their flocks in winter. See, however, Robinson, *Bibl. Res.* II. 505, who thinks that this would not be possible at Bethlehem in the rainy season of December. On the other hand, we cannot estimate the extent to which the climate may have altered.

ἐν τῇ χώρᾳ τῇ αὐτῇ. Tradition says that they were natives of the little village Beth-zur (Josh. xv. 58; Neh. iii. 16). They were feeding their flocks in the same fields from which David had been summoned to feed Jacob, God's people, and Israel His inheritance.

9. καί. The phrase ἰδού often introduces some strange or memorable event; but is here omitted by ℵBL and some versions.

ἐπέστη. A common word in St Luke, who uses it eighteen times, xxiv. 4; Acts xii. 7, &c. It may mean *stood by them.*

δόξα κυρίου. The Shechinah, or cloud of brightness which symbolised the Divine Presence, as in Ex. xxiv. 16; 1 Kings viii. 10; Is. vi. 1—3; Acts vii. 55. See on i. 35. The presence of the Shechinah was reckoned as one of the most precious blessings of Israel, Rom. ix. 4.

10. εὐαγγελίζομαι. See on i. 19.

χαρὰν μεγάλην. See Is. lii. 7, lxi. 1; Rom. v. 11; 1 Pet. i. 8. The contrast of the condition of despair and sorrow into which the heathen world had sunk and the joy of Christians even in the deepest adversity —as when we find "*joy*" to be the key-note of the letter written to Philippi by the suffering prisoner St Paul—is a striking comment on this promise. Even the pictures and epitaphs of the gloomy catacombs are full of joy and brightness.

ἥτις. The relative is emphatic—'such that it shall be.'

παντὶ τῷ λαῷ. 'To all the people' *sc.* of Israel.

11. ἐτέχθη. A form not found in classical Attic.

σωτήρ. It is a curious fact that 'Saviour' and 'Salvation,' so common in St Luke and St Paul (in whose writings they occur forty-four times), are comparatively rare in the rest of the New Testament. 'Saviour' only occurs in John iv. 42; 1 John iv. 14; and six times in 2 Pet. and Jude; 'salvation' only in John iv. 22, and thirteen times in the rest of the N. T.

Χριστὸς κύριος. "God hath made that same Jesus whom ye crucified both Lord and Christ," Acts ii. 36; Phil. ii. 11. 'Christ' or 'Anointed' is the Greek equivalent of Messiah. In the Gospels it is almost invariably an appellative, '*the* Christ.' But as time advanced it was more and more used without the article as a proper name. Our Lord was 'anointed' with the Holy Spirit as Prophet, Priest and King.

κύριος. In the lower sense the word is used as a title of distinction; in the higher sense it is (as in the LXX.) the equivalent of the Hebrew 'Jehovah'—the ineffable name. "We preach Christ Jesus the Lord," 2 Cor. iv. 5 (see Phil. ii. 11; Rom. xiv. 9; 1 Cor. viii. 6; "No one can say that Jesus is the Lord but by the Holy Ghost," 1 Cor. xii. 3).

12. τὸ σημεῖον, '*the* sign.' Comp. Is. vii. 14.

βρέφος, '*a* babe.'

ἐσπαργανωμένον. The participle is here regarded as an adjective, and is followed by *κείμενον*.

13. πλῆθος στρατιᾶς οὐρανίου. The Sabaoth, or *Tseba hashamayim.* 1 K. xxii. 19; Ps. ciii. 21; Matt. xxvi. 53; Rom. ix. 29; Jas. v. 4.

"Ten thousand times ten thousand stood before Him," Dan. vii. 10; Rev. v. 11, 12. The word is also used of the stars as objects of heathen worship, Acts vii. 42.

14. ἐν ὑψίστοις. i.e., in highest heaven, Job xvi. 19; Ps. cxlviii. 1; comp. "the heavenlies" in Eph. i. 3, &c.; Ecclus. xliii. 9.

ἐπὶ γῆς εἰρήνη.

"No war or battle's sound
Was heard the world around;
The idle spear and shield were high uphung:
The hookèd chariot stood
Unstained with hostile blood,
The trumpet spake not to the armèd throng;
And kings sat still with awful eye
As if they surely knew their sovran Lord was by."

MILTON, *Ode on the Nativity.*

This however is only an ideal aspect of affairs, and the closing at this time of the Temple of Janus had little or no meaning. It was not in *this* sense that the birth of Christ brought Peace. If we understood the expression thus we might well say with Coleridge:

"Strange Prophecy! if all the screams
Of all the men that since have died
To realize war's kingly dreams
Had risen at once in one vast tide,
The choral song of that vast multitude
Had been o'erpowered and lost amid the uproar rude."

The Angels sang indeed of such an *ultimate* Peace; but also of "the peace which passeth understanding;" of that peace whereof Christ said, "Peace I leave with you, my peace I give unto you; not as the world giveth give I unto you." See Prov. iii. 17; on which the Book of Zohar remarks that it means peace in heaven and on earth, and in this world and the next. As regards earthly peace He himself said, "Think not that I am come to send peace on earth: I came not to send peace, but a sword," Matt. x. 34; Lk. xii. 51. See this contrast magnificently shadowed forth in Is. ix. 5, 6.

ἐν ἀνθρώποις εὐδοκίας. The reading *εὐδοκία* 'goodwill,' is found in B^3; but ℵABD read *εὐδοκίας*, and if this be the right reading the meaning is "on earth peace among men of good will" (*hominibus bonae voluntatis*, Vulg.), i.e. those with whom God is well pleased. "The Lord taketh pleasure in them that hope in His mercy," Ps. cxlvii. 11; comp. xii. 32, "it is your Father's *good pleasure* to give you the kingdom." The construction "men of good will" would be rare in this sense, but the triple parallelism of the verse,

Glory	to God	in the highest
Peace	to men whom God loves	on earth

seems to favour it. In either case the verse implies that "being justified by faith we have peace with God through our Lord Jesus Christ," Rom. v. 1. The adoption of the reading *εὐδοκίας* by the R.V.

("peace among men in whom He is well pleased") has been fiercely attacked, but has *always* been the accepted reading of the Western Church, and is found in a passage of Origen. It may be doubted whether the Angels meant to contrast the future privileges of Man with their own (Heb. ii. 15). The meaning is "God's peace among all to whom these tidings shall come, and who in accepting them become His dear children, the objects of His good pleasure," (Humphry). The "*towards*" of the A. V. is wrong, and must be altered into "among" (*ἐν*).

"Glory to God on high, on earth be peace,
And love towards men of love—salvation and release."—KEBLE.

15. καὶ ἐγένετο.... In Hellenistic Greek *ἐγένετο* sometimes becomes little more than a particle of transition in coordinated sentences. See i. 59.

διέλθωμεν δή. 'Come now! let us go.'

16. ἀνεῦραν 'discovered after search.' These forms of the 2nd aorist in *αν* are due to false analogy. They have been restored by modern editors from the best MSS., but it is perhaps impossible to decide how far they may have been due to the copyists. This verb is only found again in Acts xxi. 4 in the N. T.

17. ἐγνώρισαν. Thus the shepherds were the first Christian preachers. The reading *διεγν.* may have sprung from the previous *δὲ* by *homoeoteleuton*.

19. πάντα τὰ ῥήματα ταῦτα 'all these things' or 'words.'

συνετήρει. The imperfect follows the aorist as in i. 64 (where see note). The verb is used in Dan. vii. 28; Mk. vi. 20.

συνβάλλουσα. Literally, "*casting together*," i.e. comparing and considering; like our 'casting in mind.' Comp. Gen. xxxvii. 11, "his father *observed* the saying." She did not at once understand the full significance of all these events.

20. δοξάζοντες καὶ αἰνοῦντες. *Glorifying* God for the greatness of the event, and *praising* Him for its mercy (Godet).

21. THE CIRCUMCISION.

21. τοῦ περιτεμεῖν αὐτόν. The genitive of the purpose. The old way of explaining it was to understand *ἕνεκα* or *χάριν*, but it is neither an ellipse nor an Hebraism, but a classic idiom resulting from the original force of the genitive, see Winer p. 408. This construction is specially common in St Luke (ii. 22, v. 7, xxi. 22, xxii. 31; Acts iii. 2, &c.) It must be distinguished from the genitives in i. 57, ii. 6, which depend on the substantives. Gen. xvii. 12. Doubtless the rite was performed by Joseph. "Jesus Christ was a minister of the circumcision" (i.e. went to the Jew first) "for the truth of God to confirm the promises made unto the fathers," Rom. xv. 8; Gal. iv. 4. Thus it became Him 'to be made like unto His brethren, and to fulfil all righteousness,' Matt. iii. 15. Christ suffered pain thus early for our sake to teach us that, though He ordained for us the painless rite of

baptism, we must practise the spiritual circumcision—the circumcision of the heart. He came "not to destroy the Law but to *fulfil*," Matt. v. 17; *γενόμενος ὑπὸ νόμον*, Gal. iv. 4.

> "He, who with all heaven's heraldry whilere
> Entered the world, now bleeds to give us ease.
> Alas, how soon our sin
> Sore doth begin
> His infancy to seize!"
>
> MILTON, *The Circumcision.*

καί. There is a mixture of two constructions, namely *ἐπλήσθησαν... καὶ* and *ὅτε ἐπλ...ἐκλήθη* (comp. vii. 12).

ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς. See on i. 31. The name of the child was bestowed at circumcision, as with us at baptism. Among Greeks and Romans also the *genethlia* and *nominalia* were on the eighth or ninth day. Observe the brief notice of Christ's circumcision compared with the fuller and more elaborate account of John's. "In the person of John the rite of circumcision solemnised its last glories."

22—24. THE PRESENTATION IN THE TEMPLE.

22. τοῦ καθαρισμοῦ αὐτῶν. 'their purification.' The reading *αὐτῆς*, 'her,' of the Received Text is almost unsupported. All the Uncials read *αὐτῶν*, 'their,' except D, which probably by an oversight reads *αὐτοῦ*, 'His.' Strictly speaking, the *child* was never purified, but only the mother (Lev. xii. 1—8). The purification took place on the fortieth day after the Nativity, and till then a mother was not permitted to leave her house. The feast of the Presentation was known in the Eastern Church as the Ὑπαπαντή.

κατὰ τὸν νόμον Μωϋσέως. See this Law in Lev. xii. 2—4. Jesus was "made of a woman, *made under the Law*, to redeem those that were under the Law, that we might receive the adoption of sons," Gal. iv. 4, 5.

ἀνήγαγον. The road from Bethlehem to Jerusalem is a descent, but *ἀνάγειν* is naturally used of the Capital, and especially of the Temple which is on a hill (often called by the Rabbis "the hill of the House").

23. καθὼς γέγραπται ἐν νόμῳ κυρίου. The term *γέγραπται* implies the *permanence* of the Law (Luther, *stehet geschrieben*). The tribe of Levi were sanctified to the Lord in lieu of the firstborn, and originally all the firstborn in excess of the number of the Levites had to be redeemed with five shekels of the sanctuary (about 15 shillings), a rule afterwards extended to *all* the firstborn. Ex. xiii. 2, xxii. 29, xxxiv. 19; Num. iii. 13, xviii. 15, 16.

24. ζεῦγος τρυγόνων ἢ δύο νεοσσούς. Lev. xii. 8. The offering appointed was a yearling lamb for a burnt-offering, and a young pigeon or turtledove for a sin-offering, which were to be brought to the door of the tabernacle and with which "the priest shall make an atonement for her and she shall be clean." But the Law of Moses, with that

thoughtful tenderness which characterises many of its provisions, allowed a *poor* mother to bring two turtledoves instead; and since turtledoves (being migratory) are not always procurable, and *old* pigeons are not easily caught, offered the alternative of "two *young* pigeons." Lev. xii. 6—8. (Tristram.)

25—35. Simeon and the Nunc Dimittis.

25. **ἄνθρωπος...ᾧ ὄνομα Συμεών.** This cannot be Rabban Shimeon the son of Hillel (whom the Talmud is on this account supposed to pass over almost unnoticed), because he would hardly have been spoken of so slightly as *ἄνθρωπος*, 'a person.' The Apocryphal Gospels call him "the great teacher" (*James* xxvi., *Nicod.* xvi.).

εὐλαβής used only by St Luke. Acts ii. 5, viii. 2, xxii. 12 (properly "holding well.")

προσδεχόμενος παράκλησιν τοῦ Ἰσραήλ. See Gen. xlix. 18. "They shall not be ashamed that wait for me," Is. xlix. 23. "Comfort ye, comfort ye my people, saith your God," Is. xl. 1. Joseph of Arimathea is also described as one who "*waited* for the Kingdom of God," Mk. xv. 43. "May I see the consolation of Israel!" was a common Jewish formula, and a prayer for the Advent of the Messiah was daily used; and Menachem 'the Consoler' was recognised as one of the names of the Messiah. *παράκλησιν* is anarthrous, because the word had become technical.

26. **ἦν αὐτῷ κεχρηματισμένον.** For the use of this word to imply a divine communication see Acts x. 22; Matt. ii. 12. *χρηματισμὸς an oracle* Rom. xi. 4. Christian legend says that he had stumbled at Is. vii. 14, "Behold, a virgin shall conceive," and had received a divine intimation that he should not die till he had seen it fulfilled (Nicephorus, A.D. 1450). The notion of his extreme age is not derived from Scripture but from the 'Gospel of the Nativity of Mary,' which says that he was 113.

τὸν Χριστὸν κυρίου. The anointed of Jehovah.

27. **ἐν τῷ πνεύματι.** 'In the (Holy) Spirit.'

ἐν τῷ εἰσαγαγεῖν...τὸ παιδίον. The Arabic Gospel of the Infancy (vi.) says that he saw Him shining like a pillar of light in His mother's arms, which is probably derived from vs. 32.

28. **αὐτός.** The word is emphatic. He took the child into his own arms.

εἰς τὰς ἀγκάλας. Hence he is sometimes called *Theodokos*, 'the receiver of God,' as Ignatius is sometimes called *Theophoros*, 'borne of God,' from the fancy that he was one of the children whom Christ took in His arms (see on ix. 47).

29. **Νῦν ἀπολύεις τὸν δοῦλόν σου, δέσποτα.** 'Now art Thou setting free Thy slave, O Master, according to Thy word, in peace.' **Νῦν** 'now, at last!' The present tense is the so-called *praesens futurascens* where an action still future is spoken of in the present

because it is unalterably determined, and the result is already in course of accomplishment. See instances of it in Matt. xxvi. 2 ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται; Jo. xiv. 3 πάλιν ἔρχομαι; Col. iii. 6; Heb. iv. 3. See Winer p. 331. This rapturous Psalm—the *Nunc Dimittis*—has formed a part of Christian evening worship certainly since the fifth century. Δεσπότης is not often used of God (Acts iv. 24; Rev. vi. 10); but Simeon here regards himself as a servant to be dismissed by the word of his Lord.

ἐν εἰρήνῃ. On leaving a *dying* person the Jews said, 'Go *in peace* (*Be*shalôm), Gen. xv. 15. Otherwise they said, 'Go *to peace*' (*Le*shalôm) as Jethro did to Moses. See on vii. 50.

30. τὸ σωτήριον. This seems to have a wider meaning than τὴν σωτηρίαν.

32. εἰς ἀποκάλυψιν ἐθνῶν 'for revelation to.' A memorable prophecy, considering that even the Apostles found it hard to grasp the full admission of the Gentiles, clearly as it had been indicated in older prophecy, e.g. in Ps. xcviii. 2, 3, "All the ends of the earth have seen the salvation of our God," Is. lii. 10. "I will give thee for a covenant of the people, for a light of the Gentiles," Is. xlii. 6, xlix. 6. Godet after pointing out the depth and energy of the *Nunc Dimittis* excellently remarks "La banalité légendaire n'a pas plus de part à la composition de ce joyau lyrique que la préoccupation dogmatique."

33. ὁ πατὴρ αὐτοῦ. This is the undoubted reading, ℵBDL, &c.

περὶ αὐτοῦ. 'About Him.'

34. κεῖται. Compare Phil. i. 17. Literally, "*lies*." The metaphor is taken from a stone which may either become 'a stone of stumbling' and 'a rock of offence' (Is. viii. 14; Rom. ix. 32, 33; 1 Cor. i. 23), or 'a precious corner-stone' (1 Pet. ii. 7, 8; Acts iv. 11; 1 Cor. iii. 11).

εἰς πτῶσιν καὶ ἀνάστασιν. 'For the falling and rising.' For the fall of many Pharisees, Herodians, Sadducees, Nazarenes, Gadarenes; and for the rising of all that believed on Him. In some cases—as that of Peter and the dying robber—they who fell afterwards rose. In all these cases the presence of Christ involved a moral judgment. It became 'a savour of life unto life, or of death unto death.' πτῶσις only occurs again in Matt. vii. 27.

ἀντιλεγόμενον. 'Which is spoken against.' "As concerning this sect we know that *everywhere* it is spoken against," Acts xxviii. 22. Jesus was called "this deceiver," "a Samaritan," "a demoniac," and in the Talmud He is only alluded to as 'So and So' (*Peloni*), '*that* man' (*Otho haish*), 'Absalom,' 'the hung' (*Thalooi*), 'the son of Pandera,' &c. To this day *Nuzrâni*, 'Christian,' is—after 'Jew'—the most stinging term of reproach throughout Palestine. Among Pagans the Christians were charged with cannibalism, incest, and every conceivable atrocity, and Suetonius, Pliny, Tacitus have no gentler words for Christianity than 'an execrable, extravagant, or malefic superstí-

tion.' To holy men like Zacharias and Simeon God had revealed that the Glory of the Messiah was to be perfected by suffering (Heb. ii. 10). They, at least, did not expect an earthly conqueror—

"Armed in flame, all glorious from afar,
Of hosts the captain, and the Lord of War."

35. **ῥομφαία.** Probably a broad Thracian lance (*framea*). The word only occurs elsewhere in the New Testament in Rev. i. 16, &c., but it is used in the LXX., as in Zech. xiii. 7, "Awake, O sword, against my shepherd." Almost from the very birth of Christ the sword began to pierce the soul of the '*Mater Dolorosa;*' and what tongue can describe the weight of mysterious anguish which she felt as she watched the hatred and persecution which followed Jesus and saw Him die on the cross amid the execrations of all classes of those whom He came to save?

ὅπως ἄν, *ut forte.* The result is regarded as depending on circumstances. The idiom is rare in the N.T., only occurring in Acts iii. 19, xv. 17; Rom. iii. 4.

ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί. 'That reasonings out of many hearts may be revealed.' The word *διαλογισμοὶ* generally has a bad sense as in v. 22; Matt. xv. 19; Rom. i. 21. Hence there is no reason for the addition of *πονηροὶ* in ℵ. By way of comment see the reasonings of the Jews in John ix. 16: 1 Cor. xi. 19; 1 John ii. 19.

36—40. ANNA THE PROPHETESS. THE RETURN TO NAZARETH.

36. **Ἄννα.** The same name as Hannah (1 Sam. i. 20), from the root *Chânan*, 'he was gracious.'

προφῆτις. The predicate in apposition usually has the article, as in *Ἰωάννην τὸν βαπτιστήν, Ἀγριππα ὁ βασιλεύς.* But it is sometimes omitted where there is no desire to distinguish a person from others, as in *Σίμων βυρσεύς,* Acts x. 32. Comp. Luke viii. 3. Anna was 'a prophetess' like Miriam, Deborah, Huldah (2 Chron. xxxiv. 22).

Φανουήλ. 'The Face of God;' the same word as Peniel, Gen. xxxii. 30.

Ἀσήρ. Though the Ten Tribes were lost, individual Jews who belonged to them had preserved their genealogies. Thus Tobit was of the tribe of Naphtali (Tob. i. 1). Comp. "our twelve tribes," Acts xxvi. 7; James i. 1.

ζήσασα. This 1. aor. of *ζάω* is only found in Hippocrates, and later writers, and in Hellenistic Greek.

ἀπὸ τῆς παρθενίας αὐτῆς. I.e. she had been married only seven years, and was now 84 years old. ℵABL read *ἕως* (for *ὡς*) which is best taken with "of great age," the intervening words being parenthetic.

37. **οὐκ ἀφίστατο.** She was present (that is) at all the stated hours of prayer; unless we suppose that her position as a prophetess

had secured her the right of living in one of the Temple chambers, and perhaps of doing some work for it like trimming the lamps (as is the Rabbinic notion about Deborah, derived from the word *Lapidoth* 'splendours').

νηστείαις. The Law of Moses had only appointed one yearly fast, on the Great Day of Atonement. But the Pharisees had adopted the practice of 'fasting twice in the week,' viz. on Monday and Thursday, when Moses is supposed to have ascended, and descended from, Sinai (see on xviii. 12). In other respects also they had multiplied and extended the simple original injunction (v. 33).

δεήσεσι. *Supplications* (a more special word than *προσευχαῖς*).

λατρεύουσα νύκτα καὶ ἡμέραν. *Worshipping night and day.* 'Night' is put first by the ordinary Hebrew idiom (as in the Greek word *νυχθήμερον*) which arose from their notion that 'God made the world *in six days and seven nights.*' Comp. Acts xxvi. 7, "unto which promise our twelve tribes, instantly serving God night and day (Greek), hope to come." 1 Tim. v. 5, "she that is *a widow indeed, and desolate*, trusteth in God, and continueth in supplications and prayers night and day." Meyer thinks that this order of the words implies more fervency of service.

38. καὶ αὐτῇ τῇ ὥρᾳ ἐπιστᾶσα. *And at that very hour* (not 'instant' as in A.V.) *she, suddenly coming in.*

ἀνθωμολογεῖτο, *began in turn to give thanks.* The *ἀντὶ* might seem to point to a sort of antiphony between Anna and Simeon, but the compound verb is used in the LXX in the simple sense. It does not occur elsewhere in the N.T.

προσδεχομένοις λύτρωσιν. See ii. 25, xxiv. 21; Mk. xv. 43; 1 Cor. i. 7; Tit. ii. 13; Heb. ix. 28. See Excursus VII.

Ἰερουσαλήμ. The readings vary. Perhaps the rendering should be '*waiting for the redemption of Jerusalem.*'

39. Between this verse and the last come the events narrated by St Matthew only—namely the Visit of the Magi; the Flight into Egypt; and the Massacre of the Innocents. It is difficult to believe that either of the Evangelists had seen the narrative of the other, because the primâ facie inference from either singly would be imperfectly correct. They *supplement* each other, because they each narrate the truth, though probably neither of them was aware of *all* that has been delivered to us.

40. ἐκραταιοῦτο. The *ἐν πνεύματι* of our Received Text is omitted in ℵBDL.

πληρούμενον. 'Being or *becoming* filled.' The growth of our Lord is here described as a natural human growth. The nature of the 'Hypostatic Union' of His Divine and Human nature—what is called the *Perichoresis* or *Communicatio idiomatum*—is one of the subtlest and least practical of mysteries. The attempt to define and enter into it was only forced upon the Church by the speculations of Oriental

heretics who vainly tried "to soar into the secrets of the Deity on the waxen wings of the senses." This verse (and still more vs. 52) is a stronghold against the Apollinarian heresy which held that in Jesus the Divine Logos *took the place of* the human soul. Against the four conflicting heresies of Arius, Apollinarius, Nestorius and Eutyches, which respectively denied the true Godhead, the perfect manhood, the indivisible union, and the entire distinctness of the Godhead and manhood in Christ, the Church, in the four great Councils of Nicaea (A.D. 325), Constantinople (A.D. 381), Ephesus (A.D. 431), and Chalcedon (A.D. 451), established the four words which declare her view of the nature of Christ—*ἀληθῶς, τελέως, ἀδιαιρέτως, ἀσυγχύτως*—'truly' God; 'perfectly' man; 'indivisibly' God-man, 'distinctly' God and Man. See Hooker, *Eccl. Pol.* v. lv. 10.

χάρις θεοῦ ἦν ἐπ' αὐτό. Is. xi. 2, 3. "Full of grace and truth," John i. 14. "Take notice here that His doing nothing wonderful was itself a kind of wonder....As there was power in His actions, so is there power in His silence, in His inactivity, in His retirement." Bonaventura. The worthless legends and inventions of many of the Apocryphal Gospels deal almost exclusively with the details of the Virginity of Mary, and the Infancy of Christ, which are passed over in the Gospels in these few words.

41—52. The Passover Visit to the Temple.

41. οἱ γονεῖς αὐτοῦ. The great Rabbi Hillel had *recommended* women to attend the Passover. It was not enjoined by the Law, but the Jews admired it as a pious practice. (*Mechilta*, f. 17. 2 in Schöttgen.) Doubtless *one* of the reasons why Marcion exscinded these chapters in his mutilated St Luke was the respect shewn for Levitic ordinances in i. 6, ii. 22—24, &c.

τῇ ἑορτῇ τοῦ πάσχα. *At the feast* (Luth. *auf das Osterfest*). This is the dative of time. Comp. viii. 29, xii. 20, xiii. 14—16. St Luke sometimes inserts the preposition, i. 26, iii. 1. Winer, p. 273 sq. Ex. xxiii. 15—17; Deut. xvi. 1—16. The custom of going up *three times* a year seems long to have fallen into abeyance with most Jews. 1 Sam. i. 21, "the yearly sacrifice."

42. ἐτῶν δώδεκα. No single word breaks the silence of the Gospels respecting the childhood of Jesus from the return to Nazareth till this time. We infer indeed from scattered hints in Scripture that He "*began to do*" His work before He "*began to teach*," and being "tempted in all points like as we are" won the victory from His earliest years, alike over positive and negative temptations. (Heb. v. 8. See Ullmann, *Sinlessness of Jesus*, E. Tr. p. 140.) Up to this time He had grown as other children grow, only in a childhood of stainless and sinless beauty—"as the flower of roses in the spring of the year, and as lilies by the waters," Ecclus. xxxix. 13, 14. This incident of His 'confirmation,' as in modern language we might call it, is the "solitary floweret out of the wonderful enclosed garden of the thirty years, plucked precisely there where the swollen

bud at a distinctive crisis bursts into flower." Stier, *Words of Jesus*, I. 18.

This silence of the Evangelists is a proof of their simple faithfulness, and is in striking contrast with the blaze of foolish and dishonouring miracles with which the Apocryphal Gospels degrade the Divine Boyhood. Meanwhile we are permitted to see (i) That our Lord never attended the schools of the Rabbis (Mk. vi. 2; John vi. 42, vii. 15). His teaching was absolutely original, and He would therefore be regarded by the Rabbis as a 'man of the people,' or 'unlearned person.' (See Acts iv. 13; T. B. *Berachôth*, f. 47. 2; Ecclus. xxxviii. 24 fg.) (ii) That He had learnt to write (John viii. 6). (iii) That He was acquainted not only with Aramaic, but with Hebrew, Greek, and perhaps Latin (*Life of Christ*, I. 91); and (iv) That He had been deeply impressed by the lessons of nature (id. I. 93).

δώδεκα. Up to this age a Jewish boy was called 'little,' afterwards he was called 'grown up,' and became a 'Son of the Law,' or 'Son of the Precepts.' At this age he was presented on the Sabbath called the 'Sabbath of Phylacteries' in the Synagogue, and began to wear the phylacteries with which his father presented him. According to the Jews twelve was the age at which Moses left the house of Pharaoh's daughter, and Samuel was called, and Solomon gave his judgment, and Josiah carried out his reform. (Jos. *Antt.* II. 9. 6. v. 10. 4.)

43. τελειωσάντων τὰς ἡμέρας. Seven days. Ex. xii. 15.

Ἰησοῦς ὁ παῖς. *The boy Jesus*, or *Jesus, now a boy.* There is an obvious contrast with the *παιδίον* of vs. 40. St Luke seems purposely to have narrated something about the Saviour at every stage of His earthly existence, as babe (ii. 16), little child (ii. 40), boy, and man.

ὑπέμεινεν. Among the countless throngs of Jews who flocked to the Passover—nearly three millions according to Josephus (*Antt.* VI. 9, 3)—nothing would be easier than to lose sight of one young boy in the thronged streets, or among the thousands of booths outside the city walls. Indeed it is an incident which to this day often occurs at Jerusalem in similar cases. It should be also remembered that at the age of 12 an Eastern boy is far more mature than is the case in Northern nations, and that at that age a far wider liberty was allowed him.

οἱ γονεῖς αὐτοῦ. 'His parents,' ℵBDL. The reading of Elz. is "Joseph and his mother."

οὐκ ἔγνωσαν, 'did not observe it.' The fact is very interesting as shewing the naturalness and unconstraint in which our Lord was trained.

44. ἦλθον ἡμέρας ὁδόν. Probably to *Beeroth*, six miles north of Jerusalem. In the numerous and rejoicing caravans of kinsmen and fellow-countrymen relations are often separated without feeling any anxiety.

ἀνεζήτουν, 'continued looking for him.' The word implies *anxious* and *careful* search.

45. μὴ εὑρόντες. The *μὴ* is causal. '*Since* they did not find Him,' they returned.

ἀναζητοῦντες αὐτόν, 'diligently searching for Him.'

46. μετὰ ἡμέρας τρεῖς. This, in the Jewish idiom, probably means 'on the third day.' One day was occupied by the journey to Beeroth; on the second, they sought Him in the caravans and at Jerusalem; the next day they found Him in the Temple. The unsettled state of the country would add to their alarm.

ἐν τῷ ἱερῷ. Probably in one of the numerous chambers which ran round the Court, and abutted on the actual building; or in one of the three Temple-synagogues of which the Talmud speaks.

καθεζόμενον. Doubtless at the feet of the Rabbis, as was the custom of Jewish boys when sitting began to be permitted.

ἐν μέσῳ τῶν διδασκάλων, 'in the midst of the teachers.' The most eminent Rabbis of this period—some of whom may have been present as youths, and some as aged men—were Hillel, his rival Shammai, and his son Rabban Shimeon, Bava ben Butah, Nicodemus, Jochanan ben Zakkai.

ἀκούοντα αὐτῶν καὶ ἐπερωτῶντα αὐτούς. Obviously with all modest humility. The Apocryphal Gospels characteristically degrade this scene, and represent the boy Christ as behaving with a forwardness which most flagrantly contradicts the whole tenor of the narrative, and would have been specially displeasing to Jewish elders (*Pirke Avôth*, v. 12. 15). Such inventions, which are only too common in all commentators, from the days of the Fathers downward, spring from an irreverent reverence which has its real root in Apollinarianism.

47. ἐξίσταντο. Similar instances are narrated of Rabbi Eliezer Ben Azariah; of Rabbi Ashi, the compiler of the Babylonian Talmud; and (by himself) of Josephus (*Vit.* 2). See Excursus VII.

48. ἐξεπλάγησαν. The "*people of the land*," such as were the simple peasants of Galilee, held their great teachers in the deepest awe, and hitherto the silent, sweet, obedient childhood of Jesus had not prepared them for such a scene.

τέκνον, τί ἐποίησας ἡμῖν οὕτως; 'My child, why didst thou treat us thus?'

ὀδυνώμενοι ἐζητοῦμέν σε, 'were searching for thee with aching hearts.'

49. ἐν τοῖς τοῦ πατρός μου, 'in my Father's house.' The Syriac, Origen, Epiphanius, Theodoret, Theophylact, and Euthymius agree in this rendering. The Vulg. (like the Arabic and Aethiopic) leaves the meaning vague *in his quae Patris mei sunt*, and Wyclif follows the Vulgate "*in those things that be of my Father*." See Excursus I. These words are very memorable as being the *first recorded words of*

Jesus. They bear upon them the stamp of authenticity in their half-vexed astonishment, and perfect mixture of dignity and humility. It is remarkable too, that He does not accept the phrase "Thy father" which Mary had employed. "Did ye not know?" recalls their fading memory of Who He was; and the "I must" lays down the law of devotion to His Father by which He was to walk even to the Cross. Ps. xl. 7—9. "My meat is to do the will of Him that sent Me and to finish His work," John iv. 34. For His *last* recorded words, see Acts i. 7, 8.

τοῦ πατρός μου. This is the first germ of our Lord's special revelation of the fatherhood of God. It is remarkable that Christ always says *ὁ πατήρ μου* (with the article) but teaches us to say *πατὴρ ἡμῶν* (without the article): e.g. in John xx. 17 it is. "I ascend unto the Father of me and Father of you." God is His Father in a different way from that in which He is ours. He is our Father only because He is *His* Father. See Pearson *On the Creed*, Art. i.

50. οὐ συνῆκαν. Words which might stand as the epitome of much of His ministry, ix. 45, xviii. 34; Mk. ix. 32; John x. 6, i. 10, 11. The meaning however is not that they had any doubt as to what the grammatical construction of His words implied; but only as to their bearing and appropriateness to the circumstances of so young a child.

51. μετ' αὐτῶν. We may infer from the subsequent omission of Joseph's name, and from the traditional belief about his age, that he died shortly after this event, as the Apocryphal Gospels assert.

εἰς Ναζαρέθ. In many respects there was a divine fitness in this spot for the human growth of Jesus—"as a tender plant and a root out of the dry ground." Apart from the obscurity and evil fame of Nazareth which were meant to teach lessons similar to those of which we have just spoken, we may notice (i) Its *seclusion*. It lies in a narrow cleft in the limestone hills which form the boundary of Zabulon entirely out of the ordinary roads of commerce, so that none could say that our Lord had learnt either from Gentiles or from Rabbis. (ii) Its beauty and peacefulness. The flowers of Nazareth are famous, and the appearance of its inhabitants shews its healthiness. It was a home of humble peace and plenty. The fields of its green valley are fruitful, and the view from the hill which overshadows it is one of the loveliest and most historically striking in all Palestine.

ἦν ὑποτασσόμενος αὐτοῖς. See note on i. 10. "He made Himself of no reputation, and took upon Him the form of a servant," Phil. ii. 7; Is. liii. 2. With the exception of these two verses, the Gospels preserve but one single word to throw light on the Life of our Lord, between His infancy and His baptism. That word is "*the carpenter*" in Mk. vi. 3, altered in some MSS. out of irreverent and mistaken reverence into "*the son of the* carpenter." They shew that (i) our Lord's life was spent in *poverty* but not in pauperism; (ii) that He sanctified labour as a pure and noble thing; (iii) that God looks on

the heart, and that the dignity or humility, the fame or obscurity, of the outer lot is of no moment in His eyes. Rom. xiv. 17, 18.

52. προέκοπτεν, 'advanced.' (Gal. i. 14; 2 Tim. ii. 16, &c.) The word is derived from pioneers *cutting down* trees in the path of an advancing army. Comp. 1 Sam. ii. 26, and the description of an ideal youth in Prov. iii. 3, 4.

σοφίᾳ. In spite of the attempts, from the days of Athanasius downwards, to explain this word away, it remains one of the great Scriptural bulwarks against the Apollinarian heresy which denies the perfect manhood of Christ.

ἡλικίᾳ. Perhaps 'age' (as in xii. 25?), though the word sometimes means stature (xix. 3; Eph. iv. 13), and it is so understood in this place by Beza, Grotius, Bengel, Ewald, Bleek, Meyer, &c. The Vulg. has *aetate*.

ἀνθρώποις, 'men.' Prov. iii. 4, "So shalt thou find favour and good success (*marg.*) in the sight of God and man." *Pirke Avôth*, III. 10, "In whomsoever the mind of men delights, in him also the Spirit of God delights." It is not said of St John that he grew in favour with men, because even from childhood he shewed the stern and reserved spirit which took him to the wilderness.

CHAPTER III.

2. ἐπὶ ἀρχιερέως. ℵABCD. This is the more difficult reading, and possibly for that very reason it may have been altered into the less attested ἐπ' ἀρχιερέων.

10, 12, 14. ποιήσωμεν is better supported than ποιήσομεν. Gr. La. Ti.

19. The addition of Φιλίππου after γυναικὸς is a gloss, though a correct one, in AC. It is omitted in ℵBD and by the recent editors.

32. τοῦ Ἰωβήδ. ℵ, La. Ti.

33. τοῦ Ἀμιναδάβ. Omitted by D and by W.H.

τοῦ Ἀρνεί. ℵ reads Ἀδάμ. BL, Ti. W.H[1]. read τοῦ Ἀδμεὶν τοῦ Ἀρνεί.

Ch. III. 1—9. Baptism and Preaching of John the Baptist.

1. ἐν ἔτει δὲ πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος. St Luke here gives a sixfold intimation of the date,—a method characteristic of his learned and careful research. If the accession of Tiberius be dated from the death of Augustus, Aug. 19, A.U.C. 767, this would make our Lord *thirty-two* at His baptism. St Luke, however, follows a common practice in dating the reign of Tiberius from the

period of his *association with Augustus* as joint Emperor A.U.C. 765. (Tac. *Ann.* I. 3; Suet. *Aug.* 97; Vell. Paterc. 103.) Our Lord's baptism thus took place in A.U.C. 780. By thus giving precise dates St Luke becomes, as Ewald says, "the first writer who frames the Gospel History into the great history of the world."

τῆς ἡγεμονίας. Wieseler (*Beiträge* 191) is perhaps hypercritical in seeing in this word an indication that only the *regency* of Tiberius is implied; but he shews from coins and medals that at Antioch (the probable home of St Luke) it was customary to date the accession of Tiberius from A.U.C. 765.

Τιβερίου Καίσαρος. Winer takes *Καίσαρος* to be an appellative—"of Tiberius as Emperor" (Winer, p. 173). Tiberius was the stepson and successor of Augustus. At this period of his reign he retired to the island of Capreae (Tac. *Ann.* IV. 74), where he plunged into horrible private excesses, while his public administration was most oppressive and sanguinary. The recent attempts to defend his character break down under the accumulated and unanimous weight of ancient testimony.

Ποντίου Πιλάτου. He was Procurator for ten years, A.D. 25—36). His predecessors had been Coponius (A.D. 6—10), M. Ambivius, Annius Rufus, and Valerius Gratus (A.D. 14—25). He was succeeded by Marcellus, Fadus, Tiberius Alexander, Cumanus, Felix, Festus, Albinus and Florus. For an account of him see on xxiii. 1.

ἡγεμονεύοντος. His strict title was *ἐπίτροπος* or Procurator (Jos. *Antt.* xx. 6, § 2), which does not however occur in the N. T. except in the sense of 'steward' (Lk. viii. 3). *Ἡγεμών* was a more general term. (Matt. x. 18; 1 Pet. ii. 14.) His relation to the Herods was much the same as that of the Viceroy of India to the subject Maharajahs.

Ἡρῴδου. Herod Antipas, the son of Herod the Great and the Samaritan lady Malthace. He retained his kingdom for more than 40 years, at the end of which he was banished (A.D. 39) to Lugdunum (probably St Bertrand de Comminges), chiefly through the machinations of his nephew Herod Agrippa I. (the Herod of Acts xii. 1). See the *Stemma Herodum* on p. li, and for further particulars of his character see on xiii. 32.

τετραρχοῦντος. The word properly means the ruler of a *fourth part* of a country, but afterwards was used for any tributary prince or ethnarch. At this time Judaea, Samaria and Galilee were the provinces of Palestine. Antipas, Philip and Lysanias are the only three to whom the word 'tetrarch' is applied in the N. T. Antipas also had the courtesy-title of 'king' (Mk. vi. 14, &c.), and it was in the attempt to get this title officially confirmed to him that he paid the visit to Rome which ended in his banishment. He was tetrarch from B.C. 4 to A.D. 39. Herod the Great, in his will, divided his kingdom between Archelaus as ethnarch, and Antipas and Philip as tetrarchs.

τῆς Γαλιλαίας. This province is about 25 miles from North to South, and 27 from East to West,—about the size of Bedfordshire.

Lower Galilee included the district from the plain of Akka to the shores of the Sea of Galilee, and was mainly composed of the rich plain of Esdraelon (or Jezreel). Upper Galilee included the mountain range between the upper Jordan and Phoenicia. Galilee was thus the main scene of our Lord's ministry. It was surpassingly rich and fertile (Jos. *B. J.* I. 15. 5, III. 10, §§ 7, 8). See on i. 26. Herod's dominions included the larger though less populous district of Peraea; but the flourishing towns of Decapolis (Gerasa, Gadara, Damascus, Hippos, Pella, &c.) were independent.

Φιλίππου δὲ τοῦ ἀδελφοῦ. Herod Philip, son of Herod the Great and Cleopatra, who afterwards married his niece Salome, daughter of the other Herod Philip (who lived in a private capacity at Rome) and of his half-sister-in-law Herodias. This tetrarch seems to have been the best of the Herods (Jos. *Antt.* XVII. 2, § 4), and the town of Caesarea *Philippi* which he beautified was named from him. He also changed the name of the northern Bethsaida into *Julias* after the miserable daughter of Augustus. He was a devoted adherent of the Caesars but so just and generous that "in his person it is possible to become reconciled to the House of Herod." (See Jos. *B. J.* II. 9, 1. 6; *Antt.* XVIII. 4, § 6; Ewald, *Gesch. Isr.* V. 46; Keim, *Gesch. Jesu*, I. 206.) He reigned 37 years.

Ἰτουραίας καὶ Τραχωνίτιδος χώρας. His tetrarchate also included Batanaea (Bashan), Auranitis (the Hauran), Gaulanitis (Golân), and some parts about Jamnia (Jos. *B. J.* II. 6, § 3). Ituraea (now Jedûr) was at the foot of Mount Hermon, and was named from Jetur, son of Ishmael (Gen. xxv. 15, 16). The Ituraeans were marauders, famous for the use of the bow, and protected by their mountain fastnesses. (Strabo, XVI. 2; Lucan, *Phars.* VII. 230.) Trachonitis, also a country of robbers (Jos. *Antt.* XVI. 9, §§ 1, 2), is the Greek rendering of the Aramaic Argob (a region about 22 miles from N. to S. by 14 from W. to E.), and means 'a rough or stony tract.' It is the modern province of el-Lejâh, and the ancient kingdom of Og—"an ocean of basaltic rocks and boulders, tossed about in the wildest confusion, and intermingled with fissures and crevices in every direction." Herod Philip received this tetrarchate by bequest from his father (Jos. *B. J.* II. 6, § 3).

Λυσανίου τῆς Ἀβιληνῆς τετραρχοῦντος. The mention of this minute particular is somewhat singular, but shews St Luke's desire for at least one rigid chronological *datum*. It used to be asserted that St Luke had here fallen into another chronological error, but his probable accuracy has, in this point also, been completely vindicated. There was a Lysanias king of Chalcis under Mount Lebanon, and therefore in all probability tetrarch of Abilene, in the days of Antony and Cleopatra, 60 years *before* this period (Jos. *Antt.* XV. 4, § 1, *B. J.* I. 13, § 1); and there was *another* Lysanias, probably a grandson of the former, in the reigns of Caligula and Claudius, 20 years *after* this period (Jos. *Antt.* XX. 4, § 1). No intermediate Lysanias is recorded in history, but there is not a shadow of proof that the Lysanias *here* mentioned may not be the second of these two, or more probably some Lysanias who came between them, perhaps the son of the first and

the father of the second. Even M. Renan admits that after reading at Baalbek the inscription of Zenodorus (Boeckh, *Corp. Inscr. Graec.* no. 4521, Jos. *B. J.* II. 6, § 31) he infers the correctness of the Evangelist (*Vie de Jésus*, p. xiii.; *Les Évangiles*, p. 263). It is indeed, on the lowest grounds, inconceivable that so careful a writer as St Luke should have deliberately gone out of his way to introduce so apparently superfluous an allusion at the risk of falling into a needless error. Lysanias is perhaps mentioned because he had Jewish connexions (Jos. *Antt.* XIV. 7, § 4). The minuteness of the effort to fix the date marks St Luke as a true historian, and Keim only shews the prejudice of hostile criticism when he asserts (*Gesch. Jesu*, I. 619) that "there never was but one historical Lysanias." Augustus was fond of restoring kingdoms to young princes, whose fathers Antony had murdered, as he did to the young Iamblichus of Emesa (Godet). It may however be doubted whether St Luke meant to draw attention to the dismemberment of the Holy Land.

τῆς Ἀβιληνῆς. Abila was a town 18 miles from Damascus and 38 from Baalbek. The district of which it was the capital is probably here mentioned because it subsequently formed part of the Jewish territory, having been assigned by Caligula to his favourite Herod Agrippa I. in A.D. 36. The name is derived from *Abel* 'a meadow.'

2. ἐπὶ ἀρχιερέως Ἄννα καὶ Καϊάφα. 'In the high-priesthood of Annas and Caiaphas,' for the true reading is undoubtedly ἀρχιερέως (ℵABCDE, &c.). A similar expression occurs in Acts iv. 6. But here St Luke is charged (on grounds as untenable as in the former instances) with yet another mistake. Annas or Hanan the son of Seth had been High Priest from A.D. 7—14, and had therefore, by this time, been deposed for many years; and his son-in-law Joseph Caiaphas, the *fourth* High Priest since his deposition, had been appointed about A.D. 24. The order had been as follows:—

Annas or Ananus (Hanan), A.D. 7.
Ishmael Ben Phabi, A.D. 15.
Eleazar son of Annas, A.D. 15.
Simon son of Kamhith, A.D. 16.
Joseph Caiaphas, A.D. 24 or 25.

How then can Annas be called High Priest in A.D. 27? The answer is (i.) that by the Mosaic Law the High Priesthood was held for life (Numb. xxxv. 25), and since Annas had only been deposed by the arbitrary caprice of the Roman procurator Valerius Gratus he would still be legally and religiously regarded as High Priest by the Jews (Numb. xxxv. 25); (ii.) that he held in all probability the high office of *Sagan haccohanim* 'deputy' or 'chief' of the Priests (2 K. xxv. 18), or of *Nasi* 'President of the Sanhedrin,' or at least of the *Ab Beth Din*, who was second in the Sanhedrin; (iii.) that the nominal, official, High Priests of this time were mere puppets of the civil power, which appointed and deposed them at will in rapid succession, so that the title was used in a looser sense than in earlier days; (iv.) that Annas was personally a man whose age, wealth, and connexions gave him a

preponderant influence. The real sacerdotal power was his. The High Priesthood was in fact at this time in the hands of a clique of some half-dozen Herodian, Sadducaean and alien families, whose ambition it was to bear the title for a time without facing the burden of the necessary duties. Hence any one who was unusually prominent among them would naturally bear the title of 'High Priest' in a popular way, especially in such a case as that of Hanan, who, besides having been High Priest, was a man of vast wealth and influence, so that five also of his sons, as well as his son-in-law, became High Priests after him. The language of St Luke and the Evangelists (Joh. xi. 49) is therefore in strict accordance with the facts of the case in attributing the High Priesthood at this epoch rather to *a caste* than to a person. Josephus (*B. J.* II. 20, § 4) who talks of "*one of* the High Priests" and the Talmud which speaks of "the sons of the High Priests" use the same sort of language. There had been no less than 28 of these phantom High Priests in 107 years (Jos. *Antt.* xx. 10, § 1), and there must have been at least five living High Priests and ex-High Priests at the Council that condemned our Lord. The Jews, even in the days of David, had been familiar with the sort of co-ordinate High Priesthood of Zadok and Abiathar. For the greed, rapacity and luxury of this degenerate hierarchy, see *Life of Christ*, II. 329, 330, 342.

ἐν τῇ ἐρήμῳ. Mainly, as appears from the next verse, the Arabah, the sunken valley north of the Dead Sea—el Ghôr—"the deepest and hottest chasm in the world" (Humboldt, *Cosmos*, I. 150), where the sirocco blows almost without intermission. "A more frightful desert it had hardly been our lot to behold" (Robinson, *Researches*, II. 121). See it described by Mr Grove in Smith's *Bibl. Dict.* s.v. *Arabah*. The stern aspect and terrible associations of the spot had doubtless exercised their influence on the mind of John. See on i. 80.

3. **ἦλθεν.** St Luke alone mentions the mission journeys of John the Baptist; the other Evangelists, whose narratives (Matt. iii. 1—12; Mark i. 1—8; John i. 15, 28) should be carefully compared with that of St Luke, describe how the multitudes "came streaming forth" to him.

πᾶσαν τὴν περίχωρον τοῦ Ἰορδάνου. The other Synoptists use exactly the same phrase, but in a different connexion (Matt. iii. 5; Mk. i. 5). The Arabah is some 150 miles in extent; the actual river-valley, specified in the O. T. by the curious words *Kikkar* and *Geliloth* (see Stanley, *Sin. and Pal.* p. 284), is not so extensive.

βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν. Comp. Acts ii. 38, iii. 15, v. 31, xxii. 16; where the two expressions are also united. Μετανοία involves "amendment of life" (A. V. marg.) The baptism of John was "a baptism of repentance," not yet "a laver of regeneration" (Tit. iii. 5). It was intended first as a symbol of purification—"Then will I sprinkle clean water upon you, and ye shall be clean," Ezek. xxxvi. 25; (comp. Is. i. 16; Zech. xiii. 1); and then as an initiation into the kingdom which was at hand. The Jews had been familiar

with the symbolism of baptism from the earliest days, as a consecration (Exod. xxix. 4), and a purification (Lev. xiv. 8). It was one of the forms by which proselytes were admitted into Judaism. John's adoption of this rite proved (i) his authority (John i. 25); and (ii) his opinion that even Jews needed to be thus washed from sins.

4. Ἡσαΐου τοῦ προφήτου. Is. xl. 3.

[λέγοντος.] This word should be omitted with ℵBDL, &c.

φωνή. 'A voice.' The Hebrew original may be rendered "Hark, one crieth." St Luke does not follow the other Synoptists in the identification of John with the promised Elias (Matt. xvii. 13; Mk. ix. 13).

βοῶντος ἐν τῇ ἐρήμῳ. Hence comes the common expression for hopeless warnings, *vox clamantis in deserto*. Probably, however, the "in the wilderness" should be attached *to the words uttered by the voice*, as is required by the parallelism of Hebrew poetry:

> "Prepare ye in the wilderness a way for Jehovah,
> Level in the desert a highway for our God."

The wilderness is metaphorically the barren waste of the Jewish life in that day (Is. xxxv. 1).

ὁδὸν κυρίου. Comp. Is. xxxv. 8—10, "And a highway shall be there, and a way, and it shall be called *the way of holiness:* the unclean shall not pass over it...And the ransomed of the Lord shall return, and come to Zion."

5. πᾶσα φάραγξ. Is. xl. 4. The word occurs in Judith ii. 8 but not again in the N. T. The metaphor is derived from pioneers who go before the march of a king. There is a remarkable parallel in Josephus (*B. J.* III. 6, § 2), where he is describing the march of Vespasian, and says that among his vanguard were "such as were to make the road even *and straight, and if it were anywhere rough and hard to be passed over, to plane it*, and to cut down the woods that hindered their march (comp. *προκόπτειν* = 'to advance' in ii. 52), that the army might not be tired." The Jews fabled that the Pillar of Cloud and Fire in the desert smoothed the mountains and filled the valleys before them. *Tanchuma*, f. 70, 3 on Numb. xx. 22.

πᾶσα φάραγξ πληρωθήσεται. Is. xl. 4, 5. i. e. the humble and meek shall be exalted, and the mighty put down. Compare Is. ii. 12—15, "The day of the Lord of hosts shall be *upon every one that is proud and lofty*, and upon every one that is lifted up, and he shall be brought low...And *upon all the high mountains*, &c." Zech. iv. 7, "Who art thou, O great mountain? *Before Zerubbabel thou shalt become a plain.*"

βουνός. The word in the N. T. occurs only here and in xxiii. 30. It is a Cyrenaic word, first naturalised by Aeschylus who had learnt it in Sicily. It became common in Hellenistic Greek, see Valcknaer on Hērod. IV. 158. Bähr on Herod. IV. 199.

ἔσται τὰ σκολιὰ εἰς εὐθείας. The words in the Hebrew recall the

names *Jacob* and *Jeshurun;* as though it were "then the Supplanter shall be turned into Prince with God" or "the beloved" (Is. xliv. 2, xi. 4). The general meaning of the prophecy is that no obstacles, whether they arose from depression, or power, or pride, or cunning perversity, or menacing difficulties, should be able to resist the labours of the Pioneers and Heralds of the Kingdom of God. The feeble instrumentality of Galilaeans should be strengthened; the power of the Romans and Herods should be shattered; the duplicity and plots of Pharisees and worldlings should be defeated; the apparently insuperable opposition of Judaism and Heathenism be swept away.

6. ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ. St Luke alone adds these words to the quotation, and his doing so is characteristic of his object, which was to bring out the universality of the Gospel. See ii. 10, xxiv. 47, and Introd. p. xxiv. "The salvation" is *τὸ σωτήριον*, as in ii. 30. When the mountains of earthly tyranny and spiritual pride are levelled, the view of God's saving power becomes clear to all flesh.

7. τοῖς ὄχλοις, 'to the multitudes.' Different crowds came from different directions, Matt. iii. 5; Mark i. 5. This discourse falls into three sections (1) the warning (7—9); (2) the practical exhortation (10—14); (3) the Announcement of the Messiah (15—17).

γεννήματα ἐχιδνῶν, 'broods of vipers.' They were like "serpents born of serpents." The comparison was familiar to Hebrew poetry, and we learn from Matt. iii. 7 that it was *specially* pointed at the Pharisees and Sadducees, to whom it was addressed no less sternly by our Lord (Matt. xxiii. 33). It described the venomous hypocrisy which turned religion itself into a vice, and hid a deadly malice under the glittering semblance of a zeal for orthodoxy. St John saw that, without any real belief in his message and ministry, they were coming to his baptism as to a mere external official act. His question shews his disbelief in their sincerity (Matt. xxi. 25). But let it be borne in mind that only teachers of transcendent holiness, and immediately inspired by God with fervency and insight, may dare to use such language. The metaphor was one of those desert symbols which would be suggested to St John both by the scene of his preaching and by the language of Isaiah with which he shews special familiarity.

ἀπὸ τῆς μελλούσης ὀργῆς. i.e. the approaching Messianic judgment. Rom. ii. 5. Apart from this expression of the Baptist, the word *ὀργή* only occurs three times in the four Gospels. The Jews had been taught by prophecy that the Advent of their Deliverer should be preceded by a time of anguish which they called "the Woes of the Messiah;" comp. Mal. iii. 2, "Who may abide the day of His coming? and who shall stand when He appeareth? For He is like a refiner's fire, and like fuller's soap." *Id.* iv. 1 "Behold I send you Elijah the prophet *before the coming of the great and dreadful day of the Lord.*" Such prophecies received their primary fulfilment at the Destruction of Jerusalem (see Matt. xxiv. 28; Mark xiii. 19, 20); and await their final fulfilment hereafter. Rev. vi. 16.

8. **ποιήσατε.** The verb implies instant effort. "Produce *at once*."

μὴ ἄρξησθε λέγειν. He cuts off even all *attempt* at self-excuse. 'Do not allow yourselves to say.' The **ἄρξησθε** is almost like 'Do not harp on the old boast' (*Das alte Lied anfangen*). St Matthew has **μὴ δόξητε**, 'do not deceive yourselves on the subject by a mere illusion.'

πατέρα ἔχομεν τὸν Ἀβραάμ. 'We have Abraham as our father.' The Jews had so exalted a conception of this privilege (John viii. 39) that they could scarcely believe it possible that any son of Abraham should ever be lost. This is seen in many passages of the Talmud, which maintain that a "single Israelite is of more worth in God's sight than all the nations of the world." "Thou madest the world for our sakes. As for the other people...Thou hast said...that they are nothing but be like unto spittle, and hast likened the abundance of them unto a drop that falleth from a vessel...But we Thy people whom Thou hast called Thy firstborn, Thy only begotten, and Thy fervent lover, &c." 2 Esdr. vi. 56—58. The Prophets had long ago warned them that privileges without duties were no protection (Jer. vii. 3, 4; Mic. iii. 11; Is. xlviii. 2, &c.). Christ taught them that Abraham's seed had no *exclusive* offer of salvation (Matt. viii. 11, 12; John viii. 33—39), and it was a special part of the mission of St Paul to bring home to them that "they are not all Israel which are of Israel," Rom. iv. 1, ix. 6—7; Gal. iii. 29, vi. 15.

ἐκ τῶν λίθων τούτων. He pointed to the rocky boulders, or the flints on the strand of Jordan, around him. He who had made Adam from the clay could make sons of Abraham from those stones (Bengel). St John's imagery is that of the wilderness,—the rock, the serpent, the barren tree.

9. **ἤδη...κεῖται.** Literally, '*already lies*.' The notion is that of a woodman touching a tree (**πρὸς**) with the edge of his axe to measure his blow before he lifts his arm for the sweep which fells it.

μὴ ποιοῦν, *if it produce not*. The **μὴ** points to a condition.

ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. Literally, "*is being hewn down, and being cast*." It is almost impossible to reproduce in English the force of this use of the present. It is called the '*praesens futurascens*' (see note on ii. 29), and is used in cases when the doom has been long uttered, and is, by the evolution of the natural laws of God's dealings, in course of inevitable accomplishment. But we see from prophetic imagery that even when the tree has been felled and burned "the watchers and holy ones" may still have charge to leave the stump of it in the tender grass of the field that it may grow again, Dan. iv. 25: and we see from the express language of St Paul that the olive tree of Jewish life was not to be cut down and burned for ever (Rom. ix. x.). A barren fig-tree was also our Lord's symbol of the Jewish nation. Lk. xiii. 6.

10—14. Answer of the Baptist to the Multitude.

10. τί οὖν ποιήσωμεν; 'What then are we to do?' (Deliberative subjunctive). Compare the question of the multitude to Peter on the day of Pentecost (Acts ii. 37) and that of the Philippian jailor (xvi. 30).

11. ὁ ἔχων δύο χιτῶνας. St Luke alone preserves for us the details in this interesting section. Beyond the single upper garment (χιτών, *ketoneth*), and garment (ἱμάτιον) and girdle, no other article of dress was necessary. A second 'tunic' or *ketoneth* was a mere luxury, so long as thousands were too poor to own even one.

μεταδότω τῷ μὴ ἔχοντι. St Paul gave similar advice (2 Cor. viii. 13—15), and St James (ii. 15—17), and St John (1 John iii. 17), because they had learnt this spirit from Christ. A literal fulfilment of it has often been represented by Christian Art in the "Charity of St Martin."

βρώματα, 'food.' The word 'meat' has now acquired the specific sense of 'flesh,' which it never has in our E. V. For instance the "meat-offering" was generally an offering of flour and oil.

We may notice the following particulars respecting the preaching of the Baptist:

(1) It was *stern*, as was natural to an ascetic whose very aspect and mission were modelled on the example of Elijah. The particulars of his life, and dress, and food—the leathern girdle, the mantle of camel's hair, the living on locusts and wild honey—are preserved for us by the other Evangelists, and they gave him that power of mastery over others which always springs from perfect self-control, and absolute self-abnegation. Hence "in his manifestation and agency he was like a burning torch; his whole life was a very earthquake; the whole man was a sermon."

(2) It was absolutely *dauntless*. The unlettered Prophet of the Desert has not a particle of respect for the powerful Sadducees and long-robed luxurious Rabbis, and disdains to be flattered by their coming to listen to his teaching. Having nothing to hope from man's favour, he has nothing to fear from man's dislike.

(3) It shews remarkable *insight into human nature*, and into the needs and temptations of every class which came to him,—shewing that his ascetic seclusion did not arise from any contempt of, or aversion to, his fellow men.

(4) It was *intensely practical*. Not only does it exclude all abstract and theological terms such as 'justification,' &c., but it says nothing directly of even faith, or love. In this respect it recalls the Old Testament, and might be summed up in the words of Balaam (?) preserved in the prophet Micah, "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Mic. vi. 8.

(5) Yet though it still belongs to the dispensation of the shadow it *prophesies of the dawn*. His first message was "Repent;" his

second was "The kingdom of heaven is at hand:" and this message culminated in the words "Behold the Lamb of God," which shewed that the *Olam habba* or 'future age' had already begun. These two great utterances "contain the two capital revelations to which all the preparation of the Gospel has been tending." "Law and prophecy; denunciation of sin and promise of pardon; the flame which consumes and the light which consoles—is not this the whole of the covenant?" Lange.

(6) *It does not claim the credentials of a single miracle.* The glory and greatness of John the Baptist, combined with the fact that not a single wonder is attributed to him, is the strongest argument for the truth of the Gospels against the 'mythical theory' of Strauss, who reduces the Gospel miracles to a circle of imaginative legends devised to glorify the Founder of Christianity. At the same time this acknowledged absence of miraculous powers enhances our conception of the enormous moral force which sufficed, without a sign, to stir to its very depths the heart of a sign-demanding age.

(7) *It had only a partial and temporary popularity.* Rejected by the Pharisees who said that "he had a devil," the Baptist failed to produce a permanent influence on more than a chosen few (John v. 35; Lk. vii. 30; Matt. xi. 18, xxi. 23—27; Acts xviii. 25, xix. 3, 4). After his imprisonment he seems to have fallen into neglect, and he himself felt from the first that his main mission was to prepare the way for another, and to decrease before him. He was "the lamp kindled and shining" (John v. 35) which becomes needless and ceases to be noticed when the sun has dawned.

12. τελῶναι, 'tax-gatherers' (without the article). The English word 'publican' is a corruption of the Latin *publicani* 'farmers of the taxes.' The Roman government did not collect its own taxes, but leased them out to speculators of the equestrian order, who were called *publicani*, and who made their own profit out of the transaction. These knights appointed subordinates, who from the unpleasant character of the task could only be secured from the lowest of the people. These officials were not only detested as the agents of an odious system, but also for their notorious malpractices. It is true that by an edict of Gaius (Caligula) the Jews were allowed, as perhaps they were allowed even at this earlier date, to pay a regular tribute which was not farmed out to the equestrian *publicani* (Jos. *Antt.* xiv. 10, § 5). But even then the actual *collection* of the tax had to be entrusted to underlings (see Wieseler, *Beiträge*, p. 78). A strict Jew could hardly force himself even to *pay* taxes, and therefore naturally looked with scorn and hatred on any Jew who could sink so low as to *collect* them. Hence in our Lord's time the word "publican" had become proverbial, as expressive of the worst opprobrium (Matt. xviii. 17). The Jews were not however peculiar in their dislike of publicans. The Greeks too regarded the word as a synonym of 'plunderer,' and an 'innocent publican' was looked upon as a marvellous phenomenon (Suet. *Vesp.* 1.). Suidas defines the life of a publican as "unrestrained plunder, unblushing greed, unreasonable pettifogging, shameless busi-

ness." The relation of the publicans to John is referred to in Matt. xxi. 32. See vii. 29.

διδάσκαλε, *teacher*. In viii. 24 we have Ἐπιστάτα, *Master*.

τί ποιήσωμεν; See vs. 10. We have the same question, but with the answer which was only possible after the Resurrection, in Acts ii. 37; xvi. 30; xxii. 10.

13. μηδὲν πλέον...πράσσετε. The verb *πράσσω* (like *πρᾶξις*, see xxiii. 51; Col. iii. 9, &c.) is often used in a bad sense (xxiii. 41; John iii. 2, &c.). The *immodestia* (i.e. the extravagant greed) of the publicans was their habitual sin, and later historians often allude to their cruel exactions (Caes. *Bell. Civ.* III. 32). The cheating and meddling for which Zacchaeus promised fourfold restoration (xix. 8) were universal among them.

14. ἐπηρώτων δὲ αὐτόν, 'asked him.' The imperfect tense however (as before in vs. 10) implies that such questions were put to him by bodies of soldiers in succession.

στρατευόμενοι, 'soldiers on the march' or *on service*. On what expedition these soldiers were engaged it is impossible to say. They cannot have been Roman soldiers, and were certainly not any detachment of the army of Antipas marching against his injured father-in-law Hareth (Aretas), ethnarch of Arabia, for their quarrel was long subsequent to this. The word *στρατευόμενοι* is less definite than *στρατιῶται*. Ewald supposes that they were a sort of police (*gendarmerie*) engaged in custom-house duties.

μηδένα διασείσητε. 'Extort money by threats from no one.' Διασείω, like the Latin *concutio*, is a technical word. It implies robbery and violence, and something of this sense is retained in the French '*concussion*' (Littré s. v.). See 3 Macc. vii. 21.

συκοφαντήσητε. 'Cheat by false accusation.' The Greek word implies pettifogging charges on trivial grounds, and is the word from which *sycophant* is derived. The temptation of soldiers, strong in their solidarity, was to terrify the poor by violence, and undermine the rich by acting as informers. The best comment on the Baptist's advice to them is the xvith Satire of Juvenal, which is aimed at their brutality and threats.

ἀρκεῖσθε τοῖς ὀψωνίοις ὑμῶν. *Be content with your pay*. This is a late meaning of the word *ὀψώνια* (Rom. vi. 23), which means in the first instance 'boiled fish (ἕψω) eaten as a relish with meat.' It is remarkable that the Baptist does not bid even soldiers to *abandon* their profession, but to serve God in it. This is important as shewing that he did not hold up the life of the hermit or the ascetic as a model or ideal for all. He evidently held, like the good St Hugo of Avalon, that "God meant us to be good men, not monks and hermits." Josephus, when (*Antt.* XVIII. v. 2) he sums up the teaching of the Baptist by saying that "he commanded the Jews to practise virtue both in righteousness to one another and piety to God," rightly estimates the *practical*, but omits the *prophetic* side of his teaching.

15—20. The Messianic Announcement. Imprisonment of John.

15. προσδοκῶντος. The Messianic expectations of the day had reached the Gentiles, many of whom even at Rome and in high society were proselytes, or half proselytes, to Judaism.

διαλογιζομένων. 'While they were reasoning.' Vulg. *cogitantibus omnibus.*

μήποτε αὐτὸς εἴη ὁ Χριστός. 'Whether haply he were not himself the Christ.'

16. ἀπεκρίνατο. The answer, as we find from John i. 19—28, was given in its most definite form to a Pharisaic deputation of Priests and Levites, who were despatched by the Sanhedrin expressly to ask him to define his claims.

ὁ ἰσχυρότερός μου. 'The stronger than I' (comp. viii. 27).

λῦσαι. St Mark adds the graphic touch *κύψας*, 'to *stoop* and untie.' In Matt. iii. 11 it is 'to carry (*βαστάσαι*) his sandals;' i.e. I am not adequate to be his humblest slave.

τὸν ἱμάντα, i.e. the thong. The word 'latchet' now obsolete in this sense, is from the same root perhaps as the Latin *laqueus* (Ital. *laccio*, Portug. *lazzo*, old French *lacs*, Fr. *lacet*, Engl. *lace*).

τῶν ὑποδημάτων αὐτοῦ. *Of his sandals.* The *αὐτοῦ* after *οὗ* is a pleonasm. Comp. *οὗ τῷ μώλωπι αὐτοῦ*, 1 Pet. ii. 24. The idiom is common in Hellenistic Greek, but is also classical, as in Herod. iv. 44, &c. "Christ *which that* is to every wound triacle." Chaucer. See *Brief Greek Syntax*, § 102.

ἐν πνεύματι ἁγίῳ καὶ πυρί. 'In the Holy Spirit and fire.' The preposition *ἐν* distinguishes between the mere *instrumentality* of the water, and the *spiritual element* whereby and wherein the child of the kingdom is baptized. This baptism by the Spirit had been foretold in Is. xliv. 3; Joel ii. 28. Its first obvious fulfilment was at Pentecost (Acts i. 5, ii. 3) and in subsequent outpourings after baptism (Acts xi. 15, 16). But it is fulfilled without visible supernatural signs to all Christians (1 Cor. vi. 11); "by one Spirit are we all baptized into one body," 1 Cor. xii. 13). At the same time Acts xix. 2 shews that we must not attribute to the Baptist any clear view of the Holy Ghost as a Person.

καὶ πυρί. In its first and most literal sense the allusion is to the fiery tongues of Pentecost (Acts ii. 3); but the secondary and metaphoric allusion is to the burning zeal and illuminating light of the Spirit. St Jerome sees a further allusion to fiery trials (xii. 49; Mark ix. 49; 1 Pet. iv. 12) and to the fire of judgment (1 Cor. iii. 13); but these allusions cannot be regarded as certain.

17. τὸ πτύον. 'Winnowing-fan.' The Latin *vannus*, a great shovel with which corn was thrown up against the wind to separate it from the chaff.

ἄλωνα. 'Threshing-floor.' The word is the same as that from which our *halo* is derived, since the threshing-floors of the ancients were circular.

εἰς τὴν ἀποθήκην αὐτοῦ. Compare Matt. xiii. 30, "gather the wheat into my barn."

τὸ δὲ ἄχυρον. The word includes straw and stubble. We find similar metaphors in Ps. i. 4, "the ungodly...are like the chaff;" Mal. iv. 1, "all that do wickedly shall be stubble;" Jer. xv. 7, "I will fan them with a fan in the gates of the land." So far as the allusion is to the separation of good from evil elements in the Church we find similar passages in Matt. xiii. 30; 1 John ii. 19, &c. But it may refer also to the destruction of *the evil elements in a mixed character*, as in xxii. 31, "Simon...Satan hath desired to have you (ὑμᾶς), *that he may sift you as wheat.*"

κατακαύσει. *He shall burn up.*

18. πολλὰ μὲν οὖν καὶ ἕτερα. Literally, '*Many things too, different from these;*' of which some are recorded by St John alone (i. 29, 34, iii. 27—36).

εὐηγγελίζετο. Literally, '*he was preaching the Good Tidings.*' With the phrase εὐηγγελίζετο τὸν λαόν compare Acts viii. 25, 40, xvi. 10. The verb has two accusatives (one being the cognate accusative) in Acts xiii. 22. It is found with the dative in iv. 18; Rom. i. 15, &c. The accusative indicates the direction of the verbal action, and is involved in the notion of *teaching*.

19. ὁ δὲ Ἡρώδης ὁ τετράρχης. The incident which follows is here introduced by anticipation, that the subsequent narrative may not be disturbed. We find similar anticipatory notices in i. 66, 80. It should be compared with the fuller notice in Mark vi. 17—20; Matt. xiv. 3—5. From these passages we learn that John had reproved Antipas for many crimes, and that Antipas was so convinced of his holiness and justice as habitually to listen to him with pleasure (ἡδέως αὐτοῦ ἤκουεν), and after paying earnest heed to him was greatly at a loss about him. We learn further that he resisted the constant urgency of Herodias to put him to death.

ἐλεγχόμενος. The reproof was of course based on Lev. xviii. 16, xx. 21, and was perfectly uncompromising (Matt. xiv. 4). In this respect the dauntless courage of John, under circumstances of far greater peril, contrasts most favourably with the timid and unworthy concessions of the Reformers in the matter of the marriage of Philip of Hesse.

τοῦ ἀδελφοῦ αὐτοῦ. These words are omitted by some of the best uncials, and "Philip's" by most of them. On *this* Herod Philip—who was not the tetrarch of that name—see on iii. 1.

20. προσέθηκεν καὶ τοῦτο ἐπὶ πᾶσιν. '*Added this also to all his crimes.*' The Jews as well as St Luke regarded the treatment of

the Baptist by Antipas as the worst of his crimes, and the cause of his subsequent defeat and disgrace (Jos. *Antt.* XVIII. 5, 1—4).

κατέκλεισεν. The sentences are simply paratactic. In a more classical passage this clause would have been made subordinate, by ὥστε with the infinitive or some similar construction.

ἐν φυλακῇ. If the reading ἐν τῇ φυλακῇ were correct it would mean "in *his* prison." Comp. vii. 18. This prison, as we learn from Josephus (*Antt.* XVIII. 5, § 2), was the stern and gloomy fortress of Makor or Machaerus, on the borders of Arabia to the north of the Dead Sea. It is situated among black basaltic rocks and was believed to be haunted by evil demons. Its ruins have been visited in recent years by Canon Tristram (*Land of Moab*, p. 259) and other travellers, and dungeons are still visible of which one may have witnessed the great prophet's tragic end.

21—38. THE BAPTISM OF JESUS. THE GENEALOGY.

21. ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαόν. '*When all the people had been baptized*,' not 'were being baptized' as Meyer renders it. Or we may explain the baptism of all the people as *one circumstance*, and render 'on the baptism of all the people.' The expression (which is peculiar to St Luke) seems to imply that on this day Jesus was baptized *last*; and from the absence of any allusion to the multitude in this and the other narratives we are almost forced to conjecture that His baptism was in a measure private. St Luke's narrative must be supplemented by particulars derived from St Matthew (iii. 13—17), who alone narrates the unwillingness of the Baptist, and the memorable conversation between him and Jesus. St Mark (i. 9—11) mentions that Jesus went into the river, and that it was He who first saw the cleaving heavens, and the Spirit descending.

καὶ Ἰησοῦ βαπτισθέντος. Our Lord Himself, in reply to the objection of the Baptist, stated it as a reason for His Baptism that "thus it becometh us to fulfil all righteousness;" i.e. that it was His will to observe all the requirements of the Mosaic law, which He came "not to destroy but to fulfil." Other reasons have also been suggested, as (i) that He baptized (as it were) the water—"to sanctify water to the mystical washing away of sin" (Ignat. *ad Eph.* 18; Maxim. *Serm.* 7, *de Epiphan.*; Ps.-Aug. *Serm.* 135. 4); or (ii) that He was baptized as it were *vicariously*, as Head of His body, the Church (Just. Mart. *c. Tryph.* 88); or (iii) as a consecration of *Himself* to His work, followed by the special consecration from the Father; or (iv) as a great act of humility (St Bernard, *Serm.* 47, *in Cant.*). See my *Life of Christ*, I. 117 n. This aorist participle of the *single* act is followed by the pres. participle of the *continuous* act.

καὶ προσευχομένου. This deeply interesting touch is peculiar to St Luke, who similarly on eight other occasions calls attention to the Prayers of Jesus—after severe labours (v. 16); before the choosing of

the Apostles (vi. 12); before Peter's great confession (ix. 18); at His transfiguration (ix. 28, 29); for Peter (xxii. 32); in Gethsemane (xxii. 41); for His murderers (xxiii. 34); and at the moment of death (xxiii. 46). St Luke also represents the duty and blessing of urgent prayer by the record of two peculiar parables—the Importunate Friend (xi. 5—13) and the Unjust Judge (xviii. 2). See Introd. p. xxxii.

22. καταβῆναι. This was seen by John the Baptist (John i. 34) and by Jesus (Mk. i. 10), but not (apparently) by others.

σωματικῷ εἴδει. This addition is peculiar to St Luke, and is probably added to shew the distinctness and reality of what Theodoret calls the 'spiritual vision' (*πνευματικὴ θεωρία*).

ὡς περιστεράν. The expression ὡς or *ὡσεὶ* used by each of the Evangelists, and St John's "and it abode upon Him" (John i. 32), sufficiently prove that no *actual* dove is intended. The Holy Spirit is symbolised by a dove from early times. The Talmudic comment on Gen. i. 2 is that "the Spirit of God moved on the face of the waters *like a dove*"—

> "And with mighty wings outspread
> *Dovelike* sat'st brooding on the vast abyss."
> MILTON (*Par. Lost*, i. 20).

Comp. 2 Esdr. v. 26, "of all the fowls that are created thou hast named thee one dove." Matt. x. 16. A mystical reason was assigned for this in some fathers, because the numerical value of the letters of the Greek word *peristera*, 'a dove,' amounts to 801, which is also the value of Alpha Omega. We are probably intended to understand a dovelike, hovering, lambent flame descending on the head of Jesus; and this may account for the unanimous early legend that a fire or light was kindled in Jordan (Just. Mart. *c. Tryph.* 88, and the Gospel of the Hebrews; see Epiphan. *Haer.* xxx. 13). Other Apocryphal Gospels (the Gospel of the Nazarenes, &c.) added other incidents obviously fictitious.

ἐξ οὐρανοῦ. 'Out of heaven.' St Matthew has *ἐξ οὐρανῶν* because he follows the common Hebraism of using 'the heavens' (with reference to the seven heavens of the Rabbis) except when he alludes to heaven as *a mere physical region*. When he speaks of heaven as God's abode ("Our Father which art in the heavens," "The kingdom of the heavens," "our Father from the heavens," &c.) he uses the plural. St Luke only uses "heavens" four times, and St John not at all. See an excellent note in Humphry *Rev. Version*, p. 7. This *Bath Kôl* or Voice from heaven also occurred at the Transfiguration (Matt. xvii. 5) and in the closing week of Christ's life (John xii. 28—30). This is one of the passages which so distinctly imply the doctrine of the Blessed Trinity.

εὐδόκησα. '*I was well pleased.*' The word *εὐδοκέω* is a late and ill-formed word. Like *καραδοκεῖν* it violates the rule ("*regium praeceptum Scaligeri*") that *δυς* and *εὖ* and the privative *ἀ* cannot be joined to verbs except through an intermediate substantive. See the

rule explained in *Brief Greek Syntax* §§ 107, 108. Justin Martyr adds "This day have I begotten thee," which is also found in D and the Itala, but is a mere gloss from Ps. ii. 7.

23. **αὐτός.** For another instance of this distinctive and emphatic *αὐτὸς* see i. 22; Matt. iii. 4.

ἦν...ἀρχόμενος ὡσεὶ ἐτῶν τριάκοντα. 'Was about thirty years of age on beginning (His work).' So it was understood by Tyndale, but the A.V. followed Cranmer, and the Geneva. The translation of our A.V. is, however, ungrammatical, and a strange expression to which no parallel can be adduced. The word *ἀρχόμενος* standing absolutely for 'when He began His ministry,' is explained by the extreme prominency of this *beginning* in the thought of St Luke (see Acts i. 1, 22), and his desire to fix it with accuracy. The age of 30 was that at which a Levite might enter on his full services (Numb. iv. 3, 47), and the age at which Joseph had stood before Pharaoh (Gen. xli. 46), and at which David had begun to reign (2 Sam. v. 4), and at which scribes were allowed to teach. It is the physical *ἀκμή* of life (Xen. *Mem.* I. Dion. Halicarn. IV. 6, Wieseler, *Beiträge*, p. 165).

ὡς ἐνομίζετο. "Is not this the carpenter's son?" Matt. xiii. 55; John vi. 42.

On the genealogy which follows, and its relations to that in the Gospel of St Matthew, many volumes have been written, but in the Excursus I have endeavoured to condense all that is most important on the subject, and to give those conclusions which are now accepted by the most careful scholars. See Excursus II., The genealogies of Jesus in St Matthew and St Luke.

τοῦ Ἡλεί. It is a curious circumstance that in the Talmud (*Chagig.* 77) Mary is called the daughter of Eli; but it is a distortion of plain grammar to make this verse mean "being as was supposed, the son of Joseph [but in reality the son of Mary, daughter] of Eli."

CHAPTER IV.

1. **ἐν τῇ ἐρήμῳ,** ℵBDL, Sah. It. Gr. La. Ti. The *εἰς τὴν ἔρημον* of the *Rec.* is an easier, more commonplace, less significant reading. See note.

4. **ἀλλ' ἐπὶ παντὶ ῥήματι θεοῦ.** Omit with ℵBL, Sah. Ti. It is perhaps added from St Matt. iv. and hence is found in most versions and Fathers. [Most of the variations in this narrative are mere additions from the parallel narratives.]

7. **πᾶσα.** The *πάντα* of *Rec.* is from Matt. iv. 9.

9. **υἱὸς** (for *ὁ υἱός*) ℵABD, and all the best editors.

16. **Ναζαρέτ.** The reading of ℵB, Ti. W.H. is *Ναζαρά.*

17. **ἀναπτύξας.** *Ἀνοίξας* (ABL, La.) is perhaps an explanation. **τόπον,** so ℵL.

18. ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν. Omitted by ℵ BDL, Vulg. It. &c.

23. εἰς [τὴν] Καφαρναούμ, ℵBDL, Marcion. The φ is doubtless right as Kaphar means a village.

26. Σιδωνίας, ℵABCD.

29. ὥστε, ℵBDL, Marcion, &c. Better than εἰς τὸ of the *Rec.*

41. σὺ εἶ. After these words the Rec. adds ὁ Χριστὸς which should be omitted with ℵBCDFL &c.

Ch. IV. 1—13. The Temptation.

1. πλήρης πνεύματος ἁγίου. St Luke often calls special attention to the work of the Spirit, iii. 22, iv. 14; Acts vi. 3, vii. 55, xi. 24. The expression alludes to the outpouring of the Spirit upon Jesus at His baptism, iii. 22. John iii. 34. The narrative should be compared with Matt. iv. 1—11; Mk. i. 12, 13. St John, who narrates mainly what he had himself *seen*, omits the temptation.

ὑπέστρεψεν. 'Went away.'

ἤγετο. The imperfect implies a continuous leading during all the forty days, as well as a continuous temptation. A divine impulse led him to face the hour of peril alone. St Mark uses the more intense expression, "immediately the Spirit *driveth Him forth.*" He only devotes two verses (Mk. i. 12, 13) to the Temptation, but adds the graphic touch that "He was with the wild beasts" (comp. Ps. xci. 13), and implies the *continuous* ministration of angels (διηκόνουν) to Him.

ἐν τῷ πνεύματι. 'In the Spirit,' comp. ii. 27. Rom. viii. 14. The phrase emphasizes the "full of the Holy Ghost," and has the same meaning as "in the power of the Spirit," vs. 14.

> "Thou Spirit, who ledd'st this glorious eremite
> Into the desert, his victorious field
> Against the spiritual foe, and brought'st Him thence
> By proof the undoubted Son of God."
>
> Milton, *Par. Reg.* 1.

ἐν τῇ ἐρήμῳ. '*In* (not 'into') *the wilderness.*' He was 'in the Spirit' during the whole period as He wandered about. The scene of the temptation is supposed to be the mountain near Jericho, thence called Quarantania. The tradition is not ancient, but the site is very probable, being rocky, bleak, and repellent—

> "A pathless desert, dusk with horrid shades."
>
> Milton.

Scripture everywhere recognizes the need of solitude and meditation on the eve of great work for God (Ex. xxiv. 2; 1 K. xix. 4; Gal. i. 17), and this would be necessary to the human nature of our Lord also.

2. ἡμέρας τεσσεράκοντα. The number was connected in the Jewish mind with notions of seclusion, and revelation, and peril;—Moses on Sinai, Ex. xxxiv. 18; Elijah, 1 K. xix. 8; the wanderings of the Israelites, Num. xiv. 34; Judg. xiii. 1.

πειραζόμενος. The present participle implies that the temptation was continuous throughout the forty days, though it reached its most awful climax at their close.

ὑπὸ τοῦ διαβόλου. The Jews placed in the wilderness one of the mouths of Gehenna, and there evil spirits were supposed to have most power (Num. xvi. 33; Matt. xii. 43). St Mark uses the Hebrew form of the word—'Satan.' Both words mean 'the Accuser,' but the Greek Διάβολος is far more definite than the Hebrew *Satan*, which is loosely applied to any opponent, or opposition, or evil influence in which the evil spirit may be supposed to work (1 Chr. xxi. 1; 2 Cor. xii. 7; 1 Thess. ii. 18). This usage is more apparent in the original, where the word rendered 'adversary' is often *Satan*, Num. xxii. 22; 1 Sam. xxix. 4; 1 Kings xi. 14, &c. On the other hand, the Greek word διάβολος is comparatively rare in the N.T. (The word rendered 'devils' for the '*evil spirits*' of demoniac possession is δαιμόνια). St Matthew also calls Satan "the tempter." Few suppose that the devil came incarnate in any visible hideous guise. The narrative of the Temptation could only have been communicated to the Apostles by our Lord Himself. Of its intense and absolute reality we cannot doubt; nor yet that it was so narrated as to bring home to us the clearest possible conception of its significance. The best and wisest commentators in all ages have accepted it as the symbolic description of a mysterious inward struggle. Further speculation into the special *modes* in which the temptations were effected is idle, and we have no data for it. Of this only can we be sure, that our Lord's temptations were in every respect *akin* to ours (Heb. iv. 15, ii. 10, 18); that there was "a direct operation of the evil spirit upon His mind and sensibility;" that, as St Augustine says, "Christ conquered the tempter, that the Christian may not be conquered by the tempter." All enquiries as to whether Christ's sinlessness arose from a '*possibility* of *not* sinning' (*posse non peccare*), or from an '*impossibility* of sinning' (*non posse peccare*), are rash intrusions into the unrevealed. The Christian is content with the certainty that He "was in all points tempted (tried) like as we are, yet without sin" (see Heb. v. 8). It is at least doubtful whether our Lord in any way referred to His own temptation in xi. 21, 22.

οὐκ ἔφαγεν οὐδέν. St Matthew says more generally that 'He fasted,' and St Luke's phrase probably implies no more than this (see Matt. xi. 18). The Arabah at any rate supplied enough for the bare maintenance of life (Jos. *Vit.* 2), and at times of intense spiritual exaltation the ordinary needs of the body are almost suspended. But this can only be for a time, and when the reaction has begun hunger asserts its claims with a force so terrible that (as has been shewn again and again in human experience) such moments are fraught with

the extremest peril to the soul. This was the moment which the Tempter chose. We rob the narrative of the Temptation of all its spiritual meaning unless in reading it we are on our guard against the Apollinarian heresy which denied the perfect Humanity of Christ. The Christian must keep in view two thoughts: 1. Intensely real temptation. 2. Absolute sinlessness. It is man's trial 'to feel temptation' (*sentire tentationem*); Christ has put it into our power to *resist* it (*non consentire tentationi*). Temptation only merges into *sin* when man consents to it.

"'Tis one thing to be tempted, Escalus,
Another thing to fall."—SHAKESPEARE.

The temptation must be *felt* or it is no temptation; but we do not sin until temptation really sways the bias of the heart, and until delight and consent follow suggestion. The student will find the best examition of this subject in Ullmann's treatise *On the sinlessness of Jesus* (Engl. Transl.).

3. εἶπεν δὲ αὐτῷ ὁ διάβολος. St Luke says nothing about the devil 'approaching Him' (Matt. iv. 3), and thereby wholly leaves on one side the question of any corporal appearance.

εἰ υἱὸς εἶ τοῦ θεοῦ. Doubtless an allusion to the divine Voice at His baptism (iii. 22). The same words were tauntingly addressed to our Lord on the Cross (Matt. xxviii. 40). The Greek *strictly* means "*Assuming that Thou art*," or "*Since Thou art*," but in Hellenistic Greek words and phrases are not always used with their earlier delicate accuracy.

εἰπὲ τῷ λίθῳ τούτῳ. *Say to this stone.* The Greek implies that the Tempter called direct attention to a particular stone. In this desert there are loaf-shaped fossils known to early travellers as *lapides judaici*, and to geologists as *septaria*. Some of these siliceous accretions assume the shape of fruit, and are known as 'Elijah's melons' (Stanley, *Sin. and Pal.* 154). They were popularly regarded as petrified fruits of the Cities of the Plain. Such deceptive semblances would intensify the pangs of hunger, and add to the temptation the additional torture of an excited imagination. (See a sketch of such a *septarium* in the Illustrated Edition of my *Life of Christ*, p. 99.)

ἵνα γένηται ἄρτος. 'That it may become a loaf.' Here again we have the extended use of *ἵνα* in Hellenistic Greek which has been already noticed. The subtle malignity of the temptation is indescribable. It was a temptation to 'the lust' (i.e. the desire 'of the flesh;' a temptation to gratify a natural and blameless appetite; an appeal to free-will and self-will, closely analogous to the devil's first temptation of the race. 'You may; you can; it will be pleasant: why not?' (Gen. iii. 1—15). Yet it did not come in an undisguisedly sensuous form, but with the suggestive semblance of Scriptural sanctions (1 Kings xix. 8; Deut. viii. 16; Ps. lxxviii. 19).

4. γέγραπται. The perfect means 'it has been written,' it standeth written as an eternal lesson. Jesus foils the Tempter *as* man *for* man.

He will not say 'I am the Son of God;' He 'does not consider equality with God a prize at which to grasp' (Phil. ii. 6), but seizes "the sword of the Spirit, which is the Word of God" (Eph. vi. 17). Had our Lord yielded to the subtle sophistry of this temptation He would have been abnegating His humiliation, for He would have been leaving the ordinary path of human life, and the "obedience" which He learnt by the things which He suffered (Heb. v. 8).

οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος. The phrase **ἐπ' ἄρτῳ** (*on* bread) is chiefly Hellenistic. A classical writer would have used **ἀπό**. It is borrowed from the Hebrew עַל חָיָה. The quotation is from Deut. viii. 3, where Moses tells the people that God has suffered them to hunger, and fed them with manna, to shew them the dependence of man on God, and the fact that life is something more than the mere living, and can only be sustained by diviner gifts than those which are sufficient for man's lower nature. Bread sustains the body; but, that we may *live*, the soul also, and the spirit must be kept alive. Exod. xvi. 4, 15; "They did all eat the same *spiritual* meat," 1 Cor. x. 3.

[**ἀλλ' ἐπὶ παντὶ ῥήματι θεοῦ.**] These words, though *implied*, are probably added in this place from Matt. iv. 4, since they are omitted by ℵBDL, and various versions. "*Word*" is not in the original Hebrew. The verse conveys a most deep truth, and by referring to it our Lord meant to say 'God will support my needs in His own way, and the lower life is as nothing in comparison with the higher.' There are many most valuable and instructive parallels; see John iv. 32—34, "I have meat to eat that ye know not of...My meat is to do the will of Him that sent me, and to finish His work." Job xxiii. 12, "I have esteemed *the words of His mouth more than my necessary food.*" Jer. xv. 16, "Thy words were found, *and I did eat them;* and thy word was unto me the joy and rejoicing of my heart." Wisd. xvi. 6, "God's word nourisheth man." The Jewish Rabbis had the remarkable expression, "The just *eat* of the glory of the Shechinah." Comp. John vi. 27—63.

5. καὶ ἀναγαγὼν αὐτόν. Probably "the devil" and "into a high mountain" are added from St Matthew. How the devil took Him up we are not told. Scripture, to turn away our thoughts from the secondary to the essential, knows nothing of those journeys through the air which we find in Apocrypha and in the 'Gospel of the Hebrews.'

It is remarkable that St Luke (whom Milton follows in his *Par. Regained*) here adopts a different *order* of the temptations from St Matthew, perhaps because he thought that the temptation to spiritual pride (which he places third) was keener and subtler than that to temporal ambition; perhaps, too, because he believed that the ministering angels (whom however he does not mention) only appeared to save Christ from the pinnacle of the Temple. That the *actual* order is that of St Matthew is probable, because (1) he alone uses notes of sequence, "*then*," "*again;*" (2) Christ *closes* the temptation by

"Get thee behind me, Satan" (see on vs. 8); (3) as an actual Apostle he is more likely to have heard the narrative from the lips of Christ Himself. But in the chronology of spiritual crises there is little room for the accurate sequence of 'before' and 'after.' They crowd eternity into an hour, and stretch an hour into eternity. And *psychologically* St Luke's order is the more correct, for the purely spiritual temptation to a proud exclusive challenge of God's care was of a keener kind than the temptation to earthly ambition.

τῆς οἰκουμένης. See above on ii. 1.

ἐν στιγμῇ χρόνου. 'In a second'; comp. 1 Cor. xv. 52, "in the twinkling of an eye"—in the sudden flash of an instantaneous vision. It was as Bengel says '*acuta* tentatio,' concentrated as it were into one intense spasm. The first temptation had been through a natural appetite; the second was through a patriotic aspiration; the third was purely religious. The splendour of the temptation, and the fact that it appealed to

> "the spur which the clear spirit doth raise,
> The last infirmity of noble minds,"

might seem to Satan to make up for its impudent, undisguised character. He was offering to One who had lived as the Village Carpenter the throne of the world. The intensity of the temptation lay however yet more in the fact that it seemed to open a swift way to the fulfilment of the Messianic promises, and the deliverance of the land for which the Lord felt so deep a love (xiii. 34, xix. 41).

6. **σοὶ δώσω.** In the emphatic order of the original, 'To thee will I give this power, all of it, and the glory of them.'

ὅτι ἐμοὶ παραδέδοται. 'Because to me it *has been entrusted* (and therefore,' the perfect implies, 'it is permanently mine,' *commissam habeo potestatem*). Hence the expression, "the prince of this world," John xii. 31, xiv. 30; "the prince of the power of the air," Eph. ii. 2. Satan is in one sense "a world-ruler (*κοσμοκράτωρ*) of this darkness" (Eph. vi. 12). The Rabbis went even further, and called him 'lord of this age' (*sar hâolâm*), and even 'another god' (*êl achêr*), which is Manicheeism; whereas in this verse, by the very admission of Satan all Manicheeism is excluded. The Tempter subtly implies that the proposed homage will only be a recognition of the Divine permission by which he exercises this world-power.

ᾧ ἐὰν θέλω δίδωμι αὐτήν. Comp. Rev. xiii. 2, "the dragon gave him (the Beast i.e. Nero) his power, and his seat, and great authority." Here however we note the exaggeration of the father of lies. How different was the language of our Lord to His ambitious disciples (Matt. xx. 53).

7. **σὺ οὖν ἐὰν προσκυνήσῃς ἐνώπιον ἐμοῦ.** 'Thou then, if thou wilt do homage before me.' Comp. Ps. xxii. 27. The pronouns are emphatic (comp. verse 6), as is shewn both by their position, and by the full forms *ἐμοί, ἐμοῦ*. The word '*worship*' of our A. V. is here used in the older and weaker sense of external homage to a superior. It is

derived from worth-ship (worth = honour). Comp. Wiclif, Matt. xix. 19, "*Worschipe* thi fadir and thi modir."

ἔσται σοῦ πᾶσα. 'It' (the habitable world) 'shall be thine, all of it.' There was then living, one to whom in as high an ambitious sense as has ever been realised, it *did* all belong—the Emperor Tiberius. But so far from enjoying it he was at this very time the most miserable and most degraded of men (Tac. *Ann.* VI. 6, IV. 61, 62, 67; Plin. *H. N.* XXVIII. 5). "My Kingdom," said Jesus to Pilate, "is not of this world," John xviii. 36.

8. The words **ὕπαγε ὀπίσω** should here be omitted with ℵBDL, &c., as having been added from Matt. iv. 10. Similar words were used to Peter (Matt. xvi. 23).

προσκυνήσεις. The quotation is slightly altered from Deut. vi. 13, "Thou shalt *fear* the Lord thy God, and serve Him." St Matthew has the same variation, this being one of his *cyclic* quotations (i.e. those common to him with other Evangelists). Since Satan had now revealed himself in his true character, there was no need for Jesus to tell him of another and a divine Kingdom over which he had no power. It was sufficient to reprove his impious blasphemy.

9. τὸ πτερύγιον. 'The pinnacle, or battlement.' Some well-known pinnacle of the Temple, either that of the Royal Portico, which looked down from a dizzy height into the Valley of the Kidron (Jos. *Antt.* XV. 11, § 5); or the Eastern Portico, from which tradition says that St James was afterwards hurled (Euseb. *H. E.* II. 23). 'Battlement' is used for the corresponding Hebrew word *canaph* (lit. 'wing') in Dan. ix. 27.

βάλε σεαυτὸν ἐντεῦθεν κάτω. 'Fling thyself from hence down.' The first temptation had been to natural appetite and impulse; the second was to unhallowed ambition; the third is to rash confidence and spiritual pride. It was based, with profound ingenuity, on the expression of absolute trust with which the first temptation had been rejected. It asked as it were for a splendid proof of that trust, and appealed to perverted spiritual instincts. It had none of the vulgar and sensuous elements of the other temptations. It was at the same time an implicit confession of impotence. "Cast *thyself* down." The devil may place the soul in peril and temptation, but can never *make* it sin. "It is," as St Augustine says, "the devil's part to suggest, it is ours not to consent."

10. γέγραπται γάρ.

"The devil can cite Scripture for his purpose.
An evil soul producing holy witness
Is like a villain with a smiling cheek,
A deadly apple rotten at the heart." SHAKESPEARE.

"In religion
What damned error but some sober brow
Will bless it and approve it with a text,
Hiding the grossness with fair ornament?" *Id.*

τοῦ διαφυλάξαι σε. *To guard thee* (as a sentinel; comp. Acts xii. 6, 19). The inf. with the genitive article is used after verbs of commanding, designing, &c. See Acts xv. 20, &c. The quotation is from Ps. xci. 11, but the tempter omits "*in all thy ways*," which would have defeated his object, since the "ways" referred to are only the ways of him "who dwelleth under the defence of the Most High." But, as the *next* verse prophesies, Christ 'trod upon the lion and adder' of Satanic temptation. To yield to the Temptation would have been to presume on His Sonship and challenge that equality with God which He "thought not a prize to grasp at." "L'homme qui n'est plus homme, le Christ qui n'est plus Christ, le Fils qui n'est plus Fils, voilà les trois degrés de la tentation." "Les tentations se rapportent, l'une à la personne de Jésus, l'autre à la nature de son œuvre, la troisième à l'usage du secours divin." Godet.

12. οὐκ ἐκπειράσεις. If the compound be pressed it means 'thou shalt not utterly tempt.' It is impious folly to *put God to the test* by thrusting ourselves into uncalled-for danger. The angels will only guard our perilous footsteps when we are walking in the path of duty. We cannot claim miracles when we *court* temptations. The quotation is from Deut. vi. 16, and it is remarkable that the *three* quotations with which our Lord met the Tempter are all taken from the 6th and 8th chapters of this book.

13. πάντα πειρασμόν. 'Every temptation.' "He had," as Bengel says, "shot his last dart." The temptations had been addressed (1) to the desire of the flesh—trying to make the test of Sonship to God consist not in obedience but in the absence of pain; (2) to the pride of life—as though earthly greatness were a sign of God's approval, and as though greatness consisted in power and success; (3) to spiritual pride—as though the elect of God might do as they will, and be secure against consequences. See note on vs. 10.

ἀπέστη. "Resist the devil, and he will flee from you," James iv. 7.

ἄχρι καιροῦ. 'Until an opportunity,' though the meaning comes to be the same as "for a season" (Acts xiii. 11). The words cannot possibly be equivalent to *ἕως τέλους*. St Matthew adds, "And, lo! angels came and began to minister unto Him." We do not again meet with angels in a visible form till the Agony in Gethsemane. It must not be imagined that our Lord was only tempted at this crisis. He shared temptation with us, as the common lot of our humanity. "Many other were the occasions on which He endured temptation," Bonaventura, *Vit. Christi.* See xxii. 28; Heb. iv. 15. We may however infer from the Gospels that henceforth His temptations were rather the *negative* ones caused by *suffering*, than the *positive* ones caused by allurement. Ullmann, p. 30. See Matt. xxvii. 40 (like the first temptation); John vii. 3, 4 (analogous to the second in St Matthew's order); John vii. 15 (like the third); Van Oosterzee. See too xxii. 3, 53; Matt. xvi. 22; John xiv. 30, viii. 44. It is instructive to compare this narrative with those of St Matthew (iv. 1—11) and St Mark (i. 12, 13); St John omits the Temptation, perhaps because

he mainly relates that which he personally witnessed. St Mark in his condensed allusion does not specify the three temptations. St Luke omits the ministry of angels, though not from any dislike to it (xxii. 43).

14—23. JESUS RETURNS TO NAZARETH AND PREACHES THERE.

14. **καὶ ὑπέστρεψεν ὁ Ἰησοῦς.** St Luke here omits that series of occurrences which is mainly preserved for us by the Apostle who recorded the Judaean ministry—St John; namely the deputation of the Sanhedrin to the Baptist (i. 19—28), and his testimony about the baptism of Jesus (29—34); the call of Andrew and Simon (35—43); of Philip and Nathanael (44—51); the First Miracle, at Cana, and visit to Capernaum (ii. 1—12); the Passover at Jerusalem and first cleansing of the Temple (ii. 13—25); the secret visit of Nicodemus (iii. 1—21); the baptism of the disciples of Jesus, and the Baptist's remarks to his disciples (iii. 22—36). St Luke has already mentioned by anticipation the imprisonment of John the Baptist (iii. 19, 20), which probably hastened the return of Jesus to Galilee; but St John alone preserves the deeply interesting revelation to the Woman of Samaria, and the preaching among the Samaritans (John iv. 4—42). This must have occurred during the journey from Judaea to Galilee mentioned in this verse.

εἰς τὴν Γαλιλαίαν. This district was the starting-point and main centre of our Lord's ministry: see Acts x. 37, "which was published throughout all Judaea, and *began from Galilee*." Lk. xxiii. 5, "He stirreth up the people, *beginning from Galilee*." For the order of the narrative from this point to ix. 51 see the introductory analysis. It is not possible to arrange this section of the gospel (iv. 14—ix. 50) with reference to the gathering and deepening opposition as Ritschl does. It is rather to be divided with reference to the gradual development of the work in Galilee. Godet divides it into four cycles:

1. iv. 14—44. To the call of the first Disciples.
2. v. 1—vi. 11. To the nomination of the Twelve.
3. vi. 12—viii. 56. To the first mission of the Twelve.
4. ix. 1—50. To the departure of Jesus for Jerusalem.

15. **καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν, δοξαζόμενος ὑπὸ πάντων.** 'And He Himself was teaching in their synagogues.' 'He Himself,' in contrast with the *rumour* about Him in vs. 14. The word *αὐτὸς* in this Gospel comes to mean 'the Master,' as a sort of title of honour, as in the "*αὐτὸς ἔφα*"—'the Master said it' of the Pythagoreans. The verse shews that the journey from Sychar to Nazareth was not direct but leisurely; and it is remarkably confirmed by John iv. 45, who accounts for the favourable reception of Jesus in Galilee by saying that they had seen "all the things that He did at Jerusalem at the feast."

16. **καὶ ἦλθεν εἰς Ναζαρέτ.** This is probably the visit related in unchronological order in Matt. xiii. 53—58; Mk. vi. 1—6, since after so violent and decisive a rejection as St Luke describes, it is unlikely

that He should have preached at Nazareth again. If so, we learn from the other Evangelists (1) that His disciples were with Him; (2) that He healed a few of the sick, being prevented from further activity by their unbelief. The Nazarenes were unfavourably disposed to Him (John iv. 43—45).

κατὰ τὸ εἰωθὸς αὐτῷ. This seems to refer to what had been the habit of the life of Jesus while He had lived at Nazareth. Hitherto however He had been, in all probability, a silent worshipper.

ἐν τῇ ἡμέρᾳ τῶν σαββάτων. Observe the divine sanction thus given to the ordinance of weekly public worship.

εἰς τὴν συναγωγήν. The article shews that the little village only possessed a single synagogue. Synagogues had sprung up throughout Judaea since the return from the exile. (Ps. lxxiv. 8.) They were rooms of which the end pointed towards Jerusalem (the *Kibleh*, or consecrated direction, of Jewish worship (Dan. vi. 10), as Mecca is of Mohammedan). The men sat on one side, the veiled women behind a lattice on the other. The chief furniture was the Ark (*teblah*) of painted wood, generally shrouded by a curtain, and containing the Thorah (Pentateuch), and rolls (*megilloth*) of the Prophets. On one side was a *bema* (in answer to an ignorant criticism, I may observe that the Jews *borrowed* the Greek name) for the reader and preacher, and there were "chief seats" (Mk. xii. 39) for the Ruler of the Synagogue, and the elders (*zekanim*). The servants of the synagogue were the clerk (*chazzan*), verger (*sheliach*) and deacons (*parnasim*, 'shepherds'). I give the Jewish terms because they are technical, and the English equivalents cannot *exactly* represent them.

ἀνέστη ἀναγνῶναι. The custom was to read the Scriptures standing. There was no recognised or ordained ministry for the synagogues. The functions of Priests and Levites were confined to the Temple; the various officers of the synagogue were more like our churchwardens. Hence it was the custom of the Ruler or Elders to invite any one to read or preach who was known to them as a distinguished or competent person (Acts xiii. 15).

17. ἐπεδόθη αὐτῷ. Literally, "there was *further* handed to Him." The expression means that after He, or another, had read the *Parashah*, or First Lesson, which was always from the Pentateuch, the clerk handed to him the roll of Isaiah, which contained the *Haphtarah*, or Second Lesson.

καὶ ἀναπτύξας τὸ βιβλίον. If this is the true reading, it means 'unrolling.' The Thorah, or Law, was written on a parchment between *two* rollers, and was always left unrolled at the column for the day's lesson; but the Megilloth of the Prophets, &c. were on single rollers, and the right place had to be found by the reader (*Maphtir*).

εὗρεν. The word leaves it uncertain whether the 'finding' was what man calls 'accidental,' or whether it was the regular *haphtarah* of the day. It is now the Second Lesson for the great day of

Atonement; but according to Zunz (the highest Jewish authority on the subject) the present order of the Lessons in the Synagogue worship belongs to a later period than this. (Zunz, *Gottesd. Vorträge*, 6).

τόπον οὗ ἦν γεγραμμένον. Is. lxi. 1, 2. Our Lord, according to the custom of the Synagogue, must have read the passage in Hebrew, and then—either by Himself, or by an interpreter (*Methurgeman*)—it must have been translated to the congregation in Aramaic or Greek, since Hebrew was at this time a dead and learned language. The quotation is here freely taken by the Evangelist from the LXX., possibly from memory, and with reminiscences, intentional or otherwise, of other passages.

18. ἔχρισέν με. 'He anointed' (aorist): the following verb is in the perfect. The word *Mashach* in the Hebrew would recall to the hearers the notion of the Messiah—"il m'a messianisé" (Salvador). "God *anointed* Jesus of Nazareth with the Holy Ghost and with power," Acts x. 38. In illustration of the verse generally, as indicating the work primarily of Isaiah, but in its fullest sense, of Christ, see Matt. xi. 5, v. 3, &c.

εὐαγγελίσασθαι. Obviously the rendering of the A.V. "to preach *the Gospel*" connotes conceptions which could only have been imperfectly present to the mind of Isaiah, so that "to preach good tidings" (as in R.V.) is better.

πτωχοῖς. To the poor in spirit (Matt. xi. 28, v. 3), as the Hebrew implies.

ἀπέσταλκέν με. '*He hath sent me*,' which, by the natural force of the perfect, implies, 'I am now here.'

[ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν.] Omitted in ℵBDL.

19. κηρῦξαι ... ἀποστεῖλαι ... κηρῦξαι. The infinitives follow each other without conjunctions (*asyndeton*, Winer, p. 674). For the accent of *κηρῦξαι* see Winer, p. 57.

αἰχμαλώτοις. Properly 'prisoners of war'; but the word may be used generally as in Col. iv. 10.

τυφλοῖς ἀνάβλεψιν. Here the LXX. differs from the Hebrew, which has "*opening of prison to the bound*." Perhaps this is a reminiscence of Is. xlii. 7.

ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει. This also is not in Is. lxi. 1, but is a free reproduction of the LXX. in lviii. 6. Either the text of the Hebrew was then slightly variant, or the record introduces into the text a reminiscence of the discourse. The *ἐν ἀφέσει* is a *constructio praegnans* 'to send them away (so that they are) in a state of deliverance.' (Comp. ii. 29.) By this construction we have often a verb of motion with a preposition of rest, or *vice versâ*. Winer, p. 775 sq. Comp. *κατῆλθε Πλάτων ἐν Σικελίᾳ*, Aelian, iv. 18. *Ἡφαιστίων εἰς Ἐκβάτανα ἀπέθανε. id.* vii. 8. Comp. Matt. xiv. 3, *ἔθετο ἐν φυλακῇ*. Mark ii. 1, *εἰς οἶκόν ἐστι*.

ἐνιαυτὸν...δεκτόν. '*An* acceptable year.' The primary allusion is to the year of Jubilee, Lev. xxv. 8—10; but this was only a type of the true Jubilee of Christ's kingdom. Many of the Fathers, (Clemens Alex., Origen, &c.,) with most mistaken literalness, inferred from this verse that our Lord's ministry only lasted a year, and the notion acquired more credence from the extraordinary brightness of His first, or Galilaean, year of ministry. This view has been powerfully supported by Mr Browne in his *Ordo Saeclorum*, and is followed by Keim, *Gesch. Jesu*, I. 130, 615 seq.; but is quite untenable (John ii. 13, vi. 4, xi. 55).

20. πτύξας. 'Rolling up.' Generally the Haphtarah consists of twenty one verses, and is never less than three; but our Lord stopped short in the second verse, because this furnished sufficient text for His discourse, and because He wished these gracious words to rest last on their ears, rather than the following words, "*the day of vengeance of our God.*"

τῷ ὑπηρέτῃ. The *Chazzan*, or 'attendant.' The word 'minister' might be misunderstood by English readers to mean 'clergyman.' The Jews had no officials like our parochial clergy.

ἐκάθισεν. The ordinary Jewish attitude for the sermon (Matt. xxiii. 2).

ἀτενίζοντες. A favourite word of St Luke, who uses it eleven times; elsewhere in the N. T. it is only found in 2 Cor. iii. 7, 13. The attitude of Jesus shewed that now for the first time He intended not only to read but to preach.

21. ἤρξατο δὲ λέγειν πρὸς αὐτούς. I.e. these were the first words of the discourse. It began with the announcement that He was the Messiah in whom the words of the prophet found their fulfilment.

22. τοῖς λόγοις τῆς χάριτος. *The words of the grace.* Comp. Col. iii. 16, *ἐν χάριτι ᾄδοντες.* The word 'grace' does not here mean mercy or favour (*Gnade*), but beauty and attractiveness (*Anmuth*). This verse and John vii. 46 are the chief proofs that there was in our Lord's utterance an irresistible majesty and sweetness. Comp. Ps. xlv. 2; John i. 14. *χάρις* does not occur in the other Synoptists and only once in St John's Gospel (i. 14), but is common in St Luke, St Paul and St Peter.

οὐχὶ υἱός ἐστιν Ἰωσὴφ οὗτος; This points to a gradual change in the minds of the listening Nazarenes. The Jews in their synagogues did not sit in silence, but were accustomed to give full expression to their feelings, and to discuss and make remarks aloud. Jealousy began to work among them, Matt. xiii. 54; John vi. 42. "The village beggarly pride of the Nazarenes cannot at all comprehend the humility of the Great One." Stier. In making this purely irrelevant and grievous remark they were guilty of a very common fault;—they treated the matter of the Gospel as a subject for criticism, in order to suppress their more generous and spontaneous emotion. It was "*faire de la critique pour échapper à la foi.*"

23. **τὴν παραβολὴν ταύτην.** Παραβολὴ represents the Hebrew *mashal*, and had a wider meaning than its English equivalent. Thus it is also used for a *proverb* (*Beispiel*), 1 Sam. x. 12, xxiv. 13; Ezek. xii. 22; or a type, Heb. ix. 9, xi. 19. See on viii. 5.

ἰατρέ, θεράπευσον σεαυτόν. The same taunt was addressed to our Lord on the Cross. Here it seems to have more than one application,—meaning, 'If you are the Messiah why are you so poor and humble?' or, 'Why do you not do something for us, here in your own home?' (So Theophylact, Euthymius, &c.) It implies radical distrust, like *Hic Rhodos, hic salta.* There seems to be no exact Hebrew equivalent of the proverb; but something like it (a physician who needs healing) is found in Plut. *De Discern. Adul.* 32, *ἰατρὸς ἄλλων, αὑτὸς ἕλκεσιν βρύων.*

ὅσα ἠκούσαμεν γενόμενα εἰς τὴν Καφαρναούμ. *All the things we hear of as done at* (or *to*) *Capernaum.* The *ἐν* of some MSS. is a correction to an easier construction. See Winer, p. 518. The *εἰς* can hardly be here explained as a *constructio praegnans.* St Luke has not before mentioned Capernaum, and this is one of the many indications found in his writings that silence respecting any event is no *proof* that he was unaware of it. Nor has any other Evangelist mentioned any previous miracle at Capernaum, unless we suppose that the healing of the courtier's son (John iv. 46—54) had *preceded* this visit to Nazareth. Jesus had, however, performed the first miracle at Cana, and may well have wrought others during the stay of "not many days" mentioned in John ii. 12. Capernaum was so completely the head-quarters of His ministry as to be known as "His own city." (Matt. iv. 12—16, xi. 23.) Perhaps, as Meyer says, the Nazarenes here betray the petty jealousy felt by small towns against Capernaum. But there was at Nazareth a *moral* obstacle also. (Matt. xiii. 58; Mk. vi. 5. Comp. Lk. xi. 16, 29, xxiii. 35.)

24—30. Rejection by the Nazarenes.

24. **δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ.** '*Is acceptable*' (rather than the *accepted* of the A. V., since *δεκτός* is a verbal adjective). St Matthew adds (xiii. 57) "and in his own house," implying that "neither did His brethren believe on Him." This curious psychological fact, which has its analogy in the worldly proverb that 'No man is a hero to his valet,' or, 'Familiarity breeds contempt,' was more than once referred to by our Lord; John iv. 44. ("Vile habetur quod domi est," Sen. *De Benef.* III. 2.)

25. **πολλαὶ χῆραι ἦσαν...ἐν τῷ Ἰσραήλ.** So far from trying to flatter them, He tells them that His work is not to be for *their* special benefit or glorification, but that He had now passed far beyond the limitations of earthly relationships.

ἔτη τρία καὶ μῆνας ἕξ. Such was the Jewish tradition (Jalkut Shimeoni on 1 Kings xvi.) as we see also in James v. 17 (comp. Dan. xii. 7; Rev. xi. 2, 3, xiii. 5). The Book of Kings only *mentions* three years (1 K. xvii. 1, 8, 9, xviii. 1, 2), but in the "many days" it seems

to imply more. $3\frac{1}{2}$ being the half of 7 had a mystic significance. In the symbolism of numbers it indicated periods of misfortune, as in Dan. xii. 7. See Lightfoot *Hor. Hebr. ad loc.*

λιμὸς μέγας. In xv. 14; Acts xi. 28 λιμὸς is *fem.* as in Doric.

26. εἰ μὴ εἰς Σάρεπτα, i.e. "but he *was* sent to Sarepta." Zarephath (1 K. xvii. 9) was a Phoenician town near the coast between Tyre and Sidon, now called *Surafend.*

27. εἰ μὴ Ναιμὰν ὁ Σύρος. No leper was healed *except* Naaman. (2 K. v. 1—14. Thus both Elijah and Elisha had carried God's mercies to Gentiles.) The use of the words is elliptic, like *οὐδὲν σιτέονται εἰ μὴ ἰχθῦς*, Hdt. Comp. Matt. xii. 4.

28. ἐπλήσθησαν...θυμοῦ. The aorist implies a sudden outburst. Perhaps they were already offended by knowing that Jesus had spent two days at Sychar among the hated Samaritans; and now He whom they wished to treat as "the carpenter" and their equal, was as it were asserting the superior claims of Gentiles and lepers. "Truth embitters those whom it does not enlighten." "The word of God," said Luther, "is a sword, is a war, is a poison, is a scandal, is a stumbling-block, is a ruin"—viz. to those who resist it (Matt. x. 34; 1 Pet. ii. 8).

29. ἕως ὀφρύος τοῦ ὄρους ἐφ' οὗ ἡ πόλις ᾠκοδόμητο αὐτῶν. The word *ὀφρύς*, 'eyebrow,' is applied to hills, like the Latin *supercilium* (Verg. *Georg.* I. 108). The '*whereon*' refers to the hill not to the brow of the hill. Nazareth nestles under the southern slopes of the hill. The cliff down which they wished to hurl Him (because this was regarded as a form of 'stoning,' the legal punishment for blasphemy) was certainly not the so-called 'Mount of Precipitation,' which is two miles distant, and therefore more than a sabbath day's journey, but one of the rocky escarpments of the hill, and possibly that above the Maronite Church, which is about 40 feet high. This form of punishment (*κατακρημνισμός*) is only mentioned in 2 Chr. xxv. 12; but in Phocis it was the punishment for sacrilege. (Philo.)

ὥστε. This expresses the intended *result* (comp. ix. 52), and is a little less harsh than *εἰς τὸ* which would represent direct *purpose* (xx. 20). The infinitive alone might have been used, as in Matt. ii. 2, *ἤλθομεν προσκυνῆσαι*: Acts v. 31, *ὕψωσε...δοῦναι.* (See Winer, p. 400.)

κατακρημνίσαι. A *ἅπαξ λεγόμενον* in the N. T.

30. διελθὼν διὰ μέσου αὐτῶν. This is rather a *mirabile* than a *miraculum*, since no miracle is asserted or necessarily implied. The inherent majesty and dignity of our Lord's calm ascendency, seem to have been sufficient on several occasions to overawe and cow His enemies; John vii. 30, 46, viii. 59, x. 39, 40, xviii. 6 (see Ps. xviii. 29, xxxvii. 33). He left them this proof of His ascendency. As Theophylact points out, this was *οὐ τὸ παθεῖν φεύγων, ἀλλὰ τὸν καιρὸν ἀναμένων.*

ἐπορεύετο. Probably never to return again. Nazareth lies in a secluded valley out of the ordinary route between Gennesareth and

Jerusalem. If after thirty sinless years among them they could reject Him, clearly they had not known the day of their visitation. This incident furnishes the most striking illustration of St John's sad comment, "He came unto His own possessions (*τὰ ἴδια*) and His own people (*οἱ ἴδιοι*) received Him not" (John i. 11).

31—37. The Healing of a Demoniac.

31. **κατῆλθεν εἰς Καφαρναούμ.** St Matthew (iv. 13—16) sees in the locality of Christ's Ministry the fulfilment of Is. ix. 1, 2, omitting the first part, which should be rendered, "At the former time he brought contempt on the land of Zebulun and on the land of Naphtali, *but in the latter time he brought honour.*" It was perhaps on His way to Capernaum that our Lord healed the courtier's son (John iv. 47—54). Capernaum is in all probability Tell Hûm, though others try to identify it with Khan Minyeh, which is nearer Tiberias. Capernaum was the Jewish capital of Galilee, though a few years later that position was disputed by the more Pagan civilisation of Sepphoris and Tiberias. The name means village (now *Kefr*) of Nahum, and *Tell Hûm* is 'the ruined mound' or 'heap' of (Na)hum. It is now a heap of desolation with little to mark it except the ruins of one white marble synagogue—possibly the very one built by the friendly centurion (vii. 5)—and the widely-scattered *débris* of what perhaps was another. But in our Lord's time it was a bright and populous little town, at the very centre of what has been called "the manufacturing district of Palestine." (Jos. *B. J.* III. 10, § 8.) It lay at the nucleus of roads to Tyre and Sidon, to Damascus, to Sepphoris (the Roman capital of Galilee), and to Jerusalem, and was within easy reach of Peraea and Ituraea. It was in fact on the "*way of the sea*" (Is. ix. 1)—the great caravan road which led to the Mediterranean. It was hence peculiarly fitted to be the centre of a far-reaching ministry of which even Gentiles would hear. These things, as St Paul graphically says, were "not done in a corner," Acts xxvi. 26. Besides the memorable events of the day here recorded, it was here that Christ healed the paralytic (v. 18) and the centurion's servant (vii. 2), and called Levi (Matt. ix. 9), rebuked the disciples for their ambition (Mk. ix. 35), and delivered the memorable discourse about the bread of life (John vi.). It is an interesting fact that Marcion in his mutilation of St Luke's Gospel began with, "In the fifteenth year of Tiberius God descended into Capernaum, a city of Galilee." The *κατῆλθεν* is only used by St Luke because the journey from Nazareth to Capernaum is a continuous descent; but Marcion chose to use it as describing a descent from heaven. He exscinded the earlier chapters of St Luke because they testify that Christ is truly man as well as perfectly God. See Neander, *Ch. Hist.* II. 182.

πόλιν τῆς Γαλιλαίας. These little descriptions and explanations shew that St Luke is writing for Gentiles who did not know Palestine. Comp. i. 26, xxi. 37, xxii. 1. The explanation was not added in vs. 23 because he is there quoting the words of the Nazarenes.

ἦν διδάσκων. This analytic imperfect implies as before, *continuous* work.

32. ἐξεπλήσσοντο. The word expresses more sudden and vehement astonishment than the more deeply-seated 'amaze' of vs. 36.

ἐπὶ τῇ διδαχῇ αὐτοῦ. 'At His teaching,' referring here to the *manner* He adopted.

ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ. '*His word was with authority*,' comp. vs. 36. St Matthew gives one main secret of their astonishment when he says that "He taught them as one having authority, *and not as the scribes*," vii. 29. The religious teaching of the Scribes in our Lord's day had already begun to be the second-hand repetition of minute precedents supported by endless authorities. ("Rabbi Zeira says on the authority of Rabbi Jose bar Rabbi Chanina, and Rabbi Ba or Rabbi Chiya on the authority of Rabbi Jochanan, &c., &c." Schwab. *Jer. Berachôth*, p. 159.) We see the final outcome of this servile secondhandness in the dreary trivialities of the Talmud. But Christ referred to no precedents; quoted no 'authorities;' dealt with fresher and nobler topics than fantastic *hagadoth* ('legends') and weary traditional *halachôth* ('rules'). He spoke straight from the heart to the heart, appealing for confirmation solely to truth and conscience,—the inner witness of the Spirit.

33. πνεῦμα δαιμονίου ἀκαθάρτου. This collocation is peculiar to St Luke, who writes for Gentiles. The word for devil is not *diabolos*, which is confined to Satan, or human beings like him (John vi. 70), but *daimonion*, which in Greek was also capable of a good sense. The Jews believed *daimonia* to be the spirits of the wicked (Jos. *B. J.* VII. 6, § 3). Here begins that description of one complete Sabbath-day in the life of Jesus, from morning till night, which is also preserved for us in Matt. viii. 14—17; Mark i. 21—31. It is the best illustration of the life of 'the Good Physician' of which the rarest originality was that "He went about doing good" (Acts x. 38). Into the question of the reality or unreality of 'demoniac possession,' about which theologians have held different opinions, we cannot enter. On the one hand, it is argued that the Jews attributed nearly all diseases, and especially all mental and cerebral diseases, to the immediate action of evil spirits; and that these 'possessions' are ranged with cases of ordinary madness; and that the common belief would lead those thus afflicted to speak as if possessed:—on the other hand, the literal interpretation of the Gospels points the other way, and in unenlightened ages, as still in dark and heathen countries, the powers of evil seem to have an exceptional range of influence over the mind of man. The student will see the whole question fully and reverently discussed in Jahn, *Archaeologia Biblica*, E. T. pp. 200—216.

34. ἔα. Omit **λέγων**, with ℵBL. The word *Ea!* may be not the imperative of *ἐάω* ('desist!') but a wild cry of horror, 'Ha!'

τί ἡμῖν καὶ σοί; The demon speaks in the plural, merging his individuality in that of all evil powers. (Matt. viii. 29; Mark v. 9.)

For the phrase see viii. 28; 2 Sam. xvi. 10, xix. 22; 1 K. xvii. 18; John ii. 4.

ἀπολέσαι ἡμᾶς. "The devils also believe and tremble," James ii. 19.

ὁ ἅγιος τοῦ θεοῦ. i. 35; Ps. xvi. 10, "thine Holy One." Dan. ix. 24.

35. φιμώθητι. Literally, '*Be muzzled*,' as in 1 Cor. ix. 9. See Matt. xxii. 34; Mark i. 25, &c.

ῥίψαν. St Mark uses the stronger word *σπαράξαν*, "tearing him." It was the convulsion which became a spasm of visible deliverance. It is most instructive to contrast the simple sobriety of the narratives of the Evangelists with the credulous absurdities of even so able, polished and cosmopolitan a historian as Josephus, who describes an exorcism wrought in the presence of Vespasian by a certain Eleazar. It was achieved by means of a ring and the 'root of Solomon,' and the demon in proof of his exit was ordered to upset a bason of water! (Jos. *B. J.* VII. 6, § 3; *Antt.* VIII. 2, § 5.) As this is the earliest of our Lord's miracles recorded by St Luke, we may notice that the terms used for miracles in the Gospels are *τέρας*, 'prodigy,' and *θαυμάσιον* 'wonderful' (Matt. xxi. 15 only), from the effect on men's minds; *παράδοξον* (v. 26 only), from their strangeness; *σημεῖα*, 'signs,' and *δυνάμεις* 'powers,' from their being indications of God's power; *ἔνδοξα*, 'glorious deeds' (xiii. 17 only), as shewing His glory; and in St John *ἔργα*, 'works,' as the natural actions of One who was divine. See Trench, *On Miracles*, I. 9. "Miracles, it should be observed, are not *contrary to* nature, but *beyond* and *above* it." Mozley.

μηδὲν βλάψαν αὐτόν. The subjective negative is used to imply the *unexpectedness* of this result—not, *as one would have thought*, hurting him: comp. the *μήτε ἐσθίων* in vii. 33.

36. τίς ὁ λόγος οὗτος; Vulg. *Quod est hoc verbum?* 'What is this word?'

ἐξέρχονται. In strict Attic Greek the singular verb would have followed the neut. plur.

37. ἐξεπορεύετο ἦχος περὶ αὐτοῦ. 'A loud rumour about Him began to spread.' *ἦχος* is a more emphatic word, and implies a louder rumour than *φήμη*. The sense of the word in Acts ii. 2 ('a loud voice'), Heb. xii. 19 ('a trumpet blast') is different.

38, 39. THE HEALING OF SIMON'S WIFE'S MOTHER.

38. εἰς τὴν οἰκίαν Σίμωνος. St Mark, nearly connected with St Peter, says more accurately "the house of Simon and Andrew" (i. 29). This is the first mention of Peter in St Luke, but the name was too well known in the Christian Church to need further explanation. Peter and Andrew were of Bethsaida (John i. 44, xii. 21), a little fishing village, as its name (House of Fish) imports, now *Ain et Tabijah* or 'the Spring of the Figtree,' where, alone on the Sea of Galilee, there is a little strip of bright hard sand. St Luke does not mention *this* Bethsaida, though he mentions *another* at the northern end of

the Lake (ix. 10). It was so near Capernaum that our Lord may have walked thither, or possibly Simon's mother-in-law may have had a house at Capernaum. It is a remarkable indication of the little cloud of misunderstanding that seems to have risen between Jesus and those of His own house (Matt. xiii. 57; John iv. 44), that though they were then living at Capernaum (Matt. ix. 1, xvii. 24)—having perhaps been driven there by the hostility of the Nazarenes—*their* home was not *His* home.

πενθερὰ δὲ τοῦ Σίμωνος. "St Peter, the Apostle of Christ, who was himself a married man." Marriage Service. St Peter's wife seems afterwards to have travelled with him (1 Cor. ix. 5). Her (most improbable) traditional name was Concordia or Perpetua (Grabe, *Spicil. Patr.* I. 330).

ἦν συνεχομένη. 'Was severely distressed.' The analytic imperfect implies that the fever was chronic, and the verb that it was severe (Matt. iv. 24).

πυρετῷ μεγάλῳ. St Luke, being a physician, uses the technical medical distinction of the ancients, which divided fevers into 'great' and 'little' (Galen, *De diff. febr.* 1). For other medical and psychological touches see v. 12, vi. 6, xxii. 50, 51; Acts iii. 6—8, iv. 22, ix. 33, &c.

ἠρώτησαν αὐτόν. Not, as elsewhere, the imperfect (John iv. 47), but the aorist, implying that they only had to ask Him once. St Mark confirms this when he says (i. 30), '*immediately* they speak to Him about her.'

39. **ἐπιστὰς ἐπάνω αὐτῆς.** A graphic touch, found here only. The other Evangelists say that He took her by the hand.

ἀναστᾶσα διηκόνει αὐτοῖς. Literally, 'arising at once she began to wait on them.' The more Attic augment is *ἐδιακόνει*.

40—44. Healing the Sick at Evening.

40. **δύνοντος δὲ τοῦ ἡλίου.** Comp. Matt. viii. 16, *ὀψίας δὲ γενομένης*; Mk. i. 32, *ὅτε ἔδυ ὁ ἥλιος*. St Matthew and St Mark agree most closely in details, St Mark and St Luke in the order of the narrative. The form *δύνω* is Ionic and poetic, and it is found here alone in the N. T. Sunset ended the Sabbath, and thus enabled Jews, without infringing on the many minute '*abhoth*' and '*toldoth*'—i.e. primary and subordinate rules of sabbatic strictness—to carry their sick on beds and pallets. (John v. 11, 12; see *Life of Christ*, I. 433.) This twilight scene of Jesus moving about with word and touch of healing among the sick and suffering, the raving and tortured crowd (Matt. iv. 24), is one of the most striking in the Gospels, and St Matthew quotes it as a fulfilment of Is. liii. 4.

41. **κραυγάζοντα.** The word implies the harsh screams of the demoniacs.

σὺ εἶ ὁ υἱὸς τοῦ θεοῦ. The words "Thou art Christ" should be omitted with ℵBCDFL, &c.

οὐκ εἴα αὐτὰ λαλεῖν. "His hour was not yet come" (John vii. 30), nor in any case would He accept such testimony. So St Paul silenced the Pythoness at Philippi (Acts xvi. 18). "Nec tempus erat," says Bengel, "nec hi praecones."

λαλεῖν ὅτι ᾔδεισαν τὸν Χριστὸν αὐτὸν εἶναι. 'To say that they knew that He was the Christ,' i.e. the Messiah. It was not till after the Crucifixion that 'Christ' became a proper name, and not a title.

42. γενομένης δὲ ἡμέρας. St Mark (i. 35) uses the expression 'rising up exceedingly early in the morning, while it was yet dark.' It was His object to escape into silence, and solitude, and prayer, without being observed by the multitudes.

εἰς ἔρημον τόπον. Densely as the district was populated, such a place might be found in such hill ravines as the Vale of Doves at no great distance.

ἐπεζήτουν αὐτόν. 'Were earnestly seeking for Him.' It is characteristic of the eager impetuosity of St Peter, that (as St Mark tells us, i. 36) he, with his friends, on this occasion (literally) 'hunted Him down' (*κατεδίωξαν*).

ἦλθον ἕως αὐτοῦ. '*They came up to* (like 'as far as') Him.' The preposition is rarely used of persons (Acts ix. 38) but generally of places, as in vi. 29, and of time in the sense of 'until' (xvi. 16, xxiii. 44). Some unrecorded circumstance is perhaps implied in the word as compared with Mk. i. 36.

κατεῖχον αὐτόν. 'Tried' or *wished* 'to detain Him.' It is the *tentative* imperfect. See note on i. 59.

τοῦ μὴ πορεύεσθαι. The genitive is governed by *κατεῖχον*. Comp. Spenser, "Could save the son of Thetis *from to die*."

43. ταῖς ἑτέραις πόλεσιν. 'To the rest of the cities.' In St Mark He says, 'Let us go elsewhere to the adjoining country villages.'

εὐαγγελίσασθαι. 'Tell the glad tidings of.' In the next verse we have the different verb *κηρύσσω*.

δεῖ. 'It behoves me'—the 'must' of moral obligation.

τὴν βασιλείαν τοῦ θεοῦ. The acceptance of the Faith of Christ, whether in the heart or in the world, was illustrated by Christ in its small beginnings,—the mustard seed (xiii. 19); in its hidden working (xiii. 21); and in its final triumph.

ἀπεστάλην. '*I was sent*;' which is equally true in one aspect with *ἐξελήλυθα*, '*I have come forth*.' Mk. i. 38.

44. ἦν κηρύσσων. 'He was preaching,' implying a continued ministry.

τῆς Γαλιλαίας. Here ℵBCL and other uncials have the important various reading "of Judaea." If this reading be correct, it is another of the many indications that the Synoptists *assume and imply* that Judaean ministry which St John alone narrates. Godet on very insufficient grounds calls it an *absurd* reading.

CHAPTER V.

1. καὶ ἀκούειν. ℵABL, Edd. '*and* heard' for *τοῦ ἀκ.* '*to* hear.'

2. πλοῖα. ℵBD. *πλοιάρια*, 'little boats.' AC.

ἔπλυνον. BD. This is a far better reading than the *ἀπέπλυναν* of Rec. The sense requires an imperfect.

17. εἰς τὸ ἰᾶσθαι αὐτόν. ℵABL, Ti. W.H. *αὐτοὺς* ACD. See note.

19. ποίας. Rec. has the gloss *διὰ ποίας.*

24. παραλελυμένῳ. This is more classical than *παραλυτικῷ*, which comes from the parallel passage.

25. ἐφ' ὅ. Altered by copyists into the easier *ἐφ' ᾧ.*

30. καὶ οἱ γραμματεῖς αὐτῶν. 'And *their* Scribes,' i.e. those Scribes who belonged to their party. BCL, Vulg. It. &c.

33. οἱ μαθηταί. Omit *διατί* with ℵBL, Ti. W.H. &c.

36. ἀπὸ ἱματ. καιν. σχίσας. ℵBDL, Ti. W.H. &c. *σχίσει* ℵBCDL. *συμφωνήσει* ℵABC.

38. καὶ ἀμφότεροι συντηροῦνται. ACD; omitted in ℵBL, Copt.

39. εὐθέως. A; omitted by ℵBCL, Copt. Arm. Aeth. Ti. W.H.

χρηστός. ℵB, Ti. W.H. *χρηστότερος* AC, La.

Ch. V. 1—11. The Draught of Fishes. The Calling of Four Disciples.

1. ἐπικεῖσθαι αὐτῷ. With this section compare Matt. iv. 18—22; Mk. i. 16—20. St Mark (as is his wont) uses stronger words (*ἐπιπίπτειν, θλίβειν*) to express the physical inconvenience, and adds that sometimes at any rate, the multitude pressed on Jesus with a view to touch Him and be healed (iii. 9, 10).

καὶ ἀκούειν. The more probable reading is not *τοῦ* but *καί*, '*and* listened to.'

τὴν λίμνην Γεννησαρέτ. "The most sacred sheet of water which this earth contains." Stanley. St Luke alone, writing for the Greeks, accurately calls it a lake. The Galilaean and Jewish Evangelists unconsciously follow the Hebrew idiom which applies the name *yam* 'sea,' to every piece of water. Gennesareth is probably a corruption of the old Hebrew name Kinnereth, but the Rabbis derive it from

ganne sarim, '*gardens* of princes.' This same inland lake is generally called 'the Sea *of Galilee*' (Matt. xv. 29, &c.). In the Old Testament it is called "the Sea of Chinneroth" (Josh. xii. 3) from its harplike shape. St John calls it "the Sea of Tiberias;" because by the time he wrote Tiberias—which in our Lord's time had only just been founded by Herod Antipas—had grown into a flourishing town. Gennesareth is a clear sweet lake about thirteen miles long and seven broad, with the Jordan flowing through it. Its fish produced a valuable revenue to those who lived on its shores. The plain of Gennesareth, which lies 500 feet below the level of the Mediterranean, is now known as *El Ghuweir*, 'the little hollow.' It is so completely a desolation, that the only inhabited places on the western shore of the Lake are the crumbling, dirty, earthquake-shaken town of Tiberias and the mud village of *El Mejdel*, the ancient Magdala. The burning and enervating heat is no longer tempered by cultivation and by trees. It is still however beautiful in spring, with flowering oleanders, and the soil is fruitful where it is not encumbered with ruins as at *Khan Minyeh* (Tarichaea) and *Tell Hûm* (Capernaum). In our Lord's time it was, as Josephus calls it, "the best part of Galilee" (*B. J.* III. 10, § 7) containing many villages, of which the least had 15,000 inhabitants. Josephus becomes quite eloquent over the descriptions of its rich fruits nearly all the year, its grateful temperature, and its fertilising stream (Jos. *B. J.* III. 10, §§ 7, 8), so that, he says, one might call it 'the ambition of nature.' It belonged to the tribe of Naphtali (Deut. xxxiii. 33) and the Rabbis said that of the "seven seas" of Canaan, it was the only one which God had reserved for Himself. In our Lord's time it was covered with a gay and numerous fleet of 4000 vessels, from ships of war down to fishing boats; now it is often difficult to find a single crazy boat even at Tiberias, and the Arabs fish mainly by throwing poisoned bread-crumbs into the water near the shore. As four great roads communicated with the Lake it became a meeting-place for men of many nations—Jews, Galilaeans, Syrians, Phoenicians, Arabs, Greeks and Romans.

2. πλοῖα, 'boats.'

ἑστῶτα, *drawn up close to the shore*, or lying at anchor.

ἔπλυνον τὰ δίκτυα. They might have been listening to Christ even while they continued their work. If ἔπλυναν be read, the aor. can only be used in an incorrect sense. If we combine these notices with those in Mark i. 16—20; Matt. iv. 18—22, we must suppose that during a discourse of Jesus the four disciples were fishing with a drawnet (ἀμφίβληστρον) not far from the shore, and within hearing of His voice; and that the rest of the incident (here narrated) took place on the morning after. The disciples had spent the night in fruitless labour, and now Peter and Andrew were washing, and James and John mending, their castingnets (δίκτυα), because they felt that it was useless to go on, since night is the best time for fishing.

δίκτυα. 'Castingnets' (from δίκω I throw, *funda*, *jaculum*) as in Matt. iv. 20; John xxi. 6. In Matt. iv. 18 we have the ἀμφίβληστρον

or drawnet (from ἀμφὶ and βάλλω, I throw around); and in Matt. xiii. 47, σαγήνη, seine or haulingnet (from σάττω 'I load').

3. ἐπαναγαγεῖν. The technical word for putting out to sea, 2 Macc. xii. 4.

καθίσας. The ordinary attitude (as we have seen, iv. 20) for a sermon.

4. ὡς δὲ ἐπαύσατο λαλῶν. The aorist implies that no sooner was His sermon ended than He at once thought, not of His own fatigue, but of His poor disappointed followers.

χαλάσατε, 'let ye down.' The first command (ἐπανάγαγε) is in the singular, and is addressed to Peter only as "the *pilot* of the Galilaean Lake."

5. ἐπιστάτα. The word is not *Rabbi* as in the other Evangelists,—a word which Gentiles would not have understood but Ἐπιστάτα (in its occasional classic sense of 'teacher') which is peculiar to St Luke (v. 5, viii. 24, 45, ix. 33, 49, xvii. 13), who *never* uses Rabbi. These are the only places where it occurs.

6. πλῆθος ἰχθύων πολύ. Of this—as of all miracles—we may say with St Gregory *Dum facit miraculum prodit mysterium*—in other words the miracle was an acted parable, of which the significance is explained in Matt. xiii. 47. Banks of fish, suddenly congregated, are not uncommon in the Lake of Gennesareth (Tristram, *Nat. Hist. of the Bible*, 285) and the miracle consisted in causing this result at this moment.

διερήσσετο, 'were beginning to break.' Contrast this with John xxi. 11, οὐκ ἐσχίσθη. This *breaking* net is explained by St Augustine as the symbol of the Church which now is: he compares the *unrent* net to the Church of the future which shall know no schisms.

7. κατένευσαν. It is one of the inimitable touches of truthfulness in the narrative that the instinct of work prevails at first over the sense that a miraculous power has been exerted.

τοῖς μετόχοις, 'fellow-workers.'

ἐν τῷ ἑτέρῳ πλοίῳ. St Luke uses ἕτερος for 'another of two,' much more frequently and with stricter accuracy than the other Evangelists.

8. ἰδὼν δὲ Σίμων Πέτρος. Apparently it was only when he saw the boats sinking to the gunwale with their load of fish that the tenderness and majesty of the miracle flashed upon his mind.

ἔξελθε ἀπ' ἐμοῦ. The word implies *leave my boat* and go from me. Here again is the stamp of truthfulness. Any one inventing the scene would have made Peter kneel in thankfulness or adoration, but would have missed the strange psychological truthfulness of the sense of sin painfully educed by the revealed presence of divine holiness. We find the expression of analogous feelings in the case of Manoah (Judg. xiii. 22); the Israelites at Sinai (Ex. xx. 19); the men of Beth-shemesh (1 Sam. vi. 20); David after the death of Uzzah (2 Sam. vi. 9); the lady

of Zarephath (1 Kings xvii. 18); Job (Job xlii. 5, 6); and Isaiah (Is. vi. 5). The exclamation of St Peter was wrung from a heart touched with a sense of humility, and his words did not express his thoughts. They were the cry of agonised humility, and only emphasized his own utter unworthiness. They were in reality the reverse of the deliberate and calculated request of the swine-feeding Gadarenes. The dead and profane soul dislikes and tries to get rid of the presence of the Divine. The soul awakened only to conviction of sin is terrified. The soul that has found God is conscious of utter unworthiness, but fear is lost in love (1 John iv. 18). It is absurd to suppose that Peter was thinking of the danger which Jesus might incur from being on board with a *criminal!* (Hor. *Od.* iii. 2. 26).

ἀνὴρ ἁμαρτωλός. The Greek has two words for man—*ἄνθρωπος*, a general term for 'human being' (*homo*); and *ἀνήρ* for 'a man' (*vir*). The use of the *latter* here shews that Peter's confession is individual, not general. When Barnabas (that may have been the writer's name, though he could not have been the 'Apostle') says that the Twelve before their call were 'sinners above all sin' (Ep. 5), he is guilty of one of the follies which so greatly discredit that early Christian writing. The confessions of holy men are always strongly expressed, and Peter's sense of sin was that which often fills the heart of those whom the world justly regards as saints.

κύριε. The word often means no more than 'Sir.' It must be remembered that this was the *second* call of Peter and the three Apostles,—the call to Apostleship; they had *already* received a call to *faith*. They had received their *first* call on the banks of Jordan, and had heard the witness of John, and had witnessed the miracle of Cana. They had only returned to their ordinary avocations until the time came for Christ's full and active ministry.

9. θάμβος περιέσχεν αὐτόν, 'astonishment seized him.'

10. κοινωνοί, 'associates' in profits, &c. comp. vs. 7.

μὴ φοβοῦ. Accordingly, on another occasion, when Peter sees Jesus walking on the sea, so far from crying *Depart from me*, he cries "Lord, if it be Thou, bid me come to Thee on the water" (Matt. xiv. 28); and when he saw the Risen Lord standing in the misty morning on the shore of the Lake "he cast himself into the sea" to come to Him (John xxi. 7). These blessed words *μὴ φοβοῦ*, so characteristic of the Gospel (Matt. x. 26, 31, xiv. 27, xxviii. 5; Mk. v. 36, vi. 50) seem to be favourite words with St Luke (i. 13, 30, ii. 10, viii. 50, xii. 4, 7, 32, xxiv. 36; Acts xviii. 9, xxvii. 24).

ἔσῃ ζωγρῶν. Literally, 'thou shalt be *catching alive* (*ζωός*, *ἀγρεύω*). If the Emperor Julian had attended to the meaning of the verb his sneer that the 'men' so 'caught' would die, like fishes out of water, would have become pointless. In Jer. xvi. 16 the fishers draw out men to death, and in Amos iv. 2; Hab. i. 14, "men are made as the fishes of the sea" by way of punishment. Here the word seems to imply the contrast between the fish that lay glittering there in *dead* heaps, and men who should be captured not for death (Jas. i. 14), but for

life. But Satan too captures men alive (2 Tim. ii. 26, the only other passage where the verb occurs). From this and the parable of the seine or haulingnet (Matt. xiii. 47) came the favourite early Christian symbol of the 'Fish.' "We little fishes," says Tertullian, "after our Fish (ΙΧΘΥΣ, i.e. Ἰησοῦς Χριστὸς Θεοῦ Υἱὸς Σωτήρ) are born in the water (of baptism)." The prophecy was first fulfilled to Peter, when 3000 were converted by his words at the first Pentecost. In a hymn of St Clement of Alexandria we find "O fisher of mortals who are being saved, Enticing pure fish for sweet life from the hostile wave." Thus, He who "spread the fisher's net over the palaces of Tyre and Sidon, gave into the fisher's hand the keys of the kingdom of heaven." "He caught orators by fishermen, and made out of fishermen his orators." We find a similar metaphor used by Socrates, Xen. *Mem.* II. 6, "Try to be good and to catch the good. I will help you, for I know the art of catching men."

11. **ἀφέντες πάντα.** The sacrifice was a willing one, but they were not unconscious of its magnitude; and it was the allusion to it by Peter which called forth the memorable promise of the hundredfold (xviii. 28—30; Mk. x. 29, 30). We gather from St Mark that Zebedee (Zabdia) and his two sons had hired servants (i. 20), and therefore they were probably richer than Simon and Andrew, sons of Jona. The miraculous draught of fishes was not the sole cause why these Apostles 'forsook all and followed Christ.' We see from St John that they were, so to speak, *awaiting* their call even now; and further than this the fragmentary indications of the Gospels clearly suggest the inference that the sons of Zebedee were first cousins of our Lord. He had probably known them and others of the Apostles for many years. See my *Life of Christ*, I. 140—159, 251.

12—16. The Healing of a Leper.

12. **ἐν μιᾷ τῶν πόλεων,** '*in one of the cities.*' Probably the village of Hattîn, for we learn from St Matthew's definite notice that this incident took place on descending from the Mount of Beatitudes (*Kurn Hattîn*), see Matt. viii. 1—4; Mk. i. 40—45. St Mark seems to imply that it was in a house. Chronologically the call of Matthew, the choosing of the Twelve, and the Sermon on the Mount probably intervene between this incident and the last.

ἐγένετο...καί. See note on ii. 15. The *paratactic* (comp. vs. 17) arrangement of the sentence again points to an Aramaic original.

ἀνὴρ πλήρης λέπρας. The hideous and hopeless nature of this disease—which is nothing short of a foul decay, arising from the total corruption of the blood—has been too often described to need further notice. See Lev. xiii., xiv. It was a living death, as indicated by bare head, rent clothes, and covered lip. In the middle ages, a man seized with leprosy was "clothed in a shroud, and the masses of the dead sung over him." In its horrible repulsiveness it is the Gospel type of Sin. The expression "full of" implies the rapid development and horror of the disease; when the man's whole body was *covered*

with the whiteness, he was allowed to mingle with others as clean (Lev. xiii. 13).

πεσὼν ἐπὶ πρόσωπον. We get the full picture by combining the three Evangelists. We then see that he came with passionate entreaties, flinging himself on his knees, and worshipping, and finally in his agony prostrating himself on his face.

δύνασαί με καθαρίσαι. The faith of this poor leper must have been intense, for hitherto there had been but one instance of a leper cleansed by miracle (iv. 27; 2 K. v.). Comp. however Ex. iv. 7; Numb. xii. 10.

13. ἥψατο αὐτοῦ. This was a distinct violation of the *letter*, but not of course of the *spirit* of the Mosaic Law (Lev. xiii. 46; Numb. v. 2). In order to prevent the accidental violation of this law, lepers, until the final stage of the disease, were then as now secluded from all living contact with others, "differing in nothing from a dead man" (Jos. *Antt.* III. 11, § 3), and only appeared in public with the cry *Tamê, Tamê*—'Unclean! Unclean!' But Jesus, "because He is the Lord of the Law, does not obey the Law, but makes the Law" (St Ambrose); or rather, He obeys that divine eternal Law of Compassion, in its sudden impulse (*σπλαγχνισθείς*, Mk. i. 40), which is older and grander than the written Law. (So Elijah and Elisha had not scrupled to touch the dead, 1 K. xvii. 21; 2 K. iv. 34.) His touching the leper, yet remaining clean, is a type of His taking our humanity upon Him, remaining undefiled.

θέλω, καθαρίσθητι. 'I will! Be cleansed!' Two words—"a prompt echo to the ripe faith of the leper"—which are accurately preserved by all three Evangelists. Our Lord's first miracles were done with a glad spontaneity in answer to faith. But when men had ceased to believe in Him, then lack of faith rendered His latter miracles more sad and more delayed (Mk. vi. 5; Matt. xiii. 58). We never however hear of a moment's delay in attending to the cry of a leper. When the sinner cries from his heart, "I have sinned against the Lord," the answer comes instantly, "The Lord also hath put away thy sin" (2 Sam. xii. 13).

ἡ λέπρα ἀπῆλθεν ἀπ' αὐτοῦ. St Matthew (viii. 2) says *ἐκαθαρίσθη αὐτοῦ ἡ λέπρα*. St Mark (i. 42) writes both phrases. St Matthew looks at the result Levitically, St Luke medically. Jesus was not polluted by the touch, but the leper was cleansed. Even so He touched our sinful nature, yet without sin (H. de S. Victore).

14. καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν. He personally charged him to tell it to no one. The use of *αὐτὸς* for Jesus (He—the Master) is chiefly found in St Luke. Comp. Aristoph. *Nub.* 218. These injunctions to reticence marked especially the early part of the ministry. See iv. 35, v. 14, viii. 56. The reasons were probably (i) personal to the healed sufferer, lest his inward thankfulness should be dissipated by the idle and boastful gossip of curiosity (St Chrys.); but far more (ii) because, as St Matthew expressly tells us, He did not wish His ministry to be accompanied by excitement and tumult—in accordance with the prophecy of Is. xlii. 2 (Matt. xii. 15—50; comp.

Phil. ii. 6, 7; Heb. v. 5; John xviii. 36); and (iii) because He came, not merely and not mainly, to be a great Physician and Wonder-worker, but to save men's souls by His Revelation, His Example, and His Death.

It is evident however that there was something very special in this case, for St Mark says (i. 43), "violently enjoining him (*ἐμβριμησάμενος αὐτῷ*), immediately He thrust him forth, and said to him, *See that* you say no word to any one" (*ὅρα μηδενὶ μηδὲν εἴπῃς*) (according to the right reading and translation). Clearly, although the multitudes were following Christ (Matt. viii. 1), He was walking before them, and the miracle had been so sudden and instantaneous (*ἰδοὺ... εὐθέως*) that they had not observed what had taken place. Probably our Lord desired to avoid the Levitical rites for uncleanness which the unspiritual ceremonialism of the Pharisees might have tried to force upon Him.

On other occasions, when these reasons did not exist, He even enjoined the publication of an act of mercy, viii. 39.

ἀλλὰ ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ. We find similar instances of transition from indirect to direct narration, in Acts xxiii. 22; Ps. lxxiv. 16. See my *Brief Greek Syntax*, p. 199. The priest alone could legally *pronounce* him clean.

προσένεγκε περὶ τοῦ καθαρισμοῦ σου. The student should read for himself the intensely interesting and symbolic rites commanded by Moses for the legal pronunciation of a leper clean in Lev. xiv. They occupy fourteen chapters of *Negaîm*, one of the treatises of the Mishnah.

καθὼς προσέταξεν Μωϋσῆς. A reference to Lev. xiv. 4—10 will shew how heavy an expense the offering entailed.

εἰς μαρτύριον αὐτοῖς, i.e. that the priests may assure themselves that the miracle is real. In ix. 5; Mk. vi. 11 the words mean 'for a witness against them;' and although St Luke's phrase is not very definite, it may imply 'for an evidence to the priests that I do not neglect the Mosaic Law' (Matt. v. 17). It is evident from St John that this suspicion had excited hostility against Him from the first. The impetuous phrase of St Mark *εὐθέως ἐξέβαλεν αὐτόν* perhaps paints the agitation of Jesus as He recalled the suspicion and thwarting hatred which might arise from His having *touched* this leper, and so broken the letter of the Law, which, in such cases, even when accidentally violated, involved the necessity for a Levitical quarantine.

15. διήρχετο δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ. 'But the talk about Him spread the more.' This is a classical use of *διέρχομαι*, Soph. *Aj.* 978; Thuc. VI. 46. It is clear that the leper disobeyed the strict injunction of Jesus, as St Mark i. 45 emphatically records. Such disobedience was natural, and perhaps venial; but certainly not commendable.

συνήρχοντο ὄχλοι πολλοὶ...θεραπεύεσθαι. Thus in part defeating our Lord's purpose.

16. **αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις.** 'But He Himself was retiring in the wilderness and praying.' St Mark (i. 45) gives us the clearest view of the fact by telling us that the leper blazoned abroad his cure in every direction, "*so that He was no longer able to enter openly into a city, but was without, in desert spots; and they began to come to Him from all directions.*" We here see that this retirement was a sort of "Levitical purification," which however the multitudes disregarded as soon as they discovered where He was.

καὶ προσευχόμενος. St Luke's is eminently the Gospel of Prayer and Thanksgiving. See note on iii. 21.

17—26. The Healing of the Paralytic.

17. **ἐν μιᾷ τῶν ἡμερῶν.** '*On one of those* days.' The vagueness of the phrase shews that no stress is here laid on chronological order. In Matt. ix. 2—8; Mk. ii. 3—12 the scene is a house in Capernaum, and the time (apparently) after the healing of the Gadarene demoniac on the eastern side of the Lake, and on the day of Matthew's feast.

καὶ αὐτὸς ἦν διδάσκων. Lit. 'It came to pass...*and* He was teaching and there were.' St Luke is fond of this *paratactic* arrangement of sentences by means of *and*. He uses *καί* most frequently in his Gospel, and *τε* in the Acts. Comp. vii. 37. Jesus was not teaching in a synagogue, but probably in Peter's house. Notice the "He" which is so frequent in St Luke, and marks the later epoch when the title "the Christ" had passed into a name, and when "He" could have but one meaning. See on iv. 15.

Φαρισαῖοι καὶ νομοδιδάσκαλοι. The word *νομοδιδάσκαλος* means the same as *νομικὸς* in vii. 30 &c. See Excursus on the Jewish Sects.

καὶ Ἰουδαίας καὶ Ἱερουσαλήμ. These had probably come out of simple curiosity to hear and see the great Prophet of Nazareth. They were not the *spies* malignantly sent at the later and sadder epoch of His ministry (Matt. xv. 1; Mk. iii. 2, vii. 1) to dog His footsteps, and lie in wait to catch any word on which they could build an accusation.

κυρίου, 'of Jehovah.' If Christ were meant the article would be used.

ἦν. The word is here emphatic—'was present,' *praesto erat*. It is probably due to an Aramaic original. It is remarkable that in Mk. ii. 1—11 the same story is told in widely different phraseology.

εἰς τὸ ἰᾶσθαι αὐτόν. This is the reading of ℵBL. If the reading be correct the verse means "the Power of the Lord (i.e. of the Almighty Jehovah) was with Him to heal." If *αὐτοὺς* be read it refers to the sick among the multitude.

18. **ἄνδρες.** Four bearers, Mk. ii. 3.

παραλελυμένος. The word used by Matthew (ix. 1—8) and Mark (ii. 1—12) is "paralytic," but as that is not a classic word, St Luke uses "having been paralysed."

ἐζήτουν αὐτὸν εἰσενεγκεῖν. St Mark explains that the crowd was so great that they could not even get to the door.

19. μὴ εὑρόντες. Comp. ii. 45.

ποίας, 'in what way' (ὁδοῦ might have been expressed). The **διὰ ποίας** of Ebr. is a grammatical gloss, as also are the readings **πῶς** and **πόθεν. ποίᾳ** is an unsupported conjecture of Bornemann. We have a similar *local* genitive in **ἐκείνης,** 'that way,' xix. 4. It is found in the pronominal adverbs **οὗ, ποῦ,** and in such phrases as **λαιᾶς χειρός,** 'on the left hand,' Aesch. *Prom.* 714. Cp. *Ag.* 1054; Soph. *El.* 900. See my *Brief Greek Syntax*, § 46; Winer, p. 739, and § 30, 11.

ἀναβάντες ἐπὶ τὸ δῶμα. A very easy thing to do because there was in most cases an outside staircase to the roof, Matt. xxiv. 17. Eastern houses are often only one storey high, and when they are built on rising ground, the roof is often nearly on a level with the street above. Our Lord may have been teaching in the "upper room" of the house, which was usually the largest and quietest. 2 Kings iv. 10; Acts i 13, ix. 37.

διὰ τῶν κεράμων καθῆκαν αὐτόν. St Mark says they uncovered the roof where He was, and digging it up, let down 'the pallet.' Clearly then two operations seem to have been necessary: (1) to remove the tiles, and (ii) to dig through some mud partition. But the description is too vague to enable us to understand the details. Sceptical writers have raised difficulties about it in order to discredit the whole narrative, but the making of an aperture in the roof (comp. Cic. *Phil.* II. 18, "per tegulas demitterere") is an everyday matter in the East (Thomson, *The Land and the Book*, p. 358), and is here alluded to, not because it was strange, but to illustrate the active, and as it were nobly impatient, faith of the man and the bearers.

σὺν τῷ κλινιδίῳ. 'Little bed,' probably a mere mat or mattress. It means the same as St Mark's *κράββατος*, but that being a semi-Latin word (*grabatum*) would be more comprehensible to the Roman readers of St Mark than to the Greek readers of St Luke. St Luke not only avoids the vernacular word, but also its repetition (*κλίνη, ἐφ' ὃ κατέκειτο*).

20. ἄνθρωπε. St Mark has "Son," and St Matthew "Cheer up, son," which were probably the exact words used by Christ.

ἀφέωνταί σοι. 'Have been forgiven thee,' i. e. now and henceforth. The form *ἀφέωνται* found in the four Evangelists (Matt. ix. 2; Mk. ii. 5; 1 John ii. 12) is according to Suidas a Doric form for the 3rd pers. plur. *ἀφεῖνται* of the perf. pass. *ἀφεῖμαι* after the analogy of the perf. *ἀφέωκα*. The Etym. Magnus calls it an Attic form. Hellenistic Greek has forms which have come to it from various dialects (see Winer, p. 96). In this instance our Lord's power of reading the heart must have shewn Him that there was a connexion between past sin and present affliction. The Jews held it as an universal rule that suffering was always the immediate consequence of sin. The Book of Job had been directed against that hard, crude, Pharisaic gene-

ralisation. Since that time it had been modified by the view that a man might suffer, not for his own sins, but for those of his parents (John ix. 3). These views were all the more dangerous because they were the distortion of half-truths. Our Lord, while He always left the individual conscience to read the connexion between its own sins and its sorrows (John v. 14), distinctly repudiated the universal inference (Luke xiii. 5; John ix. 3).

21. **τίς ἐστιν οὗτος ὃς λαλεῖ βλασφημίας;** This is a perfect iambic line. The word *οὗτος* is contemptuous. St Matthew puts it still more barely, 'This fellow blasphemes.' To indulge such thoughts and feelings was distinctly "to think evil thoughts."

βλασφημίας. In classical Greek the word means abuse and injurious talk, but the Jews used it specially of curses against God, or claiming His attributes (Matt. xxvi. 65; John x. 36).

τίς δύναται ἁμαρτίας ἀφεῖναι εἰ μὴ μόνος ὁ θέος; The remark in itself was not unnatural, Ps. xxxii. 5; Is. xliii. 25; but they captiously overlooked the possibility of a delegated authority, and the ordinary declaratory idioms of language, which might have shewn them that blasphemy was a thing impossible to Christ, even if they were not yet prepared to admit the Divine Power which He had already exhibited.

22. **ἐπιγνοὺς δὲ ὁ Ἰησοῦς.** 'Jesus, recognising.'

τοὺς διαλογισμοὺς αὐτῶν. 'Their reasonings.'

23. **τί ἐστιν εὐκοπώτερον...;** The adj. *εὔκοπος* is not found in Attic. In the N.T. it is only used in the comparative. Any one might *say* 'thy sins have been forgiven' without any visible sign whether his words had any power or not; no one could by a word make a man 'rise and walk' who had not received power from God. But our Lord had purposely used words which while they brought the *earthly* miracle into less prominence, went to the very root of the evil, and implied a yet loftier prerogative.

24. **ὁ υἱὸς τοῦ ἀνθρώπου.** *Ben-Adam* has a *general* sense of any human being (Ps. viii. 5; Job xxv. 6, &c.); in a *special* sense in the O. T. it is nearly 90 times applied to Ezekiel, though *never* used by himself *of* himself. In the N. T. it is 80 times used by Christ, but always *by* Himself, except in passages which imply His exaltation (Acts vii. 56; Rev. i. 13—20). The Title, as distinctively *Messianic*, is derived from Dan. vii. 13, and is there *Bar-Enôsh*, a word descriptive of man in his humiliation. The inference seems to be that Christ used it to indicate the truth that "God highly exalted Him" because of His self-humiliation in taking our flesh (Phil. ii. 5—11). For while 'Son of Man' suits His humiliation, 'the Son of Man' is a title by which He expresses that He was the federal head of humanity.

ἐξουσίαν ἔχει ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας. *On earth;* and therefore, of course, *a fortiori*, He hath in heaven.

σοὶ λέγω. 'To thee I say.' The position is emphatic,

25. ἐφ' ὃ κατέκειτο. The ἐφ' ᾧ of the Rec. is a less common expression. 'Εφ' ὅ is another instance of a prep. of motion with a verb of rest as in ἔστη ἐπὶ τὸν αἰγιαλόν John xxi. 4; καθίσεσθε ἐπὶ δώδεκα θρόνους Matt. xix. 28, and the phrase εἶναι ἐπὶ χθόνα. See Winer, p. 508. This circumstance is emphasized in all three narratives to contrast the man's previous helplessness, "borne of four," with his present activity. He now carried the bed which had carried him, and "the proof of his sickness became the proof of his cure." The labour would have been no more than that of carrying a rug or a cloak, yet it was this which excited the fury of the Pharisees in Jerusalem (John v. 9). The 'Sabbath-breaking' involved in the act was not *specially* attacked by the simpler and less Pharisaic Pharisees of Galilee.

26. ἐπλήσθησαν φόβου. See on vs. 8.

παράδοξα. 'Startling things,' 'things contrary to expectation.' It expresses the οὐδέποτε οὕτως εἴδομεν of Mk. ii. 12 and the ἐθαύμασαν of Matt. ix. 8. It occurs nowhere else in the N. T.

27—39. The Call and Feast of Levi. On Fasting. The New and the Old.

27. ἐθεάσατο. 'He observed.'

ὀνόματι Λευείν. It may be regarded as certain that Levi is the same person as the Evangelist St Matthew. The name Matthew (probably a corruption of Mattithjah) means, like Nathanael, Theodore, Dositheus, Adeodatus, &c., 'the gift of God,' and it seems to have been the name which he himself adopted after his call (see Matt. ix. 9, x. 3; Mk. ii. 14).

ἐπὶ τὸ τελώνιον. See note on iii. 12. It should be rendered as in the R. V. "*at the place of toll*," not as in A. V. "at the receipt of *custom*." Wyclif rightly renders it *tolbooth*. Matthew seems to have collected toll (perhaps for Herod Antipas) from cargoes of boats which crossed the lake. Herod Antipas paid a certain annual sum to the Romans, but was allowed to collect the revenue himself. Matthew may have been a tax-gatherer for Herod Antipas—who seems to have been allowed to manage his own taxes—(see Jos. *Antt.* xiv. 10 § 8) and not for the Romans; but even in that case he would share almost equally with a man like Zacchaeus the odium with which his class was regarded. For the Herods were mere creatures of the Caesars (Jos. *Antt.* xvii. 11 § 6). Probably the "toll" was connected with the traffic of the Lake, and St Matthew is rightly described in Hebrew as '*Baal abarah*' 'lord of the passage.'

ἀκολούθει μοι. In appointing alike a Publican and a Zealot to be His Apostles our Lord shewed His divine independence and large-hearted love for all men. The Apostolate of a Publican would excite religious rancour; that of a Zealot would involve political suspicion. It might, too, have seemed impossible that men who were in such violent opposition to each other should ever work together. But Christ's controlling power fused all antagonisms into a common zeal, and at His touch each character gave out its peculiar spark of light.

28. καταλιπὼν πάντα. It is most probable that St Matthew, like the sons of Jona and of Zebedee, had known something of our Lord before this call. If Alphaeus (Matt. x. 3; Mk. ii. 14) be the same as the father of James the Less, and the same as Clopas (John xix. 25) the husband of Mary, and *if* this Mary was the sister of the Virgin, then James and Matthew were cousins of Jesus. The inferences are uncertain, but early Christian tradition points in this direction. It was a *rare* but not unknown custom to call two sisters by the same names. All such details must be left to conjectural inferences, for 'the Gospels leave in the shadow all the secondary actors in the great drama.' The supposition of Heracleon, Clemens Alexandrinus, Ewald, and Keim, that Levi and Matthew were different persons has, however, nothing in its favour.

29. ἐποίησεν δοχὴν μεγάλην. This shews that Matthew had something to sacrifice when he "left all." Δοχὴ literally means 'reception.' It only occurs again in xiv. 13.

ἦν. 'Was present.' Comp. vs. 17.

ὄχλος πολὺς τελωνῶν. Comp. xv. 1. The tax-gatherers in their deep, and not wholly undeserved unpopularity, would be naturally touched by the countenance and kindness of the Sinless One.

ἦσαν...κατακείμενοι. 'Were reclining' (at table).

30. ἐγόγγυζον. This Ionic onomatopœia is common in Hellenistic Greek.

οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς αὐτῶν. '*The Pharisees and their scribes*,' i. e. those who were the authorised teachers of the company present. The Scribes (*Sopherîm* from *Sepher* 'a book') were a body which had sprung up after the exile, whose function it was to copy and explain the Law. The 'words of the scribes' were the nucleus of the body of tradition known as 'the oral law.' The word was a *general* term, for technically the *Sopherim* had been succeeded by the *Tanaîm* or 'repeaters' from B.C. 300 to A.D. 220, who drew up the *Halachôth* or 'rules;' and they by the *Amoraim*. The tyranny of pseudo-orthodoxy which they had established, and the terrorism with which it was enforced, were denounced by our Lord (xi. 37—54) in terms of which the burning force can best be understood by seeing from the Talmud how crushing were the 'secular chains' in which they had striven to bind the free conscience of the people—chains which it became His compassion to burst (see Gfrörer, *Jahrh. d. Heils*, I. 140).

πρὸς τοὺς μαθητὰς αὐτοῦ. They had not yet learnt to break the spell of awe which surrounded the Master, and so they attacked the 'unlearned and ignorant' Apostles. The murmurs must have reached the ears of Jesus after the feast, unless we imagine that some of these dignified teachers, who of course could not sit down at the meal, came and looked on out of curiosity. The house of an Oriental is perfectly open, and any one who likes may enter it.

μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν. 'With the publicans and sinners.' The article is found in nearly all the uncials.

31. οἱ ὑγιαίνοντες. '*Those in sound health.*' Our Lord's words had both an obvious and a deeper meaning. As regards the ordinary duties and respectability of life these provincial scribes and Pharisees were really "whole" as compared with the flagrant "sinfulness" of the tax-gatherers and "sinners." In another and even a more dangerous sense they were themselves "sinners" who *fancied* only that they had no need of Jesus (Rev. iii. 17, 18). They did not yet feel their own sickness, and the day had not yet come when they were to be told of it both in parables (xviii. 11—13) and in terms of terrible plainness (Matt. xxiii.), "Difficulter ad sanitatem pervenimus, quia nos aegrotare nescimus." Sen. *Ep.* 50. 4.

32. οὐκ ἐλήλυθα. 'I am not come.'

δικαίους. '*Righteous persons.*' This also was true in two senses. Our Lord came to seek and save the lost. He came not to the elder son but to the prodigal; not to the folded flock but to the straying sheep. In a lower and external sense these Pharisees were really, as they called themselves, 'the righteous' (*chasidim*). In another sense they were only self-righteous and self-deceived (xviii. 9). St Matthew tells us that He further rebuked their haughty and pitiless exclusiveness by borrowing one of their own formulæ, and bidding them "*go and learn*" the meaning of Hos. vi. 6, "I will have mercy and not sacrifice," i.e. love is better than legal scrupulosity; Matt. ix. 13, xii. 7. The invariable tendency of an easy and pride-stimulating externalism when it is made a substitute for heart-religion is the most callous hypocrisy. The Pharisees were condemned not by Christ only but by their own Pharisaic Talmud, and after A.D. 70 the very name fell into such discredit among the Jews themselves as a synonym for greed and hypocrisy that it became a reproach and was dropped as a title (Jost, *Gesch. d. Juden.* IV. 76; Gfrörer, *Jahrh. d. Heils*, I. 140; Lightfoot, *Hor. Hebr.* on Matt. iii. 7).

33. οἱ δὲ εἶπαν. St Luke here omits the remarkable fact that the disciples of John, who still formed a distinct body, joined the Pharisees in asking this question. It is clear that they were sometimes actuated by a not unnatural human jealousy, from which their great teacher was wholly free (John iii. 26), but which Jesus always treated with the utmost tenderness (vii. 24—28). The question may very likely have been put on one of the bi-weekly Pharisaic fasts—Monday and Thursday (xviii. 12), and this may explain the ἦσαν νηστεύοντες of Mk. ii. 18.

οἱ μαθηταὶ Ἰωάννου νηστεύουσιν πυκνά. They would naturally adopt the ascetic habits of the Baptist.

δεήσεις ποιοῦνται. '*Make supplications.*' St Paul twice uses the same phrase, Phil. i. 4; 1 Tim. ii. 1. Of course the disciples prayed: but perhaps they did not use so "much speaking" nor connect their *prayers* with fastings. The preservation of these words by St Luke alone, in spite of the emphasis which he lays on prayer, shews his perfect fidelity.

οἱ τῶν Φαρισαίων. Those who in Jewish writings are so often spoken of as the 'pupils of the wise.' See on xviii. 12, "I fast twice in the week." Our Lord points out how much self-seeking and hypocrisy were mingled with their fasting, Matt. vi. 16, and the prophets had forcibly taught the utter uselessness of an abstinence dissociated from goodness and charity (Is. lviii. 3—6; Mic. vi. 6—8; Amos v. 21—24).

34. **μή;** *num?*

τοὺς υἱοὺς τοῦ νυμφῶνος. This is a Hebraism for the friends of the bridegroom—the paranymphs—who accompanied him to meet the bride and her maidens; Judg. xiv. 11. The question would be specially forcible to John's disciples who had heard him speak of "the joy of the friend of the bridegroom" (John iii. 29).

νυμφῶνος. Compare the words *παρθενών*, *γυναικών*.

ὁ νυμφίος. The term implies a fully-developed Messianic consciousness in the speaker (Hos. ii. 19).

νηστεῦσαι. St Matthew (ix. 15) uses the word '*mourn*' which makes the antithesis more striking (John xvi. 20).

35. **ἐλεύσονται δὲ ἡμέραι.** 'But there will come days.'

καὶ ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος. 'And when' (*καὶ* ABD). Comp. John xvi. 16, "A little while and ye shall not see me." The verb used—*ἀπαρθῇ*—occurs in the N.T. only in Matt. ix. 15; Mark ii. 20, though we have *ἐξαρθῇ* (1 Cor. v. 2). It clearly points to a violent end. This is memorable as being the earliest recorded public intimation of His crucifixion, of which a dim hint ("even so shall the Son of man be lifted up") had been given privately to Nicodemus (John iii. 14).

τότε νηστεύσουσιν. As we are told that they did, Acts xiii. 2, 3. Observe that it is not said, 'then shall ye be able to insist on their fasting.' The Christian fasts would be voluntary, not compulsory; the result of a felt need, not the observance of a rigid command. Our Lord never entered fully into the subject of fasting, and it is clear that throughout the Bible it is never enjoined as a frequent duty, though it is sanctioned and encouraged as an occasional means of grace. In the Law only one day in the year—the Kippur, or Day of Atonement—was appointed as a fast (Lev. xvi. 29; Numb. xxix. 7). After the exile four annual fasts had arisen, but the prophets do not enjoin them (Zech. vii. 1—12, viii. 19), nor did our Lord in any way approve (or apparently practise) the two weekly fasts of the Pharisees (xviii. 12). Probably the reason why fasting has never been commanded as a universal and constant duty is that it produces very different effects on different temperaments, and according to the testimony of some who have tried it most seriously, acts in some cases as a powerful stimulus to temptation. It is remarkable that the words "*and fasting*" are probably the interpolations of an ascetic bias in Matt. xvii. 21; Mk. ix. 29; Acts x. 30; 1 Cor. vii. 5, though fasting is implied in Matt. vi. 16. Fasting is not commanded and is not forbidden. The Christian is free (Rom. xiv. 5), but must, while temperate in all things, do exactly that

which he finds most conducive to his spiritual and moral welfare. For *now* the bridegroom is not taken from us but is with us (Matt. xxviii. 20; Heb. xiii. 5, 6; John xiv. 16, xvi. 7).

36. **ἔλεγεν δὲ καί.** St Luke uses the phrase to introduce some fresh development or illustration of the subject. See Lev. xii. 54, xiv. 12, xvi. 1, xviii. 1. Here our Lord's remarks bear on the question just discussed, Moses had only appointed one annual fast—the Great Day of Atonement. The two weekly fasts of the Pharisees were mere ceremonial surplusage, belonging to their "hedge around the law."

οὐδεὶς ἐπίβλημα ἀπὸ ἱματίου καινοῦ σχίσας. 'No one rending a patch from a new garment putteth it upon an old garment.' The word *σχίσας* 'rending' though omitted in our version is found in ℵABDL. Our Lord delighted in using these homely metaphors which brought the truth within the comprehension of His humblest hearers. St Matthew (ix. 16) has 'a patch of unteazled cloth.' To tear a piece out of a new garment in order to patch an old one is a folly never committed literally, but a very common religious and theological process.

ἱμάτιον παλαιόν. The Levitic dispensation which was already *παλαιούμενον καὶ γηράσκον* (Heb. viii. 13). The old garment of externalism could not be patched up by tearing pieces out of the new garment of spiritual service.

εἰ δὲ μήγε. This collocation occurs five times in this Gospel, and in Matt. vi. 1; 2 Cor. xi. 16.

καὶ τὸ καινὸν σχίσει. 'He will both rend the new.' The inferior readings adopted by the E. V. make us lose sight of the fact that there is a *treble* mischief implied, namely, (1) the rending of the new to patch the old; (2) the incongruity of the mixture; (3) the increase of the rent of the old. The latter is mentioned only by St Matthew, but is implied by the bursten skins of the next similitude. Our Lord is referring to the proposal to enforce the ascetic leanings of the forerunner, and the Pharisaic regulations which had become a parasitic growth on the old dispensation, upon the glad simplicity of the new dispensation. To act thus, was much the same thing as using the Gospel by way of a mere adjunct to—a mere purple patch upon—the old garment of the Law. The teaching of Christ was a new and seamless robe which would only be spoilt by being rent. It was impossible to tear a few doctrines and precepts from Christianity, and use them as ornaments and improvements of Mosaism. If this were attempted (1) the Gospel would be maimed by the rending from its entirety; (2) the *contrast* between the new and the old system would be made more glaring; (3) the decay of the evanescent institutions would only be violently accelerated. Notice how distinctly these comparisons imply the ultimate abrogation of the Law.

οὐ συμφωνήσει. 'Will not agree.'

37. **ἀσκούς.** 'Wine-skins.' Our Lord often illustrates two aspects of the same truth by a *pair* of parables (e.g. the Hid Treasure and the

Pearl; the Sower and the Tares, &c.). The skins used for holding wine were apt to get seamed and cracked, and old wine-skins would tend to set up the process of fermentation. They could contain the motionless, but they could not expand with the fermenting. To explain this passage, see Excursus III.

38. οἶνον νέον εἰς ἀσκοὺς καινούς. 'New wine into fresh wine-skins.' The new spirit requires fresh forms for its expression and preservation; the vigour of youth cannot be bound in the swaddling-bands of infancy. It is impossible to be *both* 'under the Law' and 'under grace.' The Hebraising Christians against whom St Paul had to wage his lifelong battle—those Judaisers who tried to ruin his work in Galatia, Corinth, and Rome—had failed to grasp the meaning of precisely these truths. It is astonishing—if anything in Biblical exegesis could be astonishing—that Wetstein should suppose the new wine to be a metaphor for 'Pharisaic austerity,' or that any commentators should suppose that by 'new wine' Christ meant austerity at all (comp. Matt. xxvi. 29). The meaning is perfectly clear, the fruit of the Christian Vine is not to be stored in the old, seamy, and corrupted wineskins of an abrogated legalism, any more than the old garment of the Levitic system is to be patched by pieces cut out of the Gospel. The incongruity of the old and the new is illustrated by both suppositions. Godet well points out how our Lord infuses into these few words the essence of the Pauline Gospel which is so elaborately developed in the Epistles to the Romans and Galatians.

39. πιὼν παλαιόν. The reading of the Rec. gives a complete iambic *πιὼν παλαιὸν εὐθέως θέλει νέον* as in vs. 21, but *εὐθέως* is a gloss omitted by ℵBCL, and several Versions, &c. This verse is peculiar to St Luke, and is characteristic of his fondness for all that is most tender and gracious. It is an expression of considerateness towards the inveterate prejudices engendered by custom and system: a kind allowance for the reluctance of the Pharisees and the disciples of John to abandon the old systems to which they had been accustomed. The spirit for which our Lord here (as it were) offers an apology is the deep-rooted human tendency to prefer old habits to new lights, and stereotyped formulae to fresh truths. It is the unprogressive spirit which relies simply on authority, precedent, and tradition, and says, 'It was good enough for my father, it is good enough for me;' 'It will last my time,' &c. The expression itself seems to have been a Jewish proverb (*Nedarim*, f. 66. 1).

ὁ παλαιὸς χρηστός ἐστιν. The bigot will not go so far as to admit (which *χρηστότερος* would imply) that the new is in *any* way 'good.' 'The old is excellent' (ℵBL, &c.). The reading of the E. V., *χρηστότερος*, is inferior, since the man, having declined to drink the new, can institute no comparison between it and the old. The wine which at the beginning has been set forth to him is good (John ii. 10), and he assumes that only 'that which is worse' can follow. On the general comparison see Ecclus. ix. 10; John ii. 10. Gess has pointed out (*Christi Zeugniss*) how pregnant with meaning is this brief passage in which Christ indicates the novelty of His Gospel, His dignity as

bridegroom, and His violent death. Godet adds that the first of these three parables anticipates the doctrine of St Paul, the second his work among Gentiles, and the third his accommodating method. It is characteristic of the crude dogmatism of Marcion, with his hatred to the Old Testament and the Law, that he omits vs. 39 which is also omitted in D.

CHAPTER VI.

1. **ἐν σαββάτῳ δευτεροπρώτῳ** ACD, La. Ti. *δευτεροπρώτῳ* is omitted by ℵBL, W.H. See the note.

17. **ὄχλος** AD. *πολὺς* is added in ℵBL.

33. **καὶ** AD. *καὶ γάρ* ℵB.

35. **μηδὲν ἀπελπίζοντες** ABD. *μηδένα* ℵ.

πολύς. A adds the explanatory gloss *ἐν οὐρανῷ*.

48. **διὰ τὸ καλῶς οἰκοδομεῖσθαι αὐτήν** ℵBL, Ti. *οἰκοδομῆσθαι* W.H. The reading of the Rec. is prob. from Matt. vii. 25.

49. **συνέπεσεν** ℵBDL, Edd.

CH. VI. 1—5. THE DISCIPLES PLUCK THE EARS OF CORN ON THE SABBATH. (Matt. xii. 1—8; Mark ii. 23—28.)

1. **ἐγένετο...καὶ ἔτιλλον.** This is a Hebraism. The *ἐγένετο* is really pleonastic (comp. v. 1, 12, ix. 51, and for the construction without *καί*, i. 8, 41, ii. 1). The idiom is specially common in St Luke owing to the Aramaic documents which he used. In Classic Greek we should have had simply *διεπορεύετο* and *ἔτυχε διαπορευόμενος*.

ἐν σαββάτῳ δευτεροπρώτῳ. 'On the second-first sabbath.' St Luke gives this unique note of time without a word to explain it, and scholars have not—and probably never will—come to an agreement as to its exact meaning. The only analogy to the word is the *δευτερο-δεκάτη* or second tenth in Jerome on Ezekiel xlv and *δευτερέσχατος last but one* in Heliodorus. Of the ten or more suggested explanations, omitting those which are wholly arbitrary and impossible, we may mention the following.

α. The first Sabbath of the second month (Wetstein).

β. The first Sabbath after the second day of the Passover (Scaliger, Ewald, De Wette, Neander, Keim, &c.).

γ. The first Sabbath of the second year in the Sabbatic cycle of seven years (Wieseler).

δ. The first Sabbath of the *Ecclesiastical year*. The Jewish year had two beginnings, the civil year began in Tisri (mid-September); the ecclesiastical year in Nisan (mid-March).

The first-first Sabbath *may* therefore have been a name given to the first Sabbath of the civil year in autumn; and second-first to the first Sabbath of the ecclesiastical year in spring (Godet).

ε. The Pentecostal Sabbath—the Paschal Sabbath being regarded as the protoproton or *first-first* (Corn. à Lapide).

These and similar explanations must be left as unsupported conjectures in the absence of any decisive trace of such Sabbatical nomenclature among the Jews. It is idle to attempt an explanation of a word so obscure that not a single *datum* for its use is furnished by the LXX, by Philo, by Josephus or even in that enormous cyclopaedia of micrology, the Talmud. It is still more idle when the word is almost demonstrably spurious. We can see how it may have found its way into the MSS., and it must be regarded as certain that St Luke writing for Gentiles would either not have used such a word at all, or at any rate not have used it without an explanation. Even Chrysostom and Theophylact have nothing but untenable suggestions to offer. But we may remark that

(1) The reading itself cannot be regarded as probable, much less certain, since it is *omitted* in ℵBL, and in several important versions, including the Syriac and Coptic. Hence of modern editors Tregelles and Meyer omit it; Lachmann and Alford put it in brackets. Its insertion may be conceivably accounted for by marginal annotations. Thus if a copyist put 'first' in the margin with reference to the "*other*" Sabbath of vs. 6 it would have been corrected by some succeeding copyist into 'second' with reference to iv. 31; and the two may have been combined in hopeless perplexity. If it be said that this is unlikely, it seems at least equally unlikely that it should either wilfully or accidentally have been omitted if it formed part of the original text. And why should St Luke writing for Gentiles use without explanation a word to them perfectly meaningless and so highly technical that in all the folio volumes of Jewish Literature there is not a single trace of it?

(2) The exact discovery of what the word means is only important as a matter of archaeology. Happily there can be no question as to the time of year at which the incident took place. The narrative seems to imply that the ears which the disciples plucked and rubbed were ears of *wheat* not of *barley*. Now the first ripe sheaf of barley was offered at the Passover (in spring) and the first ripe wheat sheaf at Pentecost (fifty days later). Wheat would ripen earlier in the rich deep hollow of Gennesareth. In any case therefore the time of year was spring or early summer, and the Sabbath (whether the reading be correct or not) was probably some Sabbath in the month Nisan.

διαπορεύεσθαι αὐτὸν διὰ σπορίμων. Comp. Matt. xii. 1—8; Mk. ii. 23—28. St Mark uses the curious expression that "*He went along through the corn fields*" apparently in a path between two fields—"*and His disciples began to make a way by plucking the corn ears.*" All that we can infer from this is that Jesus was walking apart from His Apostles, and that He did not Himself pluck the corn.

ἤτιλλον...τοὺς στάχυας. This shews their hunger and poverty, especially if the corn was barley. They were permitted by the Law to do this—"When thou comest into the standing-corn of thy neighbour, then thou mayest pluck the ears with thine hand," Deut. xxiii. 25.

St Matthew in his "*began* to pluck" shews how eagerly and instantly the Pharisees clutched at the chance of finding fault.

ψώχοντες ταῖς χερσίν. It was this act which constituted the *gravamen* of their offence.

2. τινὲς δὲ τῶν Φαρισαίων. On the Jewish sects see Excursus VI. As the chronological sequence of the incident is uncertain, these may be some of the spy-Pharisees who as Christ's ministry advanced dogged His steps (Matt. xv. 1; Mk. iii. 22, vii. 1), in the base and demoralising desire to convict Him of heresy or violation of the Law. Perhaps they wished to see whether He would exceed the regulated Sabbath day's journey of 2000 cubits (Ex. xvi. 29). We have already met with some of the carping criticisms dictated by their secret hate, v. 14, 21, 30.

τί ποιεῖτε; In St Mark the question is scornfully addressed to Jesus. "See why do *they* (pointing at the Apostles) do on the sabbath day that which is not lawful?"

ὃ οὐκ ἔξεστιν ποιεῖν. The point was this. Since the Law had said that the Jews were "to do no manner of work" on the Sabbath, the Oral Law had laid down thirty-nine principal prohibitions which were assigned to the authority of the Great Synagogue and which were called *abhôth* 'fathers' or chief rules. From these were deduced a vast multitude of *toldôth* 'descendants' or derivative rules. Now 'reaping' and 'threshing' on the Sabbath day were forbidden by the *abhôth;* and by the *toldôth* it was asserted that plucking corn-ears was *a kind of* reaping, and rubbing them *a kind of* threshing. But while they paid servile attention to these trivialities the Pharisees "omitted the weightier matters of the law, judgment, mercy, and faith" (Matt. xxii. 23). The vitality of these artificial notions among the Jews is extraordinary. Abarbanel relates that when in 1492 the Jews were expelled from Spain, and were forbidden to enter the city of Fez lest they should cause a famine, they lived on grass; yet even in this state '*religiously avoided the violation of their Sabbath by plucking the grass with their hands.*' To avoid this they took the much more laborious method of grovelling on their knees, and cropping it with their teeth!

3. οὐδὲ τοῦτο ἀνέγνωτε; 'Have ye not even read this?' He answers them in one of their own formulae, but with a touch of irony at their ignorance, which we trace also in the "Did ye never read?" of St Mark;—*never* though ye are Scribes and devote all your time to the Scriptures? Perhaps the reproving question may have derived an additional sting from the fact that the very passage which our Lord quoted (1 Sam. xxi. 1—6) had been read on that Sabbath as the Haphtarah of the day. The service for the day must have been over, because no meal was eaten till then. This fact does not however help us to determine which was the second-first Sabbath, because the present Jewish lectionary is of later date.

καὶ οἱ μετ' αὐτοῦ ὄντες. That the day on which this occurred was a Sabbath results from the fact that it was only on the Sabbath that the new shewbread was placed on the table, Lev. xxiv.

8, 9. Christ might simply have answered the Pharisees by laying down the principle that moral necessities abrogate ceremonial obligation. But the concrete instance from their own Scriptures was more convincing. The divine readiness and absolute cogency of our Lord's replies at once mark His Messianic dignity.

4. τοὺς ἄρτους τῆς προθέσεως. Vulg. *panes propositionis.* Literally, 'loaves of setting forth;' "continual bread," Numb. iv. 7; "Bread of the Face," i.e. set before the Presence of God, Lev. xxiv. 6, 7. Comp. "Angel of the Face," Lev. xxiv. 6—8; Ex. xxv. 30, xxix. 33. They were twelve unleavened loaves sprinkled with frankincense placed on a little golden table.

ἔλαβεν καὶ ἔφαγεν. St Mark says that this was "in the days of Abiathar the high priest." The priest who actually *gave* the bread to David was Ahimelech, the father of Abiathar.

οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ μόνους τοὺς ἱερεῖς. "It shall be Aaron's and his sons': and they shall eat it in the holy place: for it is most holy unto him," Lev. xxiv. 9. Thus David, their favourite saint and hero, had openly and fearlessly violated the letter of the Law with the full sanction of the High Priest, on the plea of necessity,—in other words because mercy is better than sacrifice; and because the higher law of moral obligation must always supersede the lower law of ceremonial. This was a proof by way of *fact* from the *Kethubhim* or sacred books (*Hagiographa*); in St Matthew our Lord adds a still more striking argument by way of *principle* from the Law itself. By its own provisions the priests in the laborious work of offering sacrifices violated the Sabbath and yet were blameless. Hence the later Jews deduced the remarkable rule that "there is no sabbatism in the Temple" (Numb. xxviii. 9). And Jesus added "But I say to you there is something greater (*μεῖζον*) than the Temple here." The appeal to their own practice is given in xiv. 5.

5. καὶ ἔλεγεν. Marking a weighty addition to the subject, see v. 36. The following utterance is one of Christ's great intimations of Christian freedom from mere legalism.

κύριος...καὶ τοῦ σαββάτου. 'Lord even of the Sabbath,' though you regard the Sabbath as the most important command of the whole Law. In St Mark we have further, "the Sabbath was made for man, and not man for the Sabbath."

This was one of no less than six great occasions on which the fury of the Pharisees had been excited by the open manner in which our Lord set aside as frivolous and unauthoritative the burdens which the Oral Law had attached to the Sabbath. The other instances are the healing of the cripple at Bethesda (John v. 1—16); the healing of the withered hand (Lk. vi. 1—11); of the blind man at Siloam (John ix. 1—41); of the paralytic woman (Lk. xiii. 14—17); and of the man with the dropsy (Lk. xiv. 1—6). In laying His axe at the root of a proud and ignorant Sabbatarianism, He was laying His axe at the root of *all* that "miserable micrology" which they had been accustomed to take for religious life. They had turned the

Sabbath from a holy delight into a revolting bondage. The Apocryphal Gospels are following a true tradition in the prominence which they give to Sabbath healing, as a charge against Him on His trial before the Sanhedrin.

In the famous Cambridge Manuscript (D), the *Codex Bezae*, there is here added the following passage: *τῇ αὐτῇ ἡμέρᾳ θεασάμενός τινα ἐργαζόμενον τῷ σαββάτῳ εἶπεν αὐτῷ· ἄνθρωπε εἰ μὲν οἶδας τί ποιεῖς μακάριος εἶ· εἰ δὲ μὴ οἶδας ἐπικατάρατος καὶ παραβάτης εἶ τοῦ νόμου.* "*On the same day, observing one working on the Sabbath, He said to him O man, if indeed thou knowest what thou doest, thou art blessed: but if thou knowest not, thou art accursed, and a transgressor of the Law.*" This very remarkable addition cannot be accepted as genuine on the authority of a single MS., and can only be regarded as one of the *agrapha dogmata*, or 'unrecorded traditional sayings' of our Lord. The meaning of the story is that 'if thy work is of faith,—if thou art thoroughly persuaded in thy own mind—thou art acting with true insight; but if thy work is *not* of faith, it is sin.' See Rom. xiv. 22, 23; 1 Cor. viii. 1. What renders the incident improbable is that no Jew would dare openly to violate the Law by *working* on the Sabbath, an act which rendered him legally liable to be stoned. The anecdote, as Grotius thought, may have been written in the margin by some follower of Marcion, who rejected the inspiration of the Old Testament.

6—11. THE HEALING OF THE MAN WITH THE WITHERED HAND.

6. **εἰς τὴν συναγωγήν.** Matt. xii. 9—14; Mk. iii. 1—6. None of the Evangelists enable us to decide on the time or place when the healing occurred.

ἦν ἄνθρωπος ἐκεῖ. Obviously he had come in the hope of being healed; and even this the Pharisees regarded as reprehensible, xiii. 14. The Gospel of the Ebionites adds that he was a stonemason, maimed by an accident, and that he implored Jesus to heal him, that he might not have to beg his bread (Jerome on Matt. xii. 10).

7. **παρετηροῦντο δέ.** See xx. 20. The verb implies that they watched, *ex obliquo et occulto* (Bengel). The followers of Shammai, at that epoch the most powerful of the Pharisaic Schools, were so strict about the Sabbath, that they held it a violation of the Law to tend the sick, or even to console them on that day. (*Shabbath*, 12. 1.) Hence what the Pharisees were waiting to see was whether He was going to side with them in their Sabbatic views, or with the more lax Sadducees, whom the people detested. If He did the latter, they thought that they could ruin the popularity of the Great Prophet. But in this, as in every other instance, (1) our Lord absolutely refuses to be guided by the popular orthodoxy of the hour, however tyrannous and ostensibly deduced from Scripture; and (2) ignores every consideration of party in order to appeal to *principles*.

εἰ θεραπεύει, '*whether He intends to heal.*' The present being a continuous or imperfect tense often implies an intention or an attempt

(*conatus rei perficiendae*) as here, '*whether He is for healing.*' Comp. John v. 32, λιθάζετέ με; Do ye mean to stone me? John xiii. 6, σὺ μοῦ νίπτεις τοὺς πόδας; Dost Thou *mean to wash* my feet? See Winer, p. 332. The other reading, θεραπεύσει, is a more commonplace idiom.

ἵνα εὕρωσιν. According to the ordinary law of the sequence of tenses the word here should have been the optative, "They watched him that they *might* find." No doubt the subj. is sometimes substituted for the optative, even by classical writers, to make the narrative more picturesque (πρὸ ὀμμάτων ποιεῖν). In Hellenistic writers however the rule of the sequence of tenses is constantly violated, because of the gradual obsolescence of the optative, which was chiefly used in literary language. See Winer, p. 360.

8. τοὺς διαλογισμοὺς αὐτῶν, 'their reasonings.'

ξηρὰν...τὴν χεῖρα. The predicative adjective is placed before the article according to the common Greek idiom.

9. ἐπερωτῶ ὑμᾶς. 'I further ask you.' Implying that He had already addressed some questions to their consciences on this subject, or perhaps because they had asked Him, 'Is it lawful to heal on the Sabbath?' Matt. xii. 10. But St Luke here omits several dramatic incidents of the narrative.

ἀγαθοποιῆσαι ἢ κακοποιῆσαι. The aorists point to single acts of good or evil. *He* was intending to work a miracle for good; *they* were secretly plotting to do harm,—their object being, if possible, to put Him to death. They received this question in stolid silence. Mk. iii. 4.

ψυχήν, 'a life.'

10. περιβλεψάμενος πάντας αὐτούς. St Mark adds 'with *anger*, being *grieved* at the callousness (πώρωσιν, Rom. xi. 25) of their hearts.' περιβλέψας would have been used here by a classic writer.

ἔκτεινον τὴν χεῖρά σου. Compare 1 K. xiii. 4.

ἀπεκατεστάθη. The form also occurs in Matt. xii. 13; Mk. iii. 5. Holzmann (Schenkel, *Bibel-Lex.* s.v. *Evangelien*) inferred that all three Synoptists were using a common written document; but this 1st aor. pass. occurs in the LXX. (Jer. xxiii. 8, &c.), and apparently also in Callimachus.

11. ἀνοίας, 'unreasonableness.' The word occurs in the N. T. only in 2 Tim. iii. 9. Plato (*Tim.* p. 86, 3) says that there are two kinds of ἄνοια, namely μανία and ἀμαθία, i.e. brutal and wilful ignorance. Here the word implies dementia, *senselessness*, the frenzy of obstinate prejudice. It admirably characterises the state of ignorant hatred which is disturbed in the fixed conviction of its own infallibility. (2 Tim. iii. 9.) The two first miracles (iv. 35, 39) had excited no opposition, because none of these religious spies and heresy-hunters (xx. 20) were present.

διελάλουν, 'began to commune.' This public miracle and public refutation clinched their hatred against Him (Matt. xii. 14. Comp. John xi. 53).

πρὸς ἀλλήλους. St Mark adds that they conferred with the Herodians. This shews the extremity of their hate, for hitherto the Pharisees had regarded the Herodians as a half-apostate political party, more nearly allied to the Sadducees, and ready with them to sacrifice the true interests of their country and faith. St Matthew (xii. 14) says that they actually "held a council against Him."

τί ἂν ποιήσαιεν. The other reading *ποιήσειαν* (found in some MSS.) —the Aeolic aorist—implies extreme perplexity. It occurs only here in the N. T. and in Acts xvii. 27, *ψηλαφήσειαν*. For the *ἄν* with the indirect question comp. i. 62, ix. 46. Here it implies that they weighed the possible steps; *quid forte faciendum videretur*. See Winer, p. 386.

12—19. The Selection of the Twelve Apostles.

12. ἐν ταῖς ἡμέραις ταύταις, '*in these days*,' wearied with their incessant espionage and opposition. Probably these two last incidents belong to a later period in the ministry, *following* the Sermon on the Mount (as in St Matthew) and the bright acceptable Galilaean year of our Lord's work. In any case we have here, from vi. 12—viii. 56, a splendid cycle of Messianic work in Galilee in the gladdest epoch of Christ's ministry, and it will be seen that it consists of 12 incidents. These symmetrical combinations are generally intentional.

εἰς τὸ ὄρος, 'into the mountain,' with special reference to the Kurn Hattîn, or Horns of Hattîn, the traditional and almost certainly the actual scene of the Sermon on the Mount.

ἦν διανυκτερεύων. The analytic imperfect which we have already met several times heightens the sense of continuance. The verb *διανυκτερεύω*, 'I pass the *whole night*,' is unique in the N.T., though found in Xenophon and Plutarch. The verb is formed on the analogy of *διημερεύω*.

ἐν τῇ προσευχῇ τοῦ θεοῦ. The expression used is peculiar. It is literally "in the prayer of God." Hence some have supposed that it should be rendered "in the prayer-house of God." The word *προσευχή* meant in Greek not only 'prayer,' but also '*prayer-house*,' as in the question to a poor person in Juvenal, "In what *proseucha* am I to look for you?" The *προσευχαί* were merely walled spaces without roof, set apart as places of worship where there was no synagogue, as at Philippi (Acts xvi. 13). There is however here an insuperable difficulty in thus understanding the words; for *προσευχαί* were generally, if not invariably, in close vicinity to running water (Jos. *Antt.* XIV. 10, § 23), for purposes of ritual ablution, nor do we ever hear of their being built on hills. On the other hand, if *τὸ ὄρος* mean only 'the mountainous district,' this objection is not fatal. For another instance of a night spent on a mountain in prayer, see Matt. xiv. 23.

13. δώδεκα. Doubtless with a reference to the twelve tribes of Israel.

οὓς καὶ ἀποστόλους ὠνόμασεν. The word means primarily 'messengers,' as in Phil. ii. 25. It is a translation of the Hebrew *Shelοochim*, who often acted as emissaries of the Synagogue (comp. Mk. iii. 14, ἵνα ἀποστέλλῃ αὐτούς). It is used 36 times by St Luke, 21 times by St Paul. In the other Gospels it only occurs in this sense in Mk. vi. 30; Matt. x. 2; and only once in the LXX., 1 K. xiv. 6. It has two usages in the N.T., one general (John xiii. 16; Rom. xvi. 7; Heb. iii. 1), and one special (1 Cor. ix. 1 and passim). The call of the Apostles was now necessitated both by the widespread fame of our Lord, and the deadly animosity already kindled against Him. Their training soon became the most important part of His work on earth.

14. Σίμωνα. Lists of the twelve Apostles are given in four passages of Scripture in the following order:

Matt. x. 2—4.	Mk. iii. 16—19.	Lk. vi. 14—16.	Acts i. 13.
Simon	Simon	Simon	Peter
Andrew	James	Andrew	James
James	John	James	John
John	Andrew	John	Andrew
Philip	Philip	Philip	Philip
Bartholomew	Bartholomew	Bartholomew	Thomas
Thomas	Matthew	Matthew	Bartholomew
Matthew	Thomas	Thomas	Matthew
James of Alphaeus	James of Alphaeus	James of Alphaeus	James of Alphaeus
Lebbaeus	Thaddaeus	Simon Zelotes	Simon Zelotes
Simon the Kananite	Simon the Kananite	Jude of James	Jude of James
Judas Iscariot	Judas Iscariot	Judas Iscariot	[Judas Iscariot]

In reading these four independent lists several facts are remarkable.

i. Each list falls into three tetrads, and the last two tetrads are arranged in slightly varying pairs. "The Apostolic College was formed of three concentric circles—each less closely intimate with Jesus than the last." Godet.

ii. In each tetrad the names refer to the same persons though the *order* is different.

iii. In each list the *first* of each tetrad is the same—viz. Simon, Philip, and James son of Alphaeus; not as 'supreme among inferior, but as first among equals.'

iv. In each list Simon stands first; and Judas Iscariot last, as the 'son of perdition.'

v. Not only do the Apostles seem to be named in the order of their eminence and nearness to Christ, but the first four seem to stand alone

(in the Acts the first four are separated by "and;" the rest are ranged in pairs). The first four were the ἐκλεκτῶν ἐκλεκτότεροι—the chosen of the chosen; the *ecclesiola in ecclesia*. Andrew, who is named last in St Mark and the Acts, though belonging to the inmost band of Apostles (Mk. xiii. 3) and though the earliest of them all (John i. 40) was yet less highly honoured than the other three (who are the θεολογικώτατοι at the healing of Jairus's daughter, Mk. v. 37; at the Transfiguration, Matt. xvii. 1; and in Gethsemane, Matt. xxvi. 37). He seems to have been a link of communication between the first and second tetrads (John xii. 22, vi. 8).

vi. The first five Apostles were of Bethsaida; and all the others seem to have been Galilaeans with the single exception of Judas Iscariot, who belonged to a Jewish town (see vs. 15). The only Greek names are those of Philip and Andrew (see John xii. 21, 22). At this time however many Jews bore Greek names.

vii. In the *second* tetrad it may be regarded as certain that Bartholomew (the son of Tolmai) is the disciple whom St John calls Nathanael. He may possibly have been Philip's brother. St Matthew puts his own name last, and adds the title of reproach *the tax-gatherer*. In the two other Evangelists he precedes St Thomas. The name Thomas merely means 'a twin' (Didymus), and one tradition says that he was a twin-brother of Matthew, and that *his* name too was Jude (Euseb. *H.E.* I. 13).

viii. In the *third* tetrad we find one Apostle with three names. His real name was Jude, but as there was already one Jude among the Apostles, and as it was the commonest of Jewish names, and as there was also a Jude who was one of the 'brethren of the Lord,' he seems to have two surnames—*Lebbaeus*, from *lebh*, 'heart,' and *Thaddaeus* (another form of Theudas, Acts v. 36), from *thad*, 'bosom'—possibly, as some have conjectured, from the warmth and tenderness of his disposition. (Very few follow Clemens of Alexandria and Ewald in trying to identify Lebbaeus and Levi.) This disciple is called by St Luke (viz. here and in Acts i. 13) "Jude of James," or "James's Jude," and the English Version supplies the word "brother" (see Winer, p. 238). There is however no more decisive reason to supply "brother" (which is at any rate a very unusual ellipse) than in the former verse, where James is called "James of Alphaeus" (*Chalpai*, Klôpa, John xix. 25, perhaps also Kleopas (xxiv. 18), since Jews often Graecised the form of their names). The word 'brother,' where needed, is expressed, as in vs. 14. This three-named disciple was probably a *son* of James (compare Nonnus John xiv. 22 Ἰουδᾶς υἱὸς Ἰακώβοιο), and therefore a *grandson* of Alphaeus, and a nephew of Matthew and Thomas. James the son of Alphaeus is sometimes called "*the Less*;" but this seems to be a mistaken rendering of ὁ μικρὸς (Mk. xv. 40), which means 'the *short* of stature.' The other James is never called 'the Great.'

ix. Simon Zelotes is called by St Matthew 'the Kananite' (ὁ Κανανίτης), or according to the better readings 'the Kananean.' The word does not mean "Canaanite," as our Version incorrectly gives it, nor yet 'inhabitant of Kana in Galilee,' but means the same thing as 'the

Zealot,' from *Kineâh*, 'zeal.' He had therefore once belonged to the sect of terrible fanatics—the *Carbonari* of Palestine—who thought any deed of violence justifiable for the recovery of national freedom. He may have been one of the wild followers of Judas the Gaulonite. (Jos. *B. J.* IV. 3, § 9, and passim.) The name 'Zealot' was derived from 1 Macc. ii. 50, where the dying Mattathias, father of Judas Maccabaeus, says to the Assidaeans (*Chasidim*, i.e. 'all such as were voluntarily devoted to the law') "Be ye *zealous* for the Law, and give your lives for the covenant of your fathers" (comp. 2 Macc. iv. 2). It shews our Lord's divine wisdom and fearless universality of love that He should choose for Apostles two persons who had once been at such deadly opposition as a tax-gatherer and a zealot.

x. For "Judas Iscariot who also betrayed him" St Luke uses the milder description, ὃς ἐγένετο προδότης, 'who became a traitor.' The name Iscariot has nothing to do with *askara*, 'strangulation,' or *sheker*, 'lie,' but is in all probability *Eesh Kerioth*, 'man of Kerioth,' just as Istôbos stands in Josephus (*Antt.* VII. 6, § 1) for 'man of Tôb.' Kerioth (Josh. xv. 25) is perhaps *Kuryetein*, ten miles from Hebron, in the southern border of Judah. If the reading "Iscariot" is right in John vi. 71, xiii. 26 (ℵBCGL), as applied also to Simon Zelotes, then, since Judas is called "son of Simon" (John vi. 71), the last pair of Apostles were father and son. If Judas Iscariot had ever shared the wild Messianic patriotism of his father it would partly account for the recoil of disgust and disappointment which helped to ruin his earthly mind when he saw that he had staked all in the cause of one who was rejected and despised. Yet even Judas was a witness, and a very important one, to the perfect innocence of his Lord (Matt. xxvii. 4).

xi. It is a deeply interesting fact, if it be a fact (and although it cannot be made out with certainty because it depends on data which are conjectural, and on tradition which is liable to error—it is still far from improbable) that so many of the Apostles were related to each other. Simon and Andrew were brothers; James and John were brothers, and, if Salome was a sister of the Virgin (comp. Mk. xv. 40; John xix. 25), they were first cousins of our Lord; Philip and Bartholomew *may have been* brothers; Thomas, Matthew, and James were perhaps brothers and first cousins of our Lord; Lebbaeus, or 'Jude of James,' was His second cousin; Simon Zelotes and Judas Iscariot were perhaps father and son. Thus no less than half of the Apostles would have been actually related to our Lord, although His *brethren* did not believe on Him (John vii. 5). The difficulty however of being *sure* of these combinations rises in part from the paucity of Jewish names, and therefore the extreme commonness of Simon, Jude, James, &c.

xii. The separate incidents in which individual Apostles are mentioned are as follows:

Peter: Prominent throughout; xii. 41, xxii. 31; Matt. xvi. 16, xvii. 24, xix. 27, &c.

James, John: Both prominent throughout. Boanerges; calling down fire; petition for precedence, &c.

James was the first Apostolic martyr; John the last survivor (Acts xii. 2; John xxi. 22).

Andrew: the first disciple, John i. 40; with Jesus on Olivet, Mk. xiii. 3.

Philip: "Follow me," John i. 43; his frankness, John vi. 7; the Greeks, id. xii. 22: "shew us the Father," id. xiv. 8.

Bartholomew: "an Israelite indeed," John i. 47; of Cana, John xxi. 2.

Matthew: his call, v. 27, 28.

Thomas: despondent yet faithful, John xi. 16, xiv. 5, xx. 25, xxi. 2.

James son of Alphaeus: no incident.

Jude son of James: his perplexed question, John xiv. 22.

Simon Zelotes: no incident.

Judas Iscariot: the betrayal and ultimate suicide.

15. τὸν καλούμενον ζηλωτήν. 'Who was called the Zealot.'

Ἰσκαριώθ. This should, strictly, be rendered "*an* Iscariot," i.e. a native of Kerioth, and sometimes "*the* Iscariot," as in Matt. x. 4, &c. The reading of D in many passages is *ἀπὸ Καριώτου*. The name may be all the more significant because it perhaps marks out Judas as the only Jew among a band of Galilaean Apostles.

16. ὃς ἐγένετο προδότης. 'Who became a traitor.' "Have not I chosen you twelve, and one of you is a devil?" John vi. 70; 1 John ii. 17; typified by Ahithophel, Ps. xli. 9. If it be asked why our Lord chose him, the answer is nowhere given to us, but we may reverently conjecture that Judas Iscariot, like all human beings, had in him germs of good which *might* have ripened into holiness, if he had resisted his besetting sin, and not flung away the battle of his life. It is clear that John (at least) among the Apostles had found him out (John xii. 6), and that he had received from our Lord more than one solemn warning (xii. 15, xviii. 25, &c.).

17. καὶ καταβὰς μετ' αὐτῶν ἔστη ἐπὶ τόπου πεδινοῦ. 'And descending with them, He stopped on a level place.' *τόπος πεδινός* also occurs in Is. xiii. 2, LXX. If the phrase be thus rendered there is no discrepancy between St Luke and St Matthew, who says that "He went up into the mountain, and when He sat down His disciples approached Him" (Matt. v. 1). I believe that St Luke here meant to give such portions of the Sermon on the Mount as suited his design. Combining the two narratives with what we know of the scene, we see that what occurred was as follows. The previous evening Jesus went to one of the peaks of Kurn Hattin (withdrawing Himself from His disciples, who doubtless bivouacked at no great distance), and spent the night in prayer. In the morning He called His disciples and chose Twelve Apostles. Then going with them to some level spot, either the flat space (called in Greek *πλάξ*) between the two peaks of the hill, or some other spot near at hand, He preached His sermon primarily to His disciples, who sat immediately around Him, but also to the multitudes. There is no need to assume two discourses—one esoteric and one exoteric, &c. At the same time there is of course no difficulty in

supposing that our Lord may have uttered the same discourse, or parts of the same discourse, more than once, varying it as occasion required. We need only notice for its curiosity the puerile fancy of Baur, that St Luke wished to degrade the Sermon on the Mount to a lower standpoint! Christ did not descend to *the plain* nor even, as the Genevan renders, to "the champaign country," but, as Wyclif renders it with admirable fidelity both to the Greek and to the actual site, to a "fieldy place" (Vulg. *in loco campestri*).

ἀπὸ πάσης τῆς Ἰουδαίας. St Matthew adds Galilee (which was to a great extent Greek), Decapolis, and Peraea; St Mark also mentions Idumaea. Thus there were Jews, Greeks, Phoenicians, and Arabs among our Lord's hearers.

18. ἀπὸ πνευμάτων. The ἀπὸ indicates the *sources* of their maladies. See Winer, p. 464

19. ἅπτεσθαι αὐτοῦ. Compare viii. 44; Matt. xiv. 36; Mk. v. 30.

20—26. Beatitudes and Woes.

This section of St Luke, from vi. 20 to ix. 6, resembles in style the great Journey Section, ix. 51—xviii. 34.

20. μακάριοι οἱ πτωχοί. 'Blessed are the poor.' The *μακάριοι* is a Hebrew expression (*ashrê*), (Ps. i. 1). St Matthew adds "in spirit" (comp. Is. lxvi. 2, "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word"). But (1) St Luke gives the address of Christ to the poor, whose very presence shewed that they were *His* poor and had come to seek Him; and (2) the Evangelist seems to have been impressed with the blessings of a faithful and humble poverty in itself (comp. Jas. ii. 5; 1 Cor. i. 26—29), and loves to record those parts of our Lord's teaching which were especially 'the Gospel to the poor' (see i. 53, ii. 7, vi. 20, xii. 15—34, xvi. 9—25). See Introd. p. xxxv.

> "Come ye who find contentment's very core
> In the light store
> And daisied path
> Of poverty,
> And know how more
> A small thing that the righteous hath
> Availeth, than the ungodly's riches great."
>
> Cov. Patmore.

"This is indeed an admirably sweet friendly beginning...for He does not begin like Moses...with command and threatening, but in the friendliest possible way with free, enticing, *alluring* and amiable promises." Luther.

ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ θεοῦ. It must be obvious to common sense that 'the poor,' 'the hungry,' 'the weeping,' must be understood ethically. St Matthew uses the expression 'the kingdom of the heavens.' The main differences between St Matthew's and St Luke's record of the Sermon on the Mount are explained by the different

objects and readers of these Gospels; but in both it is the Inaugural Discourse of the Kingdom of Heaven:—

(i) St Matthew writes *for the Jews*, and much that he records has special bearing on the Levitic Law (v. 17—38), which St Luke naturally omits as less intelligible to Gentiles. Other parts here omitted are recorded by St Luke later on (xi. 9—13; Matt. vii. 7—11).

(ii) St Matthew, presenting Christ as Lawgiver and King, gives the Sermon more in the form of *a Code*. Kurn Hattîn is for him the new and more blessed Sinai; St Luke gives it more in the form of a direct homily ("yours," &c., not "theirs," vi. 20; Matt. v. 3; and compare vi. 46, 47 with Matt. vii. 21, 24).

(iii) Much of the Sermon in St Matthew is occupied with the *contrast* between the false righteousness—the pretentious orthodoxy and self-satisfied ceremonialism—of the Pharisees, and the true righteousness of the Kingdom which is mercy and love. Hence much of his report is occupied with *Spirituality* as the stamp of true religion, in opposition to formalism, while St Luke deals with Love in the *abstract*.

(iv) Thus in St Matthew we see mainly the Law of Love as the contrast between the new and the old; in St Luke the Law of Love as the central and fundamental idea of the new.

For a sketch of the Sermon on the Mount, mainly in St Matthew, I may refer to my *Life of Christ*, I. 259—264. The arrangement of the section in St Luke is not obvious. Some see in it the doctrine of happiness; the doctrine of justice; the doctrine of wisdom; or (1) the salutation of love (vi. 20—26); the precepts of love (27—38); the impulsion of love (39—49). These divisions are arbitrary. Godet more successfully arranges it thus: (1) The members of the new society (20—26; Matt. v. 1—12); (2) The fundamental principle of the new society (27—45; Matt. v. 13—vii. 12); (3) The judgment of God on which it rests (46—49; Matt. vii. 13—27):—in other words (1) the appeal; (2) the principles; (3) the sanction.

21. μακάριοι οἱ πεινῶντες νῦν. Comp. i. 53; Ps. cvii. 9. St Matthew here also brings out more clearly that it is the beatitude of spiritual hunger "after righteousness."

χορτασθήσεσθε. This verb (from χόρτος, a farm-yard) originally, meant 'to fatten cattle.' It is used in the LXX. and by each of the Evangelists, but only once by St Paul.

γελάσετε. See 2 Cor. vi. 10; Rev. xxi. 4.

22. μισήσωσιν...ἀφορίσωσιν...ὀνειδίσωσιν...ἐκβάλωσιν. We have here four steps of persecution increasing in virulence: (1) General hatred; (2) Exclusion from the synagogue, a lesser excommunication, viz. the *Nezîphah* or exclusion for 30 days, or *Niddouî* for 90 days (Gfrörer, *Jahrh. d. Heils*, I. 183; John ix. 34,—hence ἀφορισμὸς means '*excommunication*'); (3) Violent slander; (4) The *Cherem*, *Shammatta*, or greater excommunication,—permanent expulsion from the Synagogue and Temple (John xvi. 2). The Jews pretended that our Lord was thus excommunicated with the blast of 400 rams' horns by

Joshua Ben Perachiah (Wagenseil, *Sota*, p. 1057), and was only crucified forty days after because no witness came forward in His favour.

ὡς πονηρόν. 'Malefic' or 'execrable superstition' was the favourite description of Christianity among Pagans (Tac. *Ann.* xv. 44; Suet. *Nero*, 16), and Christians were charged with incendiarism, cannibalism, and every infamy. (The student will find such heathen views of Christianity collected in my *Life of St Paul*, Exc. xv. Vol. I.)

ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου. The hatred of men is not in itself a beatitude, because there is a general conscience which condemns certain forms of wickedness, and a man may justly incur universal execration. But the world also hates those who run counter to its pleasures and prejudices, and in that case hatred may be the tribute which vice pays to holiness; 1 Pet. ii. 19, iii. 14. "The world hath hated them, because they are not of the world, even as I am not of the world;" John xvii. 14. Still a man may well tremble when he is enjoying throughout life a beatitude of benediction. And 'the world' by no means excludes the so-called 'religious world,' which has hated with a still fiercer hatred, and exposed to a yet deadlier martyrdom, some of its greatest prophets and teachers. Not a few of the great and holy men enumerated in the note on vs. 23 fell a victim to the fury of priests. Our Lord was handed over to crucifixion by the unanimous hatred of the highest religious authorities of His day.

On the title Son of Man, which occurs in all the four Gospels, see p. 168. In using it Christ "chooses for Himself that title which definitely presents His work in relation to humanity in itself, and not primarily in relation to God or to the chosen people, or even to humanity as fallen." Canon Westcott (on John i. 51) considers that it was not distinctively a Messianic title, and doubts its having been derived from Dan. vii. 13. "The Son of God was made a Son of Man that you who were sons of men might be made sons of God." Aug. *Serm.* 121. As the "Second Adam" Christ is the representative of the race (1 Cor. xv. 45) in its highest ideal; as "the Lord from Heaven" He is the Promise of its future exaltation.

23. **χάρητε ἐν ἐκείνῃ τῇ ἡμέρᾳ.** See Acts v. 41. "We glory in tribulation;" Rom. v. 3; Jas. i. 2, 3; Col. i. 24; Heb. xi. 26. They accepted with joy that 'ignominy of Christ' which made the very name of 'Christian' a term of execration; 1 Pet. iv. 14, 16.

τοῖς προφήταις. Elijah and his contemporaries, 1 K. xix. 10. Hanani imprisoned by Asa, 2 Chron. xvi. 10. Micaiah imprisoned, 1 K. xxii. 27. Zechariah stoned by Joash, 2 Chr. xxiv. 20, 21. Urijah slain by Jehoiakim, Jer. xxvi. 23. Jeremiah imprisoned, smitten and put in the stocks, Jer. xxxii. xxxviii. Amos slandered, expelled, and perhaps beaten to death (Am. vii.). Isaiah (according to tradition) sawn asunder, Heb. xi. 37, &c. See the same reproach against the Jews in Heb. xi. 36—38; Acts vii. 52; 1 Thess. ii. 14, 15.

24. πλὴν οὐαί. While sin lasts, there must still be Woes over against Beatitudes, as Ebal stands for ever opposite to Gerizim. In St Matthew also we find (Matt. xxiii.) eight Woes as well as eight Beatitudes. See too Jer. xvii. 5—8, but there the "cursed" precedes the "blessed."

ὑμῖν τοῖς πλουσίοις. The 'woe!' is not necessarily or wholly denunciatory; it is also the cry of compassion, and of course it only applies—not to a Chuzas or a Nicodemus or a Joseph of Arimathaea, —but to those rich who are *not* poor in spirit, but *trust* in riches (Mk. x. 24), or are not rich towards God (xii. 21), and have not got the true riches (xvi. 11; Amos vi. 1; Jas. v. 1). Observe the many parallels between the Epistle of St James and the Sermon on the Mount, Jas. i. 2, 4, 5, 9, 20, ii. 13, 14, 17, 18, iv. 4, 10, 11, v. 2, 10, 12.

ἀπέχετε. 'Ye have to the full,' Phil. iv. 18; comp. xvi. 25, "Son, remember that thou in thy lifetime receivedst good things."

25. οἱ ἐμπεπλησμένοι. "Behold, this was the iniquity of thy sister Sodom, pride, *fulness of bread*," Ezek. xvi. 49.

οὐαὶ οἱ γελῶντες νῦν. Compare Eccles. ii. 2, vii. 6; Prov. xiv. 13.

26. οὐαί. Omit *unto you* with ℵABE, &c.

ὅταν καλῶς ὑμᾶς εἴπωσιν πάντες. "Know ye not that the friendship of the world is enmity with God?" Jas. iv. 4. "If ye were of the world, the world would love his own," John xv. 19.

τοῖς ψευδοπροφήταις. "The prophets prophesy falsely...and my people love to have it so," Jer. v. 31. The prophets of Baal and of Asherah, honoured by Jezebel, 1 K. xviii. 19, 22. Zedekiah, son of Chenaanah, supported by Ahab, 1 K. xxii. 11. "Speak unto us smooth things, prophesy deceits," Is. xxx. 10.

27—38. The Laws of Love and Mercy.

[27—30. The *manifestations* of Love. 31. Its formula. 32—35. Its distinctiveness. 35—36. Its model. 37—45. Love as the principle of all judgment. Godet.]

27. τοῖς ἀκούουσιν. 'To you who (really) hear.' Euthymius Zigabenus paraphrases it *τοῖς πειθομένοις μου.*

ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν. This had been distinctly the spirit of the highest part of the Law and the Old Testament. Ex. xxiii. 4, "If thou meet *thine enemy's* ox or ass going astray, thou shalt surely bring it back to him again." Prov. xxv. 21, "If thine enemy be hungry, give him bread to eat." Yet in many passages it had practically been said "to men of old time," at any rate *in some cases*, "thou shalt hate thine enemy," Deut. vii. 2, xxiii. 6; 1 Chr. xx. 3; 2 Sam. xii. 31; Ps. cxxxvii. 8, 9, &c. On these passages the fierce fanaticism of the Pharisaic Jews, after the Exile, had so exclusively fed, that we find the Talmud ringing with precepts of the most bitter hatred against all Gentiles, and the ancients had, not unnaturally, been led to the

conclusion that detestation of all but Jews was a part of the Jewish religion ("adversus *omnes alios* hostile odium," Tac. *Hist.* v. 5; Juv. *Sat.* xiv. 103).

καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς. See the precept beautifully enforced in Rom. xii. 17, 19—21.

28. προσεύχεσθε περὶ τῶν ἐπηρεαζόντων ὑμᾶς. The Greek word implies the coarsest insults, and is found in 1 Pet. iii. 16. St Luke alone records our Lord's prayer for His murderers, xxiii. 34, from which St Stephen learnt his, Acts vii. 60.

29. ἐπὶ τὴν σιαγόνα. Literally, *on the jaw*—perhaps to imply coarse and brutal violence.

πάρεχε καὶ τὴν ἄλλην. The general principle "resist not evil" (Matt. v. 39; 1 Cor. vi. 7; 1 Pet. ii. 19—23) impressed for ever on the memory and conscience of mankind by a striking paradox. That it is only meant as a paradox in its *literal* sense is shewn by the fact that our Lord Himself, while most divinely true to its *spirit*, did not act on the letter of it (John xviii. 22, 23). The remark of a good man on reading the Sermon on the Mount, "either this is not true, or we are no Christians," need not be correct of any of us. The precepts are meant, St Augustine said, more "*ad praeparationem cordis quae intus est*" than "*ad opus quod in aperto fit;*" but still, the fewer exceptions we make the better, and the more absolutely we apply *the spirit* of the rules, the fewer difficulties shall we find about the letter. Erasmus remarks that the sudden change of *number* from the plural to the singular makes the command more emphatically individual. Our Lord enunciates the principle and abstains from laying down the limitation which His hearers in all ages are eager to make.

τὸ ἱμάτιον...τὸν χιτῶνα. The *himation* was the upper garment, the shawl-like *abba;* the *chitôn* was the tunic. See on iii. 11.

30. παντὶ αἰτοῦντί σε δίδου. Literally, "*be giving,*" implying a *habit*, not an instant act. Here again we have a broad, general principle of unselfishness and liberality safely left to the common sense of mankind, Deut. xv. 7, 8, 9. The *spirit* of our Lord's precept is now best fulfilled by *not* giving to every man that asks, because in the altered circumstances of the age such indiscriminate almsgiving would only be a check to industry, and a premium on imposture, degradation, and vice. By 'giving,' our Lord meant 'conferring a boon;' but mere careless giving now, so far from conferring a boon, perpetuates a curse and inflicts an injury. The *spirit* of the precept is large-handed but *thoughtful* charity. Love must sometimes violate the letter as the only possible way of observing the spirit (Matt. xv. 26, xx. 23). "Omni petenti...non *omnia* petenti; ut id des *quod juste et honeste potes.*"—Augustine. Our Lord did not mean His divine maxim to be left at the mercy of wild fanaticism or stupid letter worship.

31. καθὼς θέλετε κ.τ.λ. The golden rule of Christianity of which our Lord said that it was "the Law and the Prophets," Matt. vii. 12. The modern 'Altruism' and '*vivre pour autrui*,' though pompously

enunciated as the basis of a new religion, are but a mutilated reproduction of this.

ἵνα ποιῶσιν. Another instance of the loose Hellenistic expansion of the use of *ἵνα*.

32. καὶ γὰρ οἱ ἁμαρτωλοί. Where St Matthew (v. 46, 47), writing for Jews, uses the term 'tax-gatherers' or 'Gentile persons' (*ἐθνικοί*), St Luke naturally substitutes the nearest equivalents of those words in this connexion, because he is writing for Gentiles. Our Lord meant that our standard must rise above the ordinary dead level of law, habit, custom, which prevail in the world.

34. τὰ ἴσα. 'The exact return.'

35. πλήν. 'However.' This conjunction is used by St Luke much more frequently than by the other N. T. writers. From this passage we see that 'interest' and 'usury' are not here contemplated at all.

μηδὲν ἀπελπίζοντες. Vulg. *nihil inde sperantes.* See Ps. xv. 5, with the Rabbinic comment that God counts it as universal obedience if any one lends without interest. The words may also mean 'despairing in nothing;' or (if *μηδέν'* be read) 'driving no one to despair.' The verb only occurs again as the *varia lectio* of D in Eph. iv. 19. It is a late Greek word and generally means 'to despair.' Hence our R. V. renders it "*never despairing*" with the marginal reading "despairing of no man" (*μηδέν'*). Comp. Rom. iv. 18, *παρ' ἐλπίδα ἐπ' ἐλπίδι ἐπίστευσεν.*

ἔσεσθε υἱοὶ ὑψίστου. Comp. Ecclus. iv. 10.

χρηστός ἐστιν ἐπὶ τοὺς ἀχαρίστους καὶ πονηρούς. See the exquisite addition in Matt. v. 45.

36. γίνεσθε οἰκτίρμονες. 'Become,' or 'Prove yourselves merciful' (omit *οὖν*, ℵBDL).

οἰκτίρμων. St Matthew has "*perfect,*" v. 48; but that there is no essential difference between the two Evangelists we may see in such expressions as "the *Father of Mercies,*" 2 Cor. i. 3; "the Lord is very pitiful and of tender mercy," James v. 11; "Put on therefore as the elect of God...bowels of mercies, kindness," Col. iii. 12; Is. xxx. 18. "God can only be our ideal in His moral attributes, of which Love is the centre." Van Oosterzee.

> "It is an attribute to God Himself,
> And earthly power doth then shew *likest God's*
> When mercy seasons justice." SHAKSPEARE.

37. μὴ κρίνετε. The following *καταδικάζετε* shews that what is forbidden is not only condemnatory judgment but the critical, fastidious, fault-finding, ungenerous spirit. For comment read Rom. ii. 1—3, xiv. 10, "Why dost thou judge thy brother?...for we shall all stand before the judgment-seat of Christ;" 1 Cor. iv. 3—5, xiii., and the Lord's Prayer; James ii. 13, "he shall have judgment without mercy that hath shewed no mercy." Hence a "*righteous* judgment"

of others is not forbidden, so long as it be made in a forbearing and tender spirit, John vii. 24.

ἀπολύετε, καὶ ἀπολυθήσεσθε. The words should be rendered, 'Set free and ye shall be set free.' Comp. xxii. 68. Vulg. *dimittite et dimittemini.* The verb ἀπολύω in the N. T. never means 'to forgive.' For comment see the Parable of the Debtors, Matt. xviii. 23—35.

38. δώσουσιν. 'Shall they give.' Who? The A. V. supplies "men." Euthymius says 'those whom you have benefited' for God will seem to give in their behalf. But St Luke was probably thinking of *angels*, as in xvi. 9 (comp. Matt. xxiv. 31) and in xii. 20, 48.

εἰς τὸν κόλπον ὑμῶν. Pockets were unknown to the ancients. All that was necessary was carried in the fold of the robe (Heb. *cheyk*, Ps. xxxv. 13, &c.; Lat. *sinus*), or in the girdle.

ᾧ γὰρ μέτρῳ μετρεῖτε. A proverb almost verbally identical with this is found in the Talmud (Duke's *Rabbin. Blumenlese*, p. 162), but it must be remembered that the earliest parts of the Talmud were not committed to writing till more than two centuries after Christ; and long before that time His sayings may have been 'in the air,' i. e. they may have passed unconsciously into the store of the national wisdom even among His enemies.

39—45. SINCERITY. FOUR COMPARISONS.

39. μήτι δύναται τυφλὸς τυφλὸν ὁδηγεῖν; Matt. xv. 14. Prov. xix. 27, "Cease, my son, to hear the instruction that causeth to err." St Paul taunts the Jew with professing to be "a guide of the blind," Rom. ii. 19. St Luke calls this "a parable" in the broader sense (see on iv. 23); and in this Gospel the Sermon thus ends with four vivid 'parables' or similes taken from the sights of daily life—blind leaders of blind; the mote and the beam; good and bad fruit; the two houses. The emphasis is increased by the sharp opposition of the contiguous nominative and accusative.

40. κατηρτισμένος. 'Who has been perfected,' 2 Tim. iii. 17. A favourite quotation of St John's, xiii. 16, xv. 20. See Matt. x. 25.

41. βλέπεις τὸ κάρφος. The hypocrite *sees* (βλέπει) at the slightest glance the mote in his brother's eye; but not the most careful inspection enables him to *observe* (κατανοεῖν) the very obvious beam in his own eye. κάρφος, a stalk or chip, and this is also the idea of *mote*. Thus in Dutch *mot* is *dust of wood;* in Spanish *mota* is a flue on cloth.

τὴν δοκόν. The entire illustration is Jewish, and was used to express impatience of just reproof (*Babha Bathra*, f. 15. 2) so that 'mote' and 'beam' became proverbial for little and great faults. The proverb also implies, 'How can you *see* others' faults properly with a beam in the depth of your eye (ἔκβαλε...ἐκ, Matt. vii. 5)? how dare you condemn when you are so much worse?' Comp. Chaucer (*Reeve's Prologue*),

> "He can wel in myn eye see a stalke
> But in his owne he can nought seen a balke."

42. **ἄφες ἐκβάλω.** Cp. Mk. xv. 36, *ἄφετε ἴδωμεν.* The conjunction is deliberative, as in *θέλεις εἴπωμεν*, ix. 54. In modern Greek *ἄς*, *let*, is derived from *ἄφες*, and has become a regular imperative form.

οὐ βλέπων. This is the only instance of *οὐ* with a participle in this Gospel. Participles are so frequently causal or conditional that they are usually reversed by the subjective negative *μή*,—the particle which negatives *thoughts*—which is exclusively joined to them in modern Greek. The *οὐ* is here emphatic—'when, as a fact, thou art blind to.'

ὑποκριτά. Rom. ii. 1, "Wherein thou judgest another, thou condemnest thyself." "If we condemn others when we are worse than they, we are like bad trees pretending to bear good fruit." Bengel.

44. **ἕκαστον δένδρον.** '*Each tree*' (not as in A.V. *every tree*, which would be *πᾶν δένδρον*).

οὐ...συλλέγουσιν σῦκα. The simile might have been illustrated by pointing to one of the common Eastern gardens or orchards with its festooning vines and fig-trees just beyond the rough hedges of prickly pear.

45. **ἐκ γὰρ περισσεύματος καρδίας λαλεῖ τὸ στόμα αὐτοῦ.** "O generation of vipers, how can ye, being evil, speak good things?" Matt. xii. 34; "the vile person will speak villany," Is. xxxii. 6.

46—49. False and True Foundations.

46. **τί δέ με καλεῖτε, Κύριε, κύριε;** "If I be a master, where is my fear, saith the Lord of Hosts?" Mal. i. 6. Painful comments are supplied by the language of two parables, Matt. xxv. 11, 12; Luke xiii. 25.

47. **καὶ ποιῶν αὐτούς.** John xiii. 17. "Be ye doers of the word, and not hearers only," Jas. i. 22.

48. **ὅς ἔσκαψεν καὶ ἐβάθυνεν, καὶ ἔθηκεν θεμέλιον ἐπὶ τὴν πέτραν.** The E.V. here loses all the picturesque force of the original. Render, 'he is like a man building a house, who dug, and kept deepening, and laid a foundation on the rock.' The two first verbs are not a mere Hebraism or hendiadys for 'he dug deep' (Vulg. *fodit in altum*) as Schott says; but they give a picture, somewhat in the leisurely Hebrew manner. See Winer, p. 588. 'Crescit oratio.' Beza. The rock is Christ and the teaching of Christ (1 Cor. x. 4). Whether tested by flood, or by fire (1 Cor. iii. 11—15), only the genuine building stands. In another sense, too, 'the wicked are overthrown, and are not: but the house of the righteous shall stand,' Prov. xii. 7.

πλημμύρης. 'An inundation;' the sudden rush of a spait.

διὰ τὸ καλῶς κ.τ.λ. See critical note.

49. **ἐπὶ τὴν γῆν.** In St Matthew, more graphically, "*upon the sand;*" e.g. the sand of superficial intellectual acceptance.

συνέπεσεν. '*It collapsed,*' 'it fell in a heap.'

τὸ ῥῆγμα. Literally, '*the breach.*'

CHAPTER VII.

1. **ἐπειδή**, ABC. This seems to be the best reading, for D has *καὶ ἐγένετο ὅτε*, and K, *ἐπειδὴ δέ*.

4. **παρέξῃ**, ℵABCDE &c. 'thou should'st do.' Rec. *παρέξει* (3rd pers. sing.).

10. **ἀσθενοῦντα** is added by ACD &c., but omitted in ℵBL, Copt., &c. La. Ti. W.H.

11. **ἐν τῇ ἑξῆς**, 'the next day,' ℵCD, La. Ti. But in this phrase St Luke seems to omit *ἐν* (Acts xxi. 1, xxv. 17, &c.; comp. ix. 37). AB read *ἐν τῷ ἑξῆς*, 'afterwards'.

ἱκανοί. AC, La. Ti. Omitted by ℵBDFL, W.H.

16. **ἠγέρθη.** ℵABCL. *ἐξηγέρθη*, D. Rec. *ἐγήγερται.*

28. **προφήτης**, omitted by ℵBL, La. W.H.

1—10. Healing of the Centurion's Servant.

1. **ἐπειδή.** Where. This is the best reading. xi. 6 is the only place where it occurs (undisputedly) in the Gospels. Elsewhere it is only used once or twice in the Acts and by St Paul.

ἐπλήρωσεν. 'Quum absolvisset.' The words shew the solemnity attached to the previous discourse.

εἰς τὰς ἀκοάς. Mk. vii. 35; Acts xvii. 20. See Matt. viii. 5—13. Capernaum was now His temporary home. The incident occurred as He was entering the town.

2. **ἑκατοντάρχου δέ τινος δοῦλος.** Literally '*slave.*' The word used by St Matthew (*παῖς*) might mean son, but is clearly also used for servant (like the Latin *puer*). A centurion is a *captain;* under him is a sergeant (*δεκάδαρχος*), and above him a colonel (*χιλίαρχος*), and general (*ἡγεμών*). Jos. *B. J.* v. 12, § 2. All the centurions in the N.T. are favourably mentioned (xxiii. 47; Acts xxvii. 43).

ἔντιμος. '*Precious.*' 1 Pet. ii. 4, 6. The love of the captain for his servant was a good example for the Jews themselves, who in the Talmud forbade mourning for slaves.

κακῶς ἔχων. St Matthew says, 'stricken with paralysis, and in terrible pain' (viii. 6). St Luke, as a physician, may have omitted this specification because the description applies rather to *tetanus* than to "*paralysis.*"

ἤμελλεν τελευτᾶν. 'Was on the point of death.'

3. **ἀκούσας περὶ Ἰησοῦ.** 'Having heard about Jesus.'

πρεσβυτέρους. 'Elders' (*Zekānim*), with no article. These 'elders' were doubtless some of the ten functionaries, whom the Jews

also called *parnasim*, 'shepherds.' Their functions were not in any respect sacerdotal, and they were of lower rank than the *ἀρχισυνάγωγοι*.

διασώσῃ. '*Would save from death*' (not *heal* as in A.V.).

4. σπουδαίως. 'Instantly,' i.e. urgently, as in the phrase "continuing *instant* in prayer."

παρέξῃ. See critical note. As the *παρέξει* of the Rec. can only be a 3rd pers. singular, it would thus represent the remarks of the elders among themselves. Meyer.

5. ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν. A most unusual thing for a Gentile to do. It shews that the centurion was a Gentile,—probably a proselyte of the gate (though the term was invented later), i.e. one of those who embraced Judaism on the whole, but without becoming a 'proselyte of righteousness' by accepting circumcision. It is not impossible that he may have been a Roman, though there is no *direct* proof that Romans ever held such offices under Herod Antipas. More probably he was some Greek or Syrian, holding a commission under the tetrarch.

τὴν συναγωγὴν αὐτὸς ᾠκοδόμησεν ἡμῖν. 'Our synagogue he himself built for us.' The expression, 'the synagogue,' does not necessarily imply that there was only one synagogue in Capernaum, but only that he had built the one from which this deputation came, which was probably the chief synagogue of Capernaum. If Capernaum be Tel Hum (as I became convinced on the spot itself), then the ruins of it shew that it probably possessed two synagogues; and this we should have conjectured beforehand, seeing that Jerusalem is said to have had 400. The walls of one of these, built of white marble, are of the age of the Herods, and stand just above the lake. It may be the very building here referred to. This liberality on the part of the Gentiles was by no means unfrequent. Wealthy Gentile proselytes not seldom sent splendid gifts to the Temple itself. The Ptolemies, Jos. *Antt.* XII. 2, § 5; Sosius, id. XIV. 16, § 4; Fulvia, id. XVIII. 3, § 5, &c. See on xxi. 5. The *αὐτὸς* means that the munificent centurion, who must have been very wealthy, had built the synagogue at his own expense.

6. ἔπεμψεν...φίλους. These 'friends' were perhaps brother-officers, not Jews. Here the narrative of St Luke is much more detailed, and therefore probably more exact, than that of St Matthew, who represents the conversation as taking place between our Lord and the centurion himself. We see from St Luke that he had been prevented from coming in person by deep humility, and the belief that the elders would be more likely to win the boon for him. Meanwhile, he probably stayed by the bedside of his dying slave. St Matthew's narrative is framed on the simple and common principle, *qui facit per alium facit per se.*

κύριε. The word in itself may mean no more than 'Sir,' as in John iv. 19, xii. 21; Acts xvi. 30, &c. It was, in fact, like the Latin

dominus, an ordinary mode of address to persons whose names were unknown (Sen. *Ep.* 3); but the centurion's entire conduct shews that on his lips the word had a more exalted significance. In a special sense Κύριος is a name for God (*Adonai*) and Jehovah (1 Thess. v. 2, &c.).

μὴ σκύλλου. 'Bother not,' or 'worry not thyself.' But in Hellenistic Greek, both slang words (*ὑπωπιάζω*, xviii. 5; *καταναρκάω*, 2 Cor. xii. 13) and purely poetic words (see ii. 35) had become current in ordinary senses. *Σκύλλω* only occurs as a *var. lect.* ('worried sheep') in Matt. ix. 36, in viii. 49, and in the parallel (Mk. v. 35). Its first meaning is *to flay*.

ἱκανός. Lit. *sufficient*.

ὑπὸ τὴν στέγην μου. "I am not worthy "—*Dicendo se indignum praestitit dignum non in cujus parietes sed in cujus cor Christus intraret.* Aug.

ἐμαυτόν. 'I did not even think *myself* worthy to come; I sent my friends to represent me.'

7. **εἰπὲ λόγῳ.** The centurion had clearly heard how Jesus, by His mere *fiat*, had healed the son of the 'courtier' at Capernaum (John iv. 46—54). The attempt to make these two miracles identical is most arbitrary and untenable.

ὁ παῖς μου. The centurion here uses the more tender word, *παῖς*, 'son.'

ἰαθήτω. '*Let him be healed.*' The faith of the centurion was "an invisible highway for the saving eagles of the great Imperator." Lange.

8. **καὶ γὰρ ἐγώ.** 'For indeed I.' This assigns the reason why he made the request. He was but a subordinate himself, "under authority" of his chiliarch and other officers, and yet he had soldiers under him as well as a servant, who at a word executed his orders. He inferred that Jesus, who had the power of healing at a distance, had at His command thousands of the "Heavenly Army" (ii. 13; Matt. xxvi. 53) who would

> "at His bidding speed,
> And post o'er land and ocean without rest."

ἄνθρωπος. '*A person.*' The humility of this centurion is very remarkable in a Gentile officer. He does not even call himself *ἀνήρ*. Ὑπὸ ἐξουσίας *τασσόμενος* means literally 'who is being ranked under authority.' The centurion was under the *tribunus militum* (*χιλίαρχος*, Acts xxi. 32). The present *τασσόμενος* (which is not to be taken with *εἰμί*, but is a separate epithet) represents the constant, daily submission to duty, and is far more graphic than *τεταγμένος* would have been. That would have expressed the permanent position.

9. ἐθαύμασεν αὐτόν. The only other place where the astonishment of Jesus is recorded mentions His astonishment at *unbelief*. Mk. vi. 6.

οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὗρον. 'Not even in Israel found I so great faith.' These words are preserved with similar exactness in St Matthew. "He had found," says St Augustine, "in the oleaster what He had not found in the olive." Nothing can be more clear than that neither Evangelist had seen the narrative of the other, and, since St Matthew is the less exact, we infer that both Evangelists in this instance drew from some cycle of oral or written apostolic teaching. The words added by St Matthew (viii. 11, 12) are given by St Luke in another connexion (xiii. 28 sq.).

10. ὑγιαίνοντα. A medical word which is found also in xv. 27 (and in a metaphorical sense in Tit. i. 13; 1 Tim. i. 10, vi. 3; 2 Tim. i. 13, iv. 3).

ἀσθενοῦντα. This word should probably be omitted. It has a certain picturesqueness, for it implies that the friends of the centurion found the slave *sound* whom they regarded as sick. On the one hand, it may be regarded as an explanatory gloss; on the other hand, it may have been omitted as involving a contradiction.

11—17. The Raising of the Son of the Widow of Nain.

11. ἐν τῇ ἑξῆς. If the reading *τῇ* be right we must understand *ἡμέρᾳ*, 'day.' Some MSS. (ABL, &c.) read *τῷ*, which would give a wider limit of time. In viii. 1 we have *ἐν τῷ καθεξῆς*, and it must be admitted that if *ἐν τῇ ἑξῆς* be the right reading it is unique. For in ix. 37, *ἡμέρᾳ* is supplied; and in Acts xxi. 1, xxv. 17, xxvii. 18, *ἐν* is omitted. There is no *chronological* difficulty about the event taking place the 'next day,' as I have shewn in my *Life of Christ*, i. 285. St Luke alone, with his characteristic tenderness, preserves for us this narrative.

εἰς πόλιν καλουμένην Ναΐν. In the tribe of Issachar. The name means 'lovely,' and it deserves the name from its site on the north-west slope of Jebel el Duhy, or Little Hermon, not far from Endor, and full in view of Tabor and the hills of Zebulon. It is twenty-five miles from Capernaum, and our Lord, starting in the cool of the very early morning, as Orientals always do, would reach it before noon. It is now a squalid and wretched village, still bearing the name of Nein.

οἱ μαθηταὶ αὐτοῦ ἱκανοὶ καὶ ὄχλος πολύς. 'There were accompanying Him His disciples, in considerable numbers, and a large multitude.' In this first year of His ministry, before the deadly opposition to Him had gathered head, while as yet the Pharisees and leaders had not come to an open rupture with Him, and He had not sifted His followers by 'hard sayings,' our Lord was usually accompanied by adoring crowds.

12. ἤγγισεν τῇ πύλῃ. All ordinary Jewish funerals are extra-mural. Nain is approached by a narrow rocky path, and it must

have been at this spot that the two processions met. They were perhaps going to bury the dead youth in one of the rock-hewn sepulchres which are still visible on the hill side. The rocky path is one of the few *definite* spots in Palestine on which we know that our Lord had stood.

καὶ ἰδοὺ ἐξεκομίζετο. For the use of *καὶ* compare ii. 21. The uses of *καὶ* in the Gospels are modified by Aramaic idioms. Ἐκκομίζειν is used for the classical *ἐκφέρειν, efferre.*

μονογενὴς υἱὸς τῇ μητρί. The dative is here expressive of more tender feeling than the ordinary genitive would have been. It is the dative of advantage, and expresses the preciousness of the son to the mother. Comp. *μονογενὴς τῷ πατρί*, Tob. iii. 15. See Winer, p. 264. It is found also in classic Greek—*μονογενὲς τέκνον πατρί*, Aesch. *Ag.* 872. *ἑόντα οἱ μουνογενέα*, Hdt. VII. 221. See on viii. 42, ix. 38.

ὄχλος τῆς πόλεως ἱκανός. Compare the public sympathy for the family of Bethany (John xi. 19); and on the bitterness of mourning for an only child, see Jer. vi. 26; Zech. xii. 10; Amos viii. 10.

13. ὁ κύριος. "The Lord" is far more frequent as a title of Jesus in St Luke (x. 1, xi. 39, xii. 42, xvii. 5, 6, xix. 8, xxii. 61) than in the other Evangelists except St John. The fact is a sign of the spread of Christian faith. Even though St Luke's Gospel may not have been published more than a year or two after St Matthew's, yet St Luke belongs, so to speak, to a later generation of disciples.

ἐσπλαγχνίσθη. Jesus, who was always touched by the sight of human agony (Mk. vii. 34, viii. 12), seems to have felt a peculiar compassion for the anguish of bereavement (John xi. 33—37). The fact that this youth was "the only son of his mother, and she a widow" would convey to Jewish notions a deeper sorrow than it even does to ours, for they regarded childlessness as a special calamity, and the loss of offspring as a direct punishment for sin (Jer. vi. 26; Zech. xii. 10; Amos viii. 10).

μὴ κλαῖε. 'Be not weeping,' i.e. 'dry thy tears.' The consolation, as Bengel says, involved the promise of the miracle. The hypothesis that this was a case of suspended animation might have served to explain a single instance. It becomes utterly absurd when applied to five or six similar miracles in the New Testament. The only choice lies between belief in a fact and repudiation of a deliberately invented falsehood. Comp. vii. 22; Matt. xi. 5.

14. τῆς σόρου. 'The coffin.' Here again, as in the case of the leper (v. 12), our Lord sacrificed the mere Levitical ceremonialism, with its rules about uncleanness, to a higher law. Jewish coffins were open, so that the form of the dead was visible.

σοὶ λέγω. '*To thee* (dead though thou art) I say.'

ἐγέρθητι. Probably the single monosyllable *Kûm!* Compare viii. 54; John xi. 43; Acts ix. 40. How unlike the passionate tentative struggles of Elijah (1 Kings xvii. 21) and Elisha (2 Kings iv. 35)!

15. ἔδωκεν. 'He *gave* him.' It was a gift from the grave. The A. V. (*delivered*) misses the force of this tender word.

16. προφήτης μέγας. The expectation of the return of Elijah, Jeremiah, or "one of the Prophets" was at that time widely spread. See on ix. 8, 19.

ἐπεσκέψατο. Compare i. 68, 78; John iii. 2.

17. ὁ λόγος οὗτος. *This account* or *story*, rather than *rumour*.

ἐν ὅλῃ τῇ Ἰουδαίᾳ. The notion that St Luke supposed Nain to be in Judaea is quite groundless. He means that the story of the incident at Nain spread even into Judaea.

18—35. The Message from the Baptist.

19. ὁ Ἰωάννης. The Baptist was now in prison (Matt. xi. 2—6), but was not precluded from intercourse with his friends.

πρὸς τὸν κύριον. The reading of B and some other uncials. St Luke and St John use this title frequently to describe Jesus. The other two Synoptists do not; perhaps because to Jewish ears ὁ Κύριος was the recognised synonym of Jehovah.

σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν; 'Art thou the coming [Messiah], or are we to expect another?' "The Coming (One)" is a technical Hebrew term for the Messiah (*Habba*). The title occurs in xiii. 35, xix. 38; John i. 15, iii. 31; Rev. i. 8, and is derived from Mal. iii. 1. This brief, remarkable message is identical with that in St Matthew, except that St Luke uses ἄλλον ('another'), and St Matthew ἕτερον ('a second,' or 'different one'). Probably, however, there is no significance in this variation, since the accurate classical meaning of ἕτερος was partly obliterated. Probably too the messengers spoke in Aramaic. "*The Coming*" is clearer in St Matthew, because he has just told us that John heard in prison the works of "*the Christ*," i.e. of the Messiah. Those who are shocked with the notion that the faith of the Baptist should even for a moment have wavered, suppose that (1) St John merely meant to suggest that surely the time had now come for the Messiah *to reveal himself as the Messiah*, and that his question was one rather of 'increasing impatience' than of 'secret unbelief;' or (2) that the message was sent solely to reassure John's own disciples; or (3) that, as St Matthew here uses the phrase 'the works *of the Messiah*' and not "of Jesus," the Baptist only meant to ask 'Art thou the *same person* as the Jesus to whom I bore testimony?' These suppositions are excluded, not only by the tenor of the narrative but directly by vs. 23 (Matt. xi. 6). Scripture never presents the saints as ideally faultless, and therefore with holy truthfulness never conceals any sign of their imperfection or weakness. Nothing is more natural than that the Great Baptist—to whom had been granted but a partial revelation—should have felt deep anguish at the calm and noiseless advance of a Kingdom for which, in his theocratic and Messianic hopes, he had imagined a very different proclamation. Doubtless too his faith like that of Elijah (1 K. xix. 4), of

Job in his trials (Job iii. 1), and of Jeremiah in prison (Jer. xx. 7), might be for a moment drowned by the tragic briefness, and disastrous eclipse of his own career; and he might hope to alleviate by this message the anguish which he felt when he contrasted the joyous brightness of our Lord's Galilean ministry with the unalleviated gloom of his own fortress-prison among the black rocks at Makor. 'If Jesus be indeed the promised Messiah,' he may have thought, 'why am I, His Forerunner, suffered to languish undelivered,—the victim of a wicked tyrant?' The Baptist was but one of those many glorious saints whose careers God, in His mysterious Providence, has suffered to end in disaster and eclipse that He may shew us how small is the importance which we must attach to the judgment of men, or the rewards of earth. "We fools accounted his life madness, and his end to be without honour: how is he numbered among the children of God, and his lot is among the saints!" Wisd. v. 20. We may be quite sure that "in the fiery furnace God walked with His servant so that his spirit was not harmed, and having thus annealed his nature to the utmost that this earth can do, He took him hastily away and placed him among the glorified in Heaven." Irving.

20. **ὁ βαπτιστής.** 'The Baptist.'

21. **μαστίγων.** '*Scourges.*' It is used here only by St Luke of diseases, and elsewhere only by St Mark (iii. 10, v. 29, 34).

καὶ τυφλοῖς πολλοῖς ἐχαρίσατο βλέπειν. 'And to many blind He granted the boon of seeing.' The *καὶ* indicates the greatness of the miracle, and the *ἐχαρίσατο* (which Bengel calls *magnificum verbum*) the graciousness of it, and the preciousness of the result. The Rec. reads *τὸ βλέπειν*, but the *τὸ* is not essential and probably rose from homoeoteleuton. *χαρίζεσθαι* in the N. T. is only used by St Luke and St Paul.

22. **ἃ εἴδετε.** Our Lord wished His answer to be the announcement of facts, not the explanation of difficulties. His enumeration of the miracles involves an obvious reference to Is. xxix. 18, xxxv. 4—6, lx. 1—3 (see iv. 17—19), which would be instantly caught by one so familiar with the language of "the Evangelical Prophet" as the Baptist had shewn himself to be.

πτωχοὶ εὐαγγελίζονται. With this construction compare *πεπίστευμαι τὸ εὐαγγέλιον*, Gal. ii. 7. When a verb governing the dative is used in the passive, the noun denoting the person becomes the nominative. See Winer, p. 326. Thus the spiritual miracle is placed as the most convincing climax. The arrogant ignorance and hard theology of the Rabbis treated all the poor as mere peasants and nobodies. The Talmud is full of the two contemptuous names applied to them—'people of the earth' and 'laics.' One of the charges brought against the Pharisees by our Lord was their attempt to secure the monopoly of knowledge, xi. 52.

ὃς ἐὰν for *ὅστις ἄν*. In late writers and in Hellenistic Greek *ἐὰν* is used in exactly the same sense as *ἄν* after relative pronouns and

conjunctions. The peculiarity may have been derived from popular usage.

23. σκανδαλισθῇ. '*Caused to stumble.*' For instances of the stumbling-block which some made for themselves of incidents in our Lord's career, see Matt. xiii. 55—57, xxii. 42; John vi. 60, 66; and compare Is. viii. 14, 15; 1 Cor. i. 23, ii. 14; 1 Pet. ii. 7, 8. The word *σκάνδαλον* (Latin, *offendiculum*, Hebr. *mokesh*, 'snare,' and *mikshol*, 'stumbling-block') means anything over which a person falls (e.g. a stone in the road) or on which he treads and is thrown.

24. ἀπελθόντων. We notice here the exquisite tenderness of our Lord. He would not suffer the multitudes who had heard the question of John to cherish one depreciatory thought of the Baptist; and yet he suffers the messengers to depart, lest, while hearing the grand eulogy of their Master, they should be pained by His concluding words. It is natural to suppose that the two disciples carried back to John some private message of peace and consolation.

ἤρξατο. The word introduces solemn and important remarks, as in iv. 21. The word is specially common in St Mark and St Luke; less so in St Matthew; St John does not use it in this phrase at all.

θεάσασθαι, '*to gaze upon.*'

κάλαμον. John was not like the reeds which they had seen waving in the wind on the banks of Jordan, but rather, as Lange says, 'a cedar half uprooted by the storm.'

25. ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἠμφιεσμένον. A contrast to the camel's hair mantle and leathern girdle of the Baptist; Matt. iii. 4.

οἱ ἐν ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ. St Luke's classical dislike to repetition makes him substitute *ἱμ. ἐνδ.* for *ἐν μαλακοῖς ἱματίοις* (Matt. xi. 8). 'They are in glorious apparel and luxury.' The Herods were specially given both to ostentation in dress (Acts xiii. 21) and to luxury, Mk. vi. 21; Jos. *B. J.* I. 20, § 2; *Antt.* XIX. 8, § 2; 18, § 7. *τρυφῇ* occurs in the N.T. only here and in 2 Pet. ii. 13.

ἐν τοῖς βασιλείοις. 'In the palaces.' Such as the palaces of the Herods which His hearers had seen at Tiberias, Caesarea Philippi, and Jerusalem. We might almost fancy an allusion to Manaen the Essene, who is said in the Talmud to have openly adopted gorgeous robes to shew his allegiance to Herod. To the Herodians generally, and to all whose Judaism was a mere matter of gain and court favour, might have been applied the sneering nickname of the Talmud 'Proselytes of the royal table' (*Gere Shulchan Melachim. Kiddushin*, f. 65. 2; Grätz, III. 308), which may be compared with the sneering Hindoo phrase "rice-Christians." John had been in palaces, but only to counsel and reprove. Our Lord on the only two occasions on which He entered palaces—on the last day of His life—was mocked by being robed in "*bright apparel*" (xxiii. 11), and a purple or scarlet robe (Matt. xxvii. 28).

26. προφήτην. "All accounted John as a prophet," Matt. xxi. 26.

περισσότερον προφήτου. Namely, an actual personal herald and forerunner; the Angel or Messenger of Malachi, iii. 1, and so the only Prophet who had himself been announced by Prophecy. *περισσότερον* = *πλέον*.

27. ἰδού, ἀποστέλλω κ.τ.λ. Compare i. 76; Mk. i. 2. In the parallel passage of St Matthew our Lord adds that the Baptist is the promised Elias, Matt. xi. 11, 14, xvii. 10—13; Lk. i. 17 (Mal. iv. 5). The quotation is from Mal. iii. 1, "Behold, I will send My messenger, and he shall prepare the way before *Me*." The words are varied because, in the original, God is speaking in His own person, and here the words are applied to Christ.

28. μείζων. 'He was the lamp, kindled and burning,' John v. 35. "Major Prophetâ quia finis Prophetarum," S. Ambr. He closed the former Aeon and announced the new, Matt. xi. 11, 12. Our Lord is alluding to his office not to his moral greatness.

ὁ δὲ μικρότερος. This cannot mean *quite* the same thing as if the superlative had been used. It may be qualitative, as in our R. V. "he that is but little." Meyer supposes it to mean 'he that is less than John.' We find a similar comparative in ix. 48 and in Matt. xiii. 32, xviii. 1. The superlative of *μικρός* is not used in the N.T.

μείζων αὐτοῦ. See by way of comment Matt. xiii. 16, 17; Col. i. 25—27, and compare Heb. xi. 13. The simple meaning of these words seems to be that in blessings and privileges, in knowledge, in revealed hope, in conscious admission into fellowship with God, the humblest child of the new kingdom is superior to the greatest prophet of the old; seeing that, as the old legal maxim says, "the least of the greatest is greater than the greatest of the least." The smallest diamond is made of more precious substance than the largest flint. In the old dispensation "the Holy Ghost was not yet given, because that Jesus was not yet glorified," John vii. 39. Of those "born of women" there was no greater prophet than John the Baptist, but the members of Christ's Church are "born of water and of the Spirit." This saying of our Lord respecting the privileges of the humblest children of His kingdom has seemed so strange that attempts have been made to give another tone to the meaning by interpreting "*he that is least*" to mean 'the younger,' and by explaining it to mean our Lord Himself as "coming after" the Baptist.

29. ἐδικαίωσαν τὸν θεόν. They bore witness that God was just; see ver. 35. Comp. Ps. li. 4, "that Thou mightest be justified when Thou speakest, and be clear when Thou art judged," and Rom. iii. 26. St Luke has already made prominent mention of the publicans at the baptism of John, iii. 12.

30. ἠθέτησαν εἰς ἑαυτούς. 'Nullified (Gal. ii. 21; Prov. i. 24) the purpose of God, to their own ruin,' or better, 'with reference to themselves.' The "purpose of God" (Acts xx. 27) had been their salvation (1 Tim. ii. 4). They could not nullify this purpose towards others, but they did so as far as it referred to themselves. Had the

meaning been they rejected it 'to the best of their own power' we should have τὸ εἰς ἑαυτούς.

μὴ βαπτισθέντες. They seem to have gone to the ministry of John partly out of curiosity, partly as spies (Matt. iii. 7); and they consistently refused to recognize him as a Prophet, although they were prevented from shewing open hostility by fear of the people (Mk. xi. 32).

31. [εἶπε δὲ ὁ κύριος]. These words are almost certainly spurious, being omitted by all the best uncials.

τίνι οὖν ὁμοιώσω...; Our Lord seems more than once to have used this formula to arrest attention for His parables. Mk. iv. 30.

32. παιδίοις τοῖς ἐν ἀγορᾷ. Lit. '*little boys, those in the market-place.*' Our Lord constantly drew His deepest instruction from the commonest phenomena of nature, and the everyday incidents of life. Such a method gave far greater force to the delivery of His Gospel "*to the poor*," and it was wholly unlike the arid, scholastic, technical, and second-hand methods of the Rabbis.

προσφωνοῦσιν ἀλλήλοις. This interesting comparison was doubtless drawn from the games which Jesus had witnessed, and in which perhaps He as a child had taken part, in Nazareth. Eastern children are fond of playing in groups at games of a very simple kind in the open air. Some have supposed that the game here alluded to was a sort of *guessing game* like that sometimes played by English children, and called 'Dumb Show.' This is not very probable. The point of the comparison is the peevish sullenness of the group of children who refuse to take part in, or approve of, any game played by their fellows, whether it be the merry acting of a marriage, or the imitated sadness of a funeral. So the men of that generation condemned the Baptist for his asceticism which they attributed to demoniacal possession; and condemned Christ for His genial tenderness by calling Him a man fond of good living. The difficulties and differences of explanation found in this simple parable are only due to a needless literalism. If indeed we take the language quite literally, "*this generation*" is compared with the dancing and mourning *children who complain* of the sullenness of their fellows; and if this be insisted on, the meaning must be that the Jews complained of John for holding aloof from their mirth, and of Jesus for discountenancing their austerities. But it is the children who are looking on who are blamed, not the playing children, as is clearly shewn by the "*and ye say*" of vss. 33, 34. In the explanation here preferred our Lord and the Baptist are *included* in this generation, and the comparison (just as in the Homeric similes) is taken *as a whole* to illustrate the mutual relations between them and their contemporaries. So in Matt. xiii. 24, "The kingdom of heaven is like unto a sower, &c.," where the comparison is more to the *reception of the seed.*

33. ἐλήλυθεν. '*Is come,*' not "*came*" as in the A.V., which would require ἦλθεν.

μήτε ἐσθίων ἄρτον κ.τ.λ. The subjective negative *μήτε* is used (not *οὔτε*) to indicate the thoughts suggested in the minds of the observers, and not the mere fact. See note on iv. 35. Winer, p. 607. "His meat was locusts and wild honey," Matt. iii. 4. Being a Nazarite he drank no wine, i. 15; see 2 Esdr. ix. 24.

δαιμόνιον ἔχει. They sneered at him for a moody or melancholy temperament, which they attributed to an evil spirit. This in fact was their coarse way of describing any peculiarity or exaltation which struck them as strange. At a later period they said the same of Christ, John vii. 20, x. 20.

34. ἐσθίων καὶ πίνων. The title explains the reason of our Lord's practice. He came as the Son of man, and therefore He came to shew that the common life of all men could be lived with perfect holiness, and that seclusion and asceticism were not necessary as universal conditions.

φάγος καὶ οἰνοπότης. 'An eater, and a drinker of wine.' *φάγος* does not occur in the LXX. or N.T.; *οἰνοπότης* only in Prov. xxiii. 20. See Matt. xi. 19.

φίλος τελωνῶν καὶ ἁμαρτωλῶν. Thus His divinest mercy was turned into His worst reproach.

35. καί. '*And yet.*' *καί* is often thus emphatic.

ἡ σοφία. The *personification* of God's wisdom was common in the later Jewish literature, as in the Book of Wisdom. It is also found in the Old Testament (Prov. i. 20, ix., &c.).

ἐδικαιώθη ἀπό. 'Is justified' (the aorist being *gnomic*), or 'was justified by,' or '*on the part of*,' i.e. has from the first been acquitted of all wrong and error, receives the witness of being just, at the hands of all her children. The "children of wisdom" *generally* (Prov. ii. 1, iii. 1, &c.) are those who obey God, and here are those of that generation who accepted the baptism of John and the ministry of Jesus, without making a stumbling-block of their different methods. The Jews, like the petulant children, refuse to sympathize either with John or Jesus—the one they condemned for exaggerated strictness, the other for dangerous laxity: yet the Wise,—Wisdom's true children—once for all declare that she is righteous, and free from blame: for *they* know that wisdom is πολυποίκιλος, 'richly-variegated,' 'of many colours,' Eph. iii. 10. The *world's* wisdom was foolishness; those whom the world *called* fools were divinely wise, John iii. 33. Wisdom is thus justified by her children both actively and passively; *they* declare her to be just and holy, and the *world* ultimately sees that her guidance as exemplified by their lives is the best guidance (Wisd. v. 4, 5; Ps. li. 4; Rom. iii. 4). The reading ἔργων 'works' for τέκνων "children" in ℵ may be derived from the variant reading in Matt. xi. 19.

πάντων. The position adds emphasis to the word—'by her children—*all of them*,' even publicans and sinners, who embraced truth when it reached them, whether from John or from the Lord, and "justified (ἐδικαίωσαν) God." Hence the following narrative is, as Godet points out, a special illustration of the general principle.

36—39. Jesus in the House of Simon.

36. τις...τῶν Φαρισαίων. This exquisite narrative is peculiar to St Luke, and well illustrates that conception of the universality and free gift of grace which predominates in his Gospel as in St Paul. To identify this Simon with Simon the Leper in Mk. xiv. 3 is quite arbitrary. Simon was one of the commonest Jewish names. There were two Simons among the Twelve, and there are *nine* Simons mentioned in the New Testament alone, and *twenty* in Josephus. There must therefore have been *thousands* of Simons in Palestine, where names were few. The incident itself was one which *might* have happened frequently, being in close accordance with the customs of the time and country. With the uncritical attempt to identify Simon the Pharisee with Simon the Leper, there also falls to the ground the utterly improbable identification of the woman who was a sinner with Mary of Bethany. The time, the place, the circumstances, the character, the words uttered, and the results of the incident recorded in Matt. xxvi. 7, Mk. xiv. 3, John xii. 3 are all *entirely different.*

ἵνα φάγῃ μετ' αὐτοῦ. Comp. xvi. 27, *ἐρωτῶ...ἵνα πέμψῃς.* In Modern Greek *νὰ* (=*ἵνα*) with the subjunctive has almost displaced the infinitive. The invitation was clearly due to a patronising curiosity, if not to a worse and hostile motive. The whole manner of the Pharisee to Jesus was like his invitation, ungracious. But it was part of our Lord's mission freely to accept the proffered hospitality of all, that He might reach every class.

κατεκλίθη. 'Reclined at table.' This 1st aor. pass. was used in a middle sense even by classic writers. See Veitch p. 327. The old method of the Jews had been that of the East in general, to *sit* at table (*ἀναπίπτειν*, xi. 37; *ἀνακεῖσθαι*, vii. 37; *ἀνακλίνεσθαι*, xii. 37) generally cross-legged on the floor, or on divans (Gen. xxvii. 19; 1 Sam. xx. 5, 18; Ps. cxxviii. 3; Cant. i. 12, &c.). They had borrowed the custom of reclining on couches (*triclinia*, comp. *ἀρχιτρίκλινος*, John ii. 8) from the Persians (Esth. i. 6, vii. 8), the Greeks and Romans, after the Exile (Tobit ii. 1; 1 Esdr. iv. 10; Judith xii. 15). The influence of the Greeks had been felt in the nation for three hundred years, and that of the Romans for nearly a hundred years, since the conquest of Jerusalem by Pompey, B.C. 63.

37. ἥτις ἦν ἐν τῇ πόλει ἁμαρτωλός. 'Who was a sinner in the city.' No city is named, but if the Christian church is right in identifying this woman with Mary Magdalene, we may assume that the city implied is Magdala, which appears at that time to have been a flourishing place, though now it is only a mud village—El Mejdel. It cannot of course be regarded as indisputable that this woman was the Magdalene, but it is, to say the least, *possible;* and there is no sufficient reason to disturb the current Christian belief which has been consecrated in so many glorious works of art. See further on viii. 2.

ἁμαρτωλός. It was the Jewish term for a harlot, and such had

come even to John's baptism, Matt. xxi. 32. "Accessit ad Dominum immunda ut redeat munda." St Aug.

ἐπιγνοῦσα. 'Getting to know.' She had not of course received permission to enter, but the prominence of hospitality as the chief of Eastern virtues led to all houses being left open, so that during a meal any one who wished could enter and look on. "To sit down to eat with common people" was one of the six things which no Rabbi or Pupil of the Wise might do; another was "to speak with a woman." Our Lord freely did both.

ἀλάβαστρον. A vase or phial of alabaster, such as were used for perfumes and unguents (*unguenta optime servantur in alabastris*, Plin. XIII. 3); but afterwards the word came to mean any phial used for a similar purpose (just as our *box* originally meant a receptacle made of box-wood). The classical form is *ἀλάβαστρος*, but its heteroclite plural *ἀλάβαστρα* led to a change in the nom. sing.

μύρου. This was doubtless one of the implements of her guilty condition (Prov. vii. 17; Is. iii. 24), and her willingness to sacrifice it was a sign of her sincere repentance (comp. Cant. iv. 10).

38. ὀπίσω παρὰ τοὺς πόδας αὐτοῦ. This is explained by the arrangement of the *triclinia*. The guests reposed on their elbows at the table, with their unsandalled feet outstretched on the couch. Each guest left his sandals beside the door on entering. Literally the verse is, 'And standing behind beside His feet weeping, with her tears she began to bedew His feet, and with the hairs of her head she wiped them off, and was eagerly kissing His feet, and anointing them with the perfume.' As she bent over His feet her tears began to fall on them, perhaps accidentally at first, and she wiped them off with the long dishevelled hair (1 Cor. xi. 15) which shewed her shame and anguish; then in her joy and gratitude at finding herself unrepulsed, she poured the unguent over them. The scene and its moral are beautifully expressed in the sonnet of Hartley Coleridge.

> "She sat and wept beside His feet. The weight
> Of sin oppressed her heart; for all the blame
> And the poor malice, of the worldly shame
> To her were past, extinct, and out of date:
> Only the sin remained—the leprous state.
> She would be melted by the heat of love,
> By fires far fiercer than are blown to prove
> And purge the silver ore adulterate.
> She sat and wept, and with her untressed hair
> Still wiped the feet she was so blest to touch;
> And He wiped off the soiling of despair
> From her sweet soul, because she loved so much."

No one but a woman in the very depths of anguish would have violated all custom by appearing in public with uncovered head (1 Cor. xi. 10).

κλαίουσα. Doubtless at the contrast of His sinlessness and her own stained life. She could not have done thus to the Pharisee, who would

have repelled her with execration as bringing pollution by her touch. The deepest sympathy is caused by the most perfect sinlessness. It is not impossible that on that very day she may have heard the "Come unto me" of Matt. xi. 28.

βρέχειν τοὺς πόδας αὐτοῦ. *To sprinkle* or *bedew* (rather than "to *wash*," which is derived by the A. V. from Tyndale). The Vulg. has *rigare*, and Wiclif, *to moist* (comp. Matt. v. 45, *βρέχει*, *'He sends His rain'*).

κατεφίλει. 'Was earnestly' or 'tenderly kissing,' as in Acts xx. 37.

39. **οὗτος.** *'This person.'* The word expresses the supercilious scorn which is discernible throughout in the bearing of the speaker.

τίς καὶ ποταπή. 'Who, and what kind of character'—viz. one personally *known*, and of a shameful class. "Who," because the particular offender was notorious for her beauty and her shame. This rather strengthens the inference that the woman was Mary of Magdala, for the legends of the Jewish Talmud respecting her shew that she was well known.

ἥτις ἅπτεται αὐτοῦ. 'Who is clinging to him.' Simon makes a double assumption—first that a prophet would have known the character of the woman, and next that he would certainly have repelled her. The bearing and tone of the Rabbis towards women closely resembled that of some mediaeval monks. They said that no one should stand nearer them than four cubits. But Jesus knew more of the woman than Simon did, and was glad that she should shed on His feet the tears of penitence. A great prophet had declared long before that those which say, "Stand by thyself, come not near to me, for I am holier than thou," were "a smoke in my nose." Is. lxv. 5.

ὅτι ἁμαρτωλός ἐστιν. (He would have recognised) *'that she is a sinner.'*

40. **ἀποκριθείς.** "He heard the Pharisee thinking." St Aug.

σοί. The emphasis is on these words, You have been thinking evil of me: 'I have something to say *to thee*.'

Διδάσκαλε. 'Teacher,' or 'Rabbi.'

41. **δανιστῇ τινί.** 'Money-lender.' Vulg. *foeneratori*, and so Wiclif and Tyndale. The A. V. took "*creditor*" from the Rhemish.

δηνάρια πεντακόσια. A denarius was the day's wages of a labourer and is usually reckoned at 7½*d.*, but really represents much more. Hence 500 denarii would certainly *represent* as much as £50 in these days. The frequency of our Lord's illustrations from debtors and creditors shews the disturbed and unprosperous condition of the country under Roman and Herodian oppression.

42. **μὴ ἐχόντων αὐτῶν ἀποδοῦναι.** Not, as in A. V. "when they had *nothing* to pay," but 'when they were unable (*had it not* in their power) to pay.' Vulg. *non habentibus illis, unde redderent.* The *μὴ* represents the thought of the creditor.

ἐχαρίσατο. '*He remitted*,' involving the idea of that free grace and favour (*χάρις*) on which St Luke, like St Paul, is always glad to dwell. See Rom. iii. 24; Eph. ii. 8, 9, iv. 32.

43. ὑπολαμβάνω. 'I imagine;' 'I presume.' The word has a shade of supercilious irony (comp. Acts ii. 15), as though Simon thought the question very trivial, and never dreamt that it could have any bearing on himself.

ὀρθῶς ἔκρινας. There is a touch of grave yet gentle sarcasm in the use of this adverb, which involves Simon's self-condemnation. It is the word so often adopted by Socrates as one of his implements of dialectic irony. But on our Lord's lips it has none of the tone of personal satisfaction in the entrapment of an adversary which is so perceptible in the Platonic dialogues.

44. βλέπεις; 'Dost thou mark?' Hitherto the Pharisee, in accordance with his customs and traditions, had hardly deigned to throw upon her one disdainful glance. Now Jesus bids him look full upon her to shew him that she had really done the honours of his house. Her love had more than atoned for his coldness.

We notice in the language here that rhythmic parallelism, which is often traceable in the words of our Lord, at periods of special emotion.

Into *thine* house I entered:
Water upon my feet thou gavest not,
But she with her tears bedewed my feet,
And with her tresses wiped them.
A kiss thou gavest me not:
But she, since I entered, ceased not earnestly kissing my feet.
My head with oil thou anointedst not,
But she anointed my feet with perfume.
Wherefore I say to thee, Her sins, her many sins, have been forgiven, because she loved much.
But he to whom little is being forgiven loveth little.

"As oft as I think over this event," says Gregory the Great, "I am more disposed to weep over it than to preach upon it."

ὕδωρ μου ἐπὶ τοὺς πόδας. Thus Simon had treated his guest with such careless indifference as to have neglected the commonest courtesies and comforts. To sandalled travellers on those burning, rocky, dusty paths, water for the feet was a necessity; John xiii. 4, 5. "*Wash your feet*, and rest yourselves under the tree," Gen. xviii. 4. "Tarry all night, and *wash your feet*," Gen. xix. 2. "He brought them into his house, and they washed their feet," Judg. xix. 21. "If she have washed the saints' feet," 1 Tim. v. 10.

ἔβρεξεν. 'Bedewed' or 'wetted.'

δάκρυσιν. "The most priceless of waters." Bengel. "She poured forth tears, the blood of the heart." St Aug.

45. φίλημα. The ordinary salutation of respect in the East, where the first greeting when two friends meet and wish to do each other

honour is to try to kiss each other's hands. The kiss on the cheek is between equals and may also be given to inferiors. Absalom, to gain favour, kissed every man who came near him to do him obeisance; 2 Sam. xv. 5. "The king kissed Barzillai," id. xix. 39. Hence this was a natural signal of recognition for the traitor to give; Matt. xxvi. 49. See Acts xx. 37. For the *osculum pacis* see Rom. xvi. 16, &c.

εἰσῆλθον. There is another reading, *εἰσῆλθεν*, '*she came* in' (L and some versions), which is probable, for the woman only ascertained that Jesus was at the house after He had entered it.

45. καταφιλοῦσα. 'Tenderly' or 'repeatedly kissing,' xv. 20. Acts xx. 37; Matt. xxvi. 49.

46. ἤλαιῳ τὴν κεφαλήν μου οὐκ ἤλειψας. This would have been an exceptional mark of honour, though not uncommon. "Let thy head lack no ointment," Eccles. ix. 8; Amos vi. 6; Ps. xxiii. 5. Here it is only mentioned to contrast it with the still higher honour of which the sinful woman had thought Him worthy. To anoint the feet was regarded as an extreme luxury (Pliny, *H. N.* XIII. 4), but the love of the sinner thought no honour too great for her Saviour.

47. ὅτι ἠγάπησεν πολύ. 'Because.' No doubt, theologically, faith, not love, is the means of pardon (vs. 50); hence, some (with Calvin) interpret the '*because*' *a posteriori*, and make it mean 'she is forgiven,' *as you may conclude from the fact* that she loved much (so Bengel). It is more than doubtful whether this was intended. Her love and her forgiveness were mingled with each other in mutual interchange. She loved because she was forgiven; she was forgiven because she loved. Her faith and her love were one; it was "faith working by love" (Gal. v. 6), and the love proved the faith. Spiritual things do not admit of the clear sequences of earthly things. There is with God no before or after, but only an eternal now.

ᾧ δὲ ὀλίγον ἀφίεται. The life of conventional respectability excludes flagrant and open transgressions; cold selfishness does not take itself to be sinful. Simon *imagined* that he had little to be forgiven, and therefore he loved little. Had he been a true saint he would have recognised his debt. The confessions of the holiest are the most heartrending, because they most fully recognise the true nature of sin. What is wanted to awaken 'much love' is not 'much sin'—for we *all* have that qualification—but deep *sense of sin.* "Ce qui manque au meilleur pour aimer beaucoup, ce n'est pas le péché; c'est *la connaissance du péché.*" Godet.

48. ἀφέωνται. 'Have been forgiven.' See note on v. 20. The *is forgiven* of the previous verse is in the present, '*is being forgiven.*' Both in the Old and New Testaments the readiness of God to forgive the deepest and most numerous sins is dwelt upon (Is. i. 18, lv. 7), and also the *absoluteness* of the forgiveness (Rom. v. 20; 1 John iv. 10, 19). There is an obvious analogy between this little parable of the debtors and that of the uncompassionate servant (Matt. xviii. 23—27).

49. **ἤρξαντο...λέγειν ἐν ἑαυτοῖς.** His words caused a shock of surprised silence which did not as yet dare to vent itself in open murmurs.

ὃς καί. The *καὶ* expresses their indignant thoughts.

50. **εἶπεν δὲ πρὸς τὴν γυναῖκα.** The *πρὸς* implies that He turned from the guests to her. Our Lord would not on this, as on the previous occasion, rebuke them for their thoughts, because the miracle which He had worked was the purely spiritual one of winning back a guilty soul,—a miracle which they could not comprehend. Further, He compassionately desired to set the woman free from a notice which must now have become deeply painful to her shrinking penitence.

ἡ πίστις σου σέσωκέν σε. The same phrase as in viii. 48; xvii. 19; xviii. 42. It is found twice in St Mark, once in St Matthew. "*Fides* non amor; fides ad nos spectat, amore convincuntur alii." Bengel. The faith of the recipient was the necessary condition of a miracle, whether physical or spiritual, Mk. v. 34, ix. 23; Matt. ix. 2, xiii. 58, xv. 28; John iv. 50; Acts iii. 16, xiv. 8.

εἰς εἰρήνην. 'To' or 'into peace' (viii. 48)—a translation of the Hebrew *leshalôm*, "for peace," 1 Sam. i. 17. 'Peace' (*shalom*) was the Hebrew, as '*grace*' (*χαίρειν*) was the Hellenic salutation. See on ii. 29, and Excursus VII. It should be noticed as a matter for imitation that our Lord declines to enter into any controversy on the subject. Controversy is always undesirable, except when it becomes indispensable.

Notice that St Luke omits the anointing of Jesus by Mary of Bethany from a deliberate "economy of method," which leads him to exclude all second or similar incidents to those which he has already related. Thus he omits a second feeding of the multitude, and healings of blind, dumb, and demoniac, of which he severally gives a single specimen. The events of Mk. vii. 24—viii. 26 and ix. 12—14 are probably excluded by St Luke on this principle—to avoid repetition. It is a sign of what German writers call his *Sparsamkeit*. Nor must we forget that the records of all the manifold activity which at times left the Lord no leisure even to eat, are confined to a few incidents, and only dwell on the details of a few special days.

CHAPTER VIII.

3. **αὐτοῖς** BD and most edd. *αὐτῷ* ℵAL, La.

9. **λέγοντες** omitted by ℵBDL.

12. **ἀκούσαντες** ℵBL and most edd.

26. **Γερασηνῶν** BDC (in 37), Vulg. It. *Γεργεσηνῶν* ℵL.

43. See note.

49. **μηκέτι** ℵBD, La. Ti. W.H. *Μὴ* is supported by ACL.

54. The words *ἐκβαλὼν ἔξω πάντα καὶ* are omitted by ℵBDL.

Ch. VIII. 1—3. The Ministering Women.

1. **καὶ ἐγένετο ἐν τῷ καθεξῆς.** See note on vii. 11. The expression marks a new phase, a new departure, in Christ's mode of action. Hitherto He had made Capernaum His head-quarters; regarded it as "His own city," and not gone to any great distance from it. At this period—the exact beginning of which is only vaguely marked—He began a wider range of wandering and of missions.

εὐαγγελιζόμενος. The Baptist had preached 'repentance' as the preparation for the Kingdom: our Lord preached of the Kingdom itself, and this was "glad tidings," because the Kingdom of God is "righteousness and peace and joy in the Holy Ghost," Rom. xiv. 17.

2. **γυναῖκές τινες.** This most remarkable circumstance is prominently mentioned by St Luke alone, though alluded to in Matt. xxvii. 55, 56; Mark xv. 41. It accords alike with the probability that some of his peculiar sources of information had been derived from women; and with the certainty that he is fond of dwelling on the graciousness and tenderness of Jesus even to a class so much despised and neglected as Eastern women. See Introd. p. 35. At an earlier period (John iv. 27) the disciples had been amazed to see Jesus even talking with a woman.

ἡ καλουμένη Μαγδαληνή. I.e. Mary, who to distinguish her from numerous others who bore that very common name (Miriam), was known from her native place as Mary of Magdala. We have already seen that, as far as tradition is concerned, we cannot be *certain* that the Christian world is right in generally identifying her with 'the sinner' of the last chapter. Origen rejects the identification; St Ambrose, St Augustine, and St Jerome are doubtful. The identification is first confidently accepted by Gregory the Great (died A.D. 604). There is nothing however to disprove the fact. In the earlier scene her name might well have been suppressed from the spirit of loving and delicate reticence. The locality of the scene, and the stage of the ministry at which she is introduced, as well as the intense absorbing affection of one who "loved much," agree with the belief that the sinful woman of chapter vii. was the Magdalene.

Μαγδαληνή. 'Of Magdala,' an Aramaic form of Migdol 'tower.' Magdala is only mentioned in Matt. xv. 39 where the best MSS. read Magadan. See my *Life of Christ*, II. 1.

ἀφ' ἧς δαιμόνια ἑπτὰ ἐξεληλύθει. Comp. Matt. xii, 45. St Mark (xvi. 9) uses a similar expression. Some have thought that this excludes the possibility of the life indicated by the words 'a sinner in the city.' On the contrary, it agrees well with it. Early Christian writers see in the "many sins" (vii. 47) a reference which accords with, if it be not the same as, "seven devils," and that this may be the meaning is quite certain from xi. 26, which suggests the inference of a relapse. Apart from the general question as to 'demoniac possession' in particular cases, it is quite certain that Jewish colloquial usage adopted the expression to describe many forms of

disease (as for instance hydrophobia, epilepsy, &c.), and many forms of sin (as drunkenness, &c.). The Talmudists (as we have seen) have wild stories to tell of Mary of Magdala, but they agree in describing her as a flagrant sinner rather than as a demoniac.

3. **Ἰωάννα.** She is mentioned only in xxiv. 10, but had apparently been healed of some infirmity.

γυνὴ Χουζᾶ ἐπιτρόπου Ἡρῴδου. She was probably a widow of Chuzas. See xxiv. 10. On *ἐπιτρόπου* without the article see note on ii. 36. The courtiers of Antipas were well aware of the ministry and claims of Jesus. Not only had John the Baptist been a familiar figure among them, but Manaen, Herod's foster-brother, early became a Christian (Acts xiii. 1), and whether Chuzas be the courtier (*βασιλικός*, E. V. "nobleman") of John iv. 46 or not, that courtier could only have been in the retinue of Antipas, and must have made known the healing of his son by Jesus. The word *ἐπίτροπος*, 'administrator,' conveys the impression of a higher rank than "steward" (*οἰκονόμος*). The Rabbis adopted the word in Hebrew letters, and said that Obadiah was Ahab's *ἐπίτροπος*. Manaen at Antioch was perhaps the source of St Luke's special knowledge about the Herodian family.

Σουσάννα. The name means 'Lily.'

ἕτεραι πολλαί. See Matt. xxvii. 55.

αἵτινες διηκόνουν αὐτοῖς ἐκ τῶν ὑπαρχόντων αὐταῖς. The verb *διακονεῖν* in the sense of pecuniary help is found also in Rom. xv. 25. This notice is deeply interesting as throwing light on the otherwise unsolved problem of the means of livelihood possessed by Jesus and His Apostles. They had a common purse which sufficed not only for their own needs but for those of the poor (John xiii. 29). The Apostles had absolutely forsaken their daily callings, but we may suppose that some of them (like Matthew and the sons of the wealthier fisherman Zebedee) had some small resources of their own, and here we see that these women, some of whom (as tradition says of Mary of Magdala) were rich, helped to maintain them. It must also be borne in mind (1) that the needs of an Oriental are very small. A few dates, a little parched corn, a draught of water, a few figs or grapes plucked from the roadside trees, suffice him; and in that climate he can sleep during most of the year in the open air wrapped up in the same outer garment which serves him for the day. Hence the standard of maintenance for a poor man in Palestine is wholly different from that required in such countries as ours with their many artificial needs. And yet (2) in spite of this our Lord was so poor as to be homeless (ix. 58), and without the means of even paying the small Temple-tribute of a didrachm (about 1*s.* 6*d.*), which was demanded from every adult Jew. Matt. xvii. 24; 2 Cor. viii. 9.

4—15. The Parable of the Sower.

4. **συνιόντος.** 'Were coming together.' Our Lord, though ready at all times to utter the most priceless truths even to one lonely and despised listener, yet wisely apportioned ends to means, and chose the

assembling of a large multitude for the occasion of a new departure in His style of teaching.

καὶ τῶν κατὰ πόλιν ἐπιπορευομένων. 'And (a multitude) of those throughout every city resorting to Him.' A comparison of this Parable and the details respecting its delivery, as preserved in each of the Synoptists (Matt. xiii. 2—13; Mark iv. 1—20), ought alone to be decisive as to the fact that the three Evangelists *did not use each other's narratives*, and did not draw from the same written source such as the supposed Proto-Marcus of German theorists. The oral or written sources which they consulted seem to have been most closely faithful in all essentials, but they differed in minute details and expressions as all narratives do. From St Matthew (xiii. 1) we learn that Jesus had just left "the house," perhaps that of Peter at Capernaum; and therefore the place which He chose for His first Parable was probably the strip of sand on the shore of the Lake at Bethsaida. Both St Matthew and St Mark tell us that (doubtless, as on other occasions, to avoid the pressure of the crowd) He got on one of the boats by the lake-side and preached from thence.

διὰ παραβολῆς. St Luke here only reports the Parable of the Sower and its interpretation. St Mark adds that of the seed growing secretly (Mark iv. 26—29), and that of the grain of mustard-seed (30—32; Luke xiii. 18—21). St Matthew (xiii. 24—53) gives his memorable group of seven Parables: the Sower, the Tares, the Mustard-seed, the Leaven, the Hid Treasure, the Pearl, the Drag-net. This is no doubt due to subjective grouping. Our Lord would not bewilder and distract by mere multiplicity of teachings, but taught "as they were able to hear it" (Mark iv. 33). 'Parable' is derived from *παραβάλλω*, 'I place beside' in order to compare.

A parable is a pictorial or narrative exhibition of some spiritual or moral truth, by means of actual and not fanciful elements of comparison. It differs from a *fable* by moving solely within the bounds of the possible and by aiming at the illustration of deeper truths; from a *simile* in its completer and often dramatic development, as also in its object; from an *allegory* in not being *identical with* the truth illustrated. The moral objects which our Lord had in view are explained below (vs. 10), but we may notice here the unapproachable superiority of our Lord's Parables to those of all other teachers. Parables are found scattered throughout the literature of the world. They abound in the poems and sacred books of later religions (Ecclus. i. 25, "Parables of knowledge are in the treasures of wisdom,") and they have been frequently adopted in later days. But "never man spake like this Man," and no parables have ever touched the heart and conscience of mankind in all ages and countries like those of Christ. "He taught them by Parables under which were hid mysterious senses, which shined through their veil, like a bright sun through an eye closed with a thin eyelid." Jer. Taylor. For Old Testament parables see 2 Sam. xii. 1—7; Eccl. ix. 14—16; Is. xxviii. 23—29. St Luke is especially rich in parables. The word 'parable' sometimes stands for the Hebrew *mashal*, 'a proverb' (iv. 23; 1 Sam.

x. 12, xxiv. 13); sometimes for a rhythmic prophecy (Num. xxiii. 7) or dark saying (Ps. lxxviii. 2; Pr. i. 6); and sometimes for a comparison (Mk. xiii. 28).

5. **ὁ σπείρων.** 'The sower;' as also 'the' rock, 'the' thorns. No doubt these may be regarded as *generic* articles, marking the class; but they give a more graphic turn to the story, and in all probability Jesus saw, and pointed to, a sower actually working before their eyes. A comparison of the parable and its interpretation in the Synoptists ought alone to prove both their accuracy and their independence. St Mark (iv. 3) preserves for us the graphic detail that Jesus prefaced this new method of teaching by the one emphatic word "*Hearken!*" as though to prepare them for something unusual and memorable.

ὃ μὲν ἔπεσεν παρὰ τὴν ὁδόν. The nature of the land in the plain of Gennesareth would, as Dean Stanley noticed (*Sin. and Palest.* p. 496), and as many have subsequently remarked, furnish an immediate illustration of the words. In the fields close to the shore may be seen the hard beaten paths into which no seed can penetrate; the flights of innumerable birds ready to peck it up; the rocks thinly covered with soil, and the stony ground; the dense tangled growth of weeds and thistles in neglected corners; and the rich deep loam on which the harvests grew with unwonted luxuriance. Doubtless too, as Godet suggests, he saw in His hearers—in the defiant look of some, the grave preoccupied aspect of others; on some faces a shallow enthusiasm, on others a holy receptivity—the moral and spiritual analogue to the various kinds of soil.

κατεπατήθη. This touch is found in St Luke only.

6. **ἐπὶ τὴν πέτραν.** St Matthew and St Mark say "upon stony places," and add its speedy growth, and its withering after sunrise from want of root; St Luke dwells rather on the lack of moisture than on the lack of soil.

7. **τῶν ἀκανθῶν.** In rich soils and hot valleys like Gennesareth the growth of weeds and thorns is as rapid and luxuriant as that of good seed. In summer and autumn there are parts of the plain which are quite impervious from the forest of gigantic thistles which covers them—"so tall and so dense that no horse can break through" (Porter, *Palestine*, II. 403). It was natural that this circumstance should suggest several of Christ's illustrations.

8. **ἐποίησεν καρπὸν ἑκατονταπλασίονα.** St Luke passes over the 'growing and increasing' of the fruit (Mk. iv. 8) and its various degrees of productiveness—thirty and sixty as well as an hundredfold. "Quelle puérilité indigne d'hommes sérieux que ces variations mesquines," says Godet, "si les évangélistes travaillaient sur un document commun."

ἐφώνει. This word—'spake with a loud voice'—shews, like the "*Hearken!*" in St Mark, the special attention which our Lord called to His new method.

ἀκονέτω. In other words, 'this teaching is worthy the deepest attention of those who have the moral and spiritual capacity to understand it.'

9. οἱ μαθηταὶ αὐτοῦ. St Mark says "those about Him, with the Twelve;" and that they came to Him afterwards when they found Him alone.

10. ὁ δὲ εἶπεν. This verse is rather an answer to the other question, recorded in St Matthew, "*why* dost thou speak to them in parables?"

δέδοται. 'It has been given.'

γνῶναι τὰ μυστήρια. I.e. to grasp the revealed secrets, the 'apples of gold' hid in these 'networks of silver.' The proper use of the word 'mystery' is the opposite of its current use. It is now generally used to imply something which we cannot understand; in the New Testament it always means something *once* hidden now revealed, Col. i. 26; 1 Tim. iii. 16; Matt. xi. 25, 26; Rev. xvii. 5, &c. It is derived from μύω, 'I initiate.' "God is a revealer of secrets," Dan. ii. 47.

"What if earth
Be but the shadow of heaven, and things therein
Each to the other like, more than on earth is thought?"
MILTON.

τοῖς δὲ λοιποῖς. Vulg. *caeteris*, 'to the rest;' "to them that are without," Mk. iv. 11. It has been granted *you* to grasp these mysteries unveiled; to the rest it has been only given to grasp them under the veil of parables.

ἵνα βλέποντες μὴ βλέπωσιν κ.τ.λ. These words are difficult, and (without dwelling on the fact that the particle *ἵνα* loses in later Greek some of its *final* force) must not be pressed with unreasonable and extravagant literalism to mean that the *express object* of teaching by parables was to conceal the message of the Kingdom from all but the disciples. This would have been to put the kindled lamp under a couch or bushel. On the contrary, they were addressed to the multitudes, and deeply impressed them, as they have impressed the world in all ages, and have had the effect, not of darkening truth but of bringing it into brighter light. The varying phrase of St Matthew, "*because* seeing they see not, &c.," will help us to understand it. Our Lord *wished* and *meant* the multitudes to hearken and understand, and this method awoke their interest and deepened their attention; but the resultant profit *depended solely on the degree of their faithfulness*. The Parables resembled the Pillar of Fire, which was to the Egyptians a Pillar of Cloud. If men listened with mere intellectual curiosity or hardened prejudice they would only carry away the parable itself, or some complete misapplication of its least essential details; to get at its real meaning required self-examination and earnest thought. Hence parables had a blinding and hardening effect on the false and the proud and the wilful, just as prophecy had in old days (Is. vi. 9, 10, quoted in this connexion in Matthew xiii. 14, comp. Acts

xxviii. 26, 27; Rom. xi. 8). But the Prophecy and the Parable did not *create* the hardness or stolidity, but only educed it when it existed—*as all misused blessings and privileges do.* It was only *unwillingness to see* which was punished by *incapacity of seeing.* The natural punishment of spiritual perversity is spiritual blindness.

Nothing can be better than the profound remark of Lord Bacon, that "a parable has a double use; it tends to *vail*, and it tends to *illustrate* a truth; in the latter case it seems designed to teach, in the former to conceal."

> "Though truths in manhood darkly join,
> Deep seated in our mystic frame,
> We yield all blessing to the name
> Of Him who made them current coin.
> For Wisdom dealt with mortal powers,
> Where truth in closest words shall fail,
> When truth embodied in a tale
> Shall enter in at lowly doors."

11. ὁ σπόρος ἐστὶν ὁ λόγος τοῦ θεοῦ. We have the same metaphor in Col. i. 5, 6; 1 Cor. iii. 6; and a *similar* one in Jas. i. 21, "the *engrafted* word;" 2 Esdr. ix. 31, 33, "Behold, I sow my law in you, and it shall bring fruit in you...yet they that received it perished, because they kept not the thing that was sown in them."

12. οἱ δὲ παρὰ τὴν ὁδόν. The prepositions are used with accurate variety, *παρὰ τὴν ὁδόν, ἐπὶ τῆς πέτρας, εἰς τὰς ἀκάνθας, ἐν τῇ καλῇ γῇ.* The word *σπαρέντες* must be understood from *σπόρος.* The seed is (grammatically) identified with those into whose hearts it is sown. More definitely the phrase would have been 'The seed sown by the wayside indicates the moral condition of those who, &c.' Notice the intensity of thought which *identifies* the scattered seeds with those in whose hearts they are sown. "The way is the heart beaten and dried by the passage of evil thoughts." H. de S. Victore. These are hearers who are *hardened*—either beaten flat (i) by lifeless familiarity—heartless formalists, Pharisaic theologians, and insincere professors; or (ii) by perversity and indifference, the habit and custom of a worldly and dissolute life.

ὁ διάβολος. The Accuser or Slanderer. St Mark has "the wicked one," St Matthew, "Satan."

αἴρει. 'Snatches,' Matt. xiii. 19.—It is done in a moment; by a smile at the end of the sermon; by a silly criticism at the church door; by foolish gossip on the way home. These are "the fowls of the air" whom the Evil One uses in this task.

ἀπὸ τῆς καρδίας αὐτῶν, not as in A.V., "*out of their hearts*," for the prep. is not *ἐκ* but *ἀπό*, "*from* their heart." The seed had not sunk in; it only lay on the surface.

ἵνα μὴ πιστεύσαντες σωθῶσιν. 'That they may not *by believing be saved.*' "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip," or rather "*drift away* from them," Heb. ii. 1.

13. **οἱ δὲ ἐπὶ τῆς πέτρας.** Shallow, impulsive listeners, whose enthusiasm is hot and transient as a blaze in the straw.

μετὰ χαρᾶς. "Yet they seek me daily, and *delight* to know my ways," Is. lviii. 2. "Thou art unto them as a very lovely song of one that hath a pleasant voice...for they hear thy words, but they do them not," Ezek. xxxiii. 32. Herod "heard John *gladly*," Mk. vi. 20.

ἐν καιρῷ πειρασμοῦ. Temptation in any form of "affliction or persecution" (Matt., Mk.) which tests the moral nature.

ἀφίστανται. Literally '*stand aloof*:' '*apostatise;*' 'immediately they are offended,' Matt., Mk. See a very striking instance of this in John vi. 66.

14. **τὸ δὲ εἰς τὰς ἀκάνθας πεσόν.** Here the grand paradox which identifies the seed with its recipient is very marked. See especially Matt. xiii. 19, where "*he that received the seed* by the way-side, &c." should be '*he that was sown* by the way-side, &c.' The class here described are worldly, ambitious, preoccupied, luxurious listeners who feel the "expulsive power" of earthly careers and pleasures crowding out the growth of the good seed. The former class was more superficially touched; this class have not "broken up their fallow ground," and therefore "sow among thorns."

μεριμνῶν. Catullus talks of 'sowing *thorny* cares in the heart.'

πλούτου. "The *deceitfulness* of riches" (Matt., Mk.).

πορευόμενοι συνπνίγονται. This seems to be intentionally altered from the expression used by St Mark, *αἱ μέριμναι...εἰσπορευόμεναι συμπνίγουσι.*

οὐ τελεσφοροῦσιν. Literally, '*do not perfect*' (anything).

15. **κατέχουσιν,** "*hold it fast.*" Vulg. *retinent.* Comp. xi. 28; John xiv. 21; 1 Cor. xi. 2. "Thy word have *I hid in my heart*, that I might not sin against Thee," Ps. cxix. 11. These are the opposite of the "forgetful hearers," Jas. i. 25. For them the seed does not fall 'on the way.'

καρποφοροῦσιν ἐν ὑπομονῇ. See xxi. 19. Not as in thorns, not as on the rocky ground. The hundredfold harvest does not come at once, but "first the blade, then the ear, then the full corn in the ear." These words are added by St Luke alone. Patience or persevering consistency is a favourite word with St Paul. It is "strength of mind sustained by good hope...The sum of Christianity." Bengel.

16—18. How to use the Light which Christ has thus kindled.

16. **λύχνον.** "A lamp." The connexion lies partly in the antithesis between penal obscurity and the dissemination of added light.

σκεύει. St Luke uses the word as more intelligible to his Gentile readers than "bushel."

ὑποκάτω κλίνης. 'Under a couch.' The ancient Jews had nothing resembling our *bed.* They slept on divans, or on mats laid upon the

floor, as is still the case in the East. The best comment on this verse is Matt. v. 14, 16, "Ye are the light of the world....Let your light so shine before men, &c." John the Baptist is compared to 'a lamp kindled and shining,' and here the disciples are compared to it. Christ lighted the flame in their souls to be a beacon to all the world.

ἐπὶ λυχνίας τίθησιν. 'Places it on a lamp-stand.'

17. οὐ γάρ ἐστιν κρυπτόν. This verse, like the parallel (which occurs in a different connexion in Matt. x. 26), is usually quoted of the discovery of secret crimes. The truth which would in that case be illustrated is often mentioned *elsewhere* in Scripture (1 Cor. iv. 5), but here in both instances the context shews that the first meaning of Christ was entirely different from this. He is not thinking of the discovery of crimes, but of the right use and further dissemination of Divine light. The truths now revealed privately to faithful hearers, and only dimly shadowed forth to others, should soon be flashed over all the world. Parables first yielded their full significance to the disciples, but found "a springing and germinant fulfilment in every age."

ὃ οὐ μὴ γνωσθῇ καὶ εἰς φανερὸν ἔλθῃ. This is the reading of ℵBL. According to Winer, p. 375, it is the only passage in the N.T. in which the subjunctive, and not the indicative, is used after phrases like *οὐδείς ἐστιν ὅς*. The future indicative (*γενήσεται*) precedes the subjunctive, in almost the same sense, as frequently in Homer.

18. πῶς ἀκούετε. And also "*what* ye hear," Mk. iv. 24.

δοθήσεται αὐτῷ. Comp. xix. 26. It was evidently a thought to which our Lord recurred, John xv. 2.

ὃ δοκεῖ ἔχειν. "That which he thinketh he hath." This fancied possession is mere self-deception. The Greek might however be rendered as in the A.V. and Genevan, "he seemeth to have."

19—21. Christ's Mother and His Brethren.

19. παρεγένετο δέ. The *Rec.* has the plural; the reading *παρεγένετο* would imply that the Virgin took a specially prominent part in the incident. Joseph is never mentioned after the scene in the Temple. This incident can hardly be the same as those in Mk. iii. 31—35; Matt. xii. 46—50, because in both of those cases the context is wholly different. St Luke may however have misplaced this incident, since here, as in the other Evangelists, relatives of Jesus are represented as standing *outside a house* of which the doors were densely thronged, whereas the explanation of the Parable had been given in private. It is here merely said that they wished to see Him; but the fact that they came in a body seems to shew that they desired in some way to direct or control His actions. The fullest account of their motives is found in Mk. iii. 21, where we are told that they wished "to seize Him" or "get possession of His person," because they said "He is beside Himself,"—perhaps yielding to the half suspicion which had

been deliberately encouraged by the Pharisees. We must remember that His brethren "did not believe in Him" (John vii. 5), i.e. their belief in Him was only the belief that He was a Prophet who did not realize *their* Messianic ideal. It needed the Resurrection to convert them.

οἱ ἀδελφοὶ αὐτοῦ. James, Joses, Simon, Judas. Possibly (Matt. xii. 50; Mk. iii. 35) His *sisters* also came.

20. **ἀπηγγέλη αὐτῷ.** The word λεγόντων is added by some MSS. It is then a genitive absolute with the subject suppressed.

21. **μήτηρ μου.** Not **ἡ μήτηρ.** 'Mother and brethren to me are those who,' &c.

οὗτοί εἰσιν. The demonstrative implies the "looking round at those sitting in a circle about Him" of Mk. iii. 34, and the "stretching forth His hand towards His disciples" of Matt. xii. 49. "Ye are my friends, if ye do whatsoever I command you" (John xv. 14; comp. ii. 49; John ii. 4, xiv. 21; Heb. ii. 11). His earthly relatives needed the lesson that they must recognise in Him a Being who stood far above all relationships "after the flesh" (2 Cor. v. 16). Even disciples must "hate" father and mother *in comparison with* Christ (comp. Deut. xxxiii. 9).

22—25. Christ stilling the Storm.

22. **ἐν μιᾷ τῶν ἡμερῶν.** 'On one of the days.' From Mk. iv. 35; Matt. viii. 18, we should infer that this event took place in the evening on which He began to teach the crowd in parables, and that—attracted by the beauty and novelty of His teaching they lingered round Him till, in utter weariness, He longed to escape to the secluded loneliness of the Eastern shore of the lake. Possibly the interference of His kinsmen may have added the last touch to the fatigue and emotion which imperatively demanded retirement and rest.

εἰς πλοῖον. St Matthew says '*the* boat,' which usually waited on His movements; very probably the one which had belonged to Peter. Before the boat pushed off, we learn that three aspirants for discipleship came to Him, Matt. viii. 19—22 (Lk. ix. 57—62).

εἰς τὸ πέραν. The Peraean side of the Lake of Galilee has always been comparatively uninhabited, mainly because the escarpment of barren hills approaches within a quarter of a mile of the shore. Its solitude contrasted all the more with the hum of crowded and busy life on the plain of Gennesareth.

τῆς λίμνης. See on v. 1.

ἀνήχθησαν. Such was His weariness and eagerness to get away that they took Him '*as He was*' —without even pausing for any food or refreshment—into the boat, Mk. iv. 36.

23. **ἀφύπνωσεν.** 'He fell into deep sleep.' The day had been one of incessant toil; and He was resting (as St Mark tells us, reflecting the vivid reminiscence of St Peter) 'in the stern on the steersman's leather cushion,' Mk. iv. 38: contrast with this Jonah i. 5.

κατέβη λαίλαψ. '*There swept down a hurricane.*' St Matthew uses the less accurate word *σεισμός*. The suddenness and violence of this 'hurricane' is in exact accordance with what we know of the Lake. The winds from the snowy peaks of Hermon rush down the Peraean *wadies* into the burning tropical air of the lake-basin with extraordinary suddenness and impetuosity (Thomson, *Land and Book*, II. 25). The lake may look like a sheet of silver, when in one moment there will be a darkening ripple, and in the next it will be lashed into storm and foam. The outburst of this storm perhaps frightened back the boats which started with Him, Mk. iv. 36.

συνεπληροῦντο. 'Were being filled.' 'The waves were dashing into the boat, so that it was getting full,' Mk. iv. 37; 'the boat was being hidden under the waves,' Matt. viii. 24. The tossing ship (*Navicella*) has been accepted in all ages as the type of the Church in seasons of peril.

24. ἀπολλύμεθα. 'We are perishing!' 'Lord! save! we are perishing,' Matt. viii. 25. 'Rabbi, carest thou not that we are perishing?' Mk. iv. 38. The peril was evidently most imminent.

ὁ δὲ διεγερθείς. 'But He, being roused from sleep.'

ἐπετίμησεν τῷ ἀνέμῳ. Speaking to the wind and the billows of the water as though they were living powers (Ps. cvi. 9, "He *rebuked* the Red Sea also"), or to the evil powers which may be conceived to wield them to the danger of mankind. St Mark alone preserves the two words uttered "Hush! be stilled!" the first to silence the roar, the second the tumult. St Matthew tells us that He quietly uttered 'Why are ye cowards, ye of little faith?' and *then*, having stilled the tumult of their minds, rose and stilled the tempest.

25. ποῦ ἡ πίστις ὑμῶν; "They had *some* faith, but it was not ready at hand." Bengel.

τίς ἄρα οὗτός ἐστιν; '*Who then is this?*' Comp. iv. 36, ix. 9, xxiv. 13. The *ἄρα* expresses the same surprise and emotion conveyed by the *τίς*, 'What kind of Being,' of St Matthew. Ps. cvii. 23—30.

26—39. The Gergesene Demoniac.

26. τῶν Γερασηνῶν. In all three narratives, here, Matt. viii. 28—34; Mark v. 1—19, the MSS. vary between Gergesenes, Gadarenes, and Gerasenes, and Tischendorf follows ℵ in reading Gadarenes (by a clerical error, Gazarenes) in St Matthew, Gerasenes in St Mark, and Gergesenes here.

i. Gadara, of which the large ruins are now seen at *Um Keis*, is three hours' distance from the extreme south end of the Lake, and is separated from the scene of the miracle by the deep precipitous ravine of the Hieromax (Jarmuk). Gadarenes *may* be the right reading in St Matthew (ℵBCMΔ and MSS. mentioned by Origen) but, if so, it only gives the name of the *entire district*. Gadara was

essentially a Greek city, and had two amphitheatres and a literary Greek society, and the worst features of Hellenic life.

ii. Gerasenes may be the right reading in St Mark (ℵBD, &c.). 'Gerasa,' now *Djerash*, is fifty miles from the Lake, and almost in Arabia, but it was an important town (Jos. *B. J.* III. 3), and like Gadara may have been used as the name of the *entire district.*

iii. Gergesenes is almost certainly the right reading here (ℵLX). It was the reading which, because of the distance of Gerasa and Gadara, Origen wished to introduce into Matt. viii. 28, being aware that there was a small town called 'Gergesa' in the Wady Semakh, which was known also to Eusebius and Jerome, and was pointed out as the scene of the miracle. Yet the reading "Gergesenes" of ℵ, in St Luke, could hardly have been due to the mere conjecture of Origen in the parallel passage of St Matthew, for it is found in other uncials, in most cursives, and in the Coptic, Ethiopic and other versions. Gergesa has however nothing to do with the ancient Girgashites (Deut. vii. 1; Josh. xxiv. 11), who were probably at the West of the Jordan. The question as to the *place intended as the scene of the miracle* (whatever reading be adopted) may be considered as having been settled by Dr Thomson's discovery of ruins named Kerzha (the natural corruption of Gergesa) nearly opposite Capernaum. The name of this little obscure place may well have been given by St Matthew, who knew the locality, and by so accurate an inquirer as St Luke. The reading may have been altered by later copyists who knew the far more celebrated Gadara and Gerasa. Hence we can attach no importance to the attempt to explain away the story, because Gadara is said to mean 'fold,' and *Garash* 'to cast out,' and Gergesa (according to Origen) *παροικία ἐκβεβληκότων.*

27. ὑπήντησεν ἀνήρ τις ἐκ τῆς πόλεως. 'There met him a man of the city.' He had been a resident in Gergesa till his madness began. St Matthew (as in the case of Bartimaeus) mentions two demoniacs, but the narrative is only concerned with one. There may of course have been another hovering in the neighbourhood. The variation in St Matthew is at least a valuable proof of the independence of the Evangelists.

ἔχων δαιμόνια. 'Having demons.' The *δαιμόνια* were supposed by the Jews to be not devils (i.e. fallen angels), but the spirits of wicked men who were dead (Jos. *B. J.* VII. 6, § 3). See on iv. 33; viii. 2.

καὶ χρόνῳ ἱκανῷ οὐκ ἐνεδύσατο ἱμάτιον. *'And for a long time wore no cloke.'* He *may* have been naked, since the tendency to strip the person of all clothes is common among madmen; here however it only says that he wore no *ἱμάτιον*. He may have had on the *χιτών*, or under-garment. Naked, homicidal maniacs who live in caves and tombs are still to be seen in Palestine. Warburton saw one in a cemetery fighting, amid fierce yells and howlings, with wild dogs for a bone. *Crescent and Cross*, II. 352.

ἐν τοῖς μνήμασιν. See Thomson's *Land and Book*, p. 376. This

was partly a necessity, for in ancient times there were no such things as penitentiaries or asylums, and an uncontrollable maniac, driven from the abodes of men, could find no other shelter than tombs and caverns. This would aggravate his frenzy, for the loneliness and horror of these dark rocky tombs (traces of which are still to be seen near the ruins of Kherza or the sides of Wady Semakh) were intensified by the prevalent belief that they were haunted by *shedim*, or 'evil spirits,'—the ghosts of the wicked dead (*Nidda*, f. 17 *a*, &c.). St Mark gives (v. 4) a still more graphic picture of the superhuman strength and violence of this homicidal and ghastly sufferer.

28. **τί ἐμοὶ καὶ σοί;** I.e. 'Why should'st thou interfere with me?' 2 Sam. xvi. 10; xix. 22. See iv. 24. Bauer refers to obvious imitations of this narrative in the story of the Lamia expelled by Apollonius of Tyana (Philostr. iv. 25).

τοῦ ὑψίστου. Probably the epithet was customary in exorcisms or attempted exorcisms, and hence we find it used by another demoniac (Acts xvi. 17). Jesus is not so called elsewhere, except in i. 32.

μή με βασανίσῃς. 'The demons...believe and tremble,' Jas. ii. 19. On this conception of torment see Mk. i. 24; Matt. xviii. 34.

29. **παρήγγελλεν.** 'He commanded.'

πολλοῖς χρόνοις usually means '*for a long time.*' Comp. Plut. *Thess.* VI. *πολλοῖς χρόνοις ὕστερον*, 'long afterwards.'

φυλασσόμενος. '*Being kept under guard.*' The A. V. misses this curious point in the narrative, preserved by St Luke only,—namely, that 'he was bound in *manacles* and fetters, being under guard.' The omission is corrected in the R. V., comp. iv. 10.

ὑπὸ τοῦ δαιμονίου. The other reading *δαίμονος* (of A and other MSS.) is very remarkable, for it is the only place in the Gospel in which *δαίμων* occurs, and *δαίμονες* only in the parallel places (Matt. viii. 31; Mk. v. 12). On the other *δαιμόνιον* occurs 45 times, and *πνεῦμα* 27 times.

εἰς τὰς ἐρήμους. 'Into the deserts,'—regarded as a peculiar haunt of Azazel and other demons. Matt. xii. 43; Tobit viii. 3; see on iv. 1. (There are obvious allusions to the Gospel narrative of this demoniac and the demoniac boy in Lucian, *Philopseudes*, 16.)

30. **τί σοι ὄνομά ἐστιν;** The question was no doubt asked in mercy. Gently to ask a person's name is often an effectual way to calm the agitations and fix the wavering thoughts of these sufferers.

Λεγιών. A legion consisted of 6,000 soldiers, and this man (who was probably a Jew) would have become familiar with the name since the Roman conquest of Palestine. The ancient Megiddo was now called Legio, still *Ledjûn*. The answer shewed how wildly perturbed was the man's spirit, and how complete was the *duality* of his consciousness. He could not distinguish between himself and the *multitudes* of demons by whom he believed himself to be possessed. His individuality was lost in demoniac hallucinations. For *multitudinous* possession comp. viii. 2, Matt. xii. 45.

31. παρεκάλουν. If *παρεκάλει* be the right reading, it should be rendered "*he* besought Him," for the plural is used in the next verse.

εἰς τὴν ἄβυσσον. The 'abyss' (Hebrew *tehôm*) intended is perhaps the prison of wicked spirits (Rom. x. 7; Jude 6; Rev. xx. 3). St Mark says "that He would not send them out of the country."

32. χοίρων ἱκανῶν. St Mark says "about 2000." Of course, if the owners of these swine were Jews, they were living in flagrant violation of the Law; but the population of Peraea was largely Greek and Syrian.

εἰς ἐκείνους εἰσελθεῖν. The Jews, as we have already seen, believed that physical and mental evil was wrought by the direct agency of demons, and attributed to demons not only the cases of "possession," but many other classes of illness (melancholia, brain-disease, heart-disease, &c.) which we do not usually regard in this light. They also believed that demons could take possession even of animals, and they attributed to demons the hydrophobia of dogs and the rage of bulls. "Perhaps," says Archbishop Trench (*On the Miracles*, p. 185), "we make to ourselves a difficulty here, too easily assuming that the whole animal world is wholly shut up in itself, and incapable of receiving impressions from that which is above it. The assumption is one unwarranted by deeper investigations, which lead rather to an opposite conclusion—not to the breaking down of the boundaries between the two worlds, but to the shewing in what wonderful ways the lower is receptive of impressions from the higher, both for good and for evil." Further than this the incident leads into regions of uncertain speculation, into which it is impossible to enter, and in which none will dogmatize but those who are least wise. Milton seems to find no difficulty in the conception that evil spirits could 'incarnate and imbrute' their essence into a beast:

> "In at the serpent's mouth
> The Devil entered; and his brutal sense
> The heart or head possessing, soon inspired
> With act intelligential." *Par. Lost.*

Comp. Dante, *Inf.* xxv. 136,

> "L' anima, ch' era fiera divenuta
> Si fugge," &c.

33. κατὰ τοῦ κρημνοῦ. 'Down the precipice.' Near Kherza is *the only spot on the entire lake* where a steep slope sweeps down to within a few yards of the sea, into which the herd would certainly have plunged if hurried by any violent impulse down the hill. (Tristram, *Land of Israel*, p. 462). If it be asked whether this was not a destruction of property, the answer is that the antedating of the death of a herd of unclean animals was nothing compared with the deliverance of a human soul. Our Lord would therefore have had a moral right to act thus even if He had been a mere human Prophet. Besides, to put it on the lowest ground, the freeing of the neighbourhood from the peril and terror of this wild maniac was a greater benefit to the whole city than the loss of this herd. Jesus did not *command* the

spirits to go into the swine; if He *permitted* anything which resulted in their destruction it was to serve higher and more precious ends. "God the Word," says Lord Bacon, "wished to do nothing which breathed not of grace and beneficence;" and after mentioning the stern miracles of Moses, Elijah, Elisha, St Peter and St Paul, he adds, "but Jesus did nothing of this kind...the spirit of Jesus is the spirit of the Dove. He wrought no miracle of judgment, all of beneficence." *Meditt. Sacr.* on Mk. xii. 37. The miracles of Christ were all *redemptive acts* and spiritual lessons.

34. ἀπήγγειλαν εἰς τὴν πόλιν. A *breviloquentia* for 'They went into the city and reported,' as in Matt. viii. 33, ἀπελθόντες εἰς τὴν πόλιν ἀπήγγειλαν πάντα.

35. τὸ γεγονός. 'What had happened' (A.V. "what was *done*").

παρὰ τοὺς πόδας. In the attitude of a disciple.

ἱματισμένον. Perhaps one of the disciples had thrown a cloke (ἱμάτιον) over his nakedness or his rags.

37. ἠρώτησαν...ἀπελθεῖν. The opposite to the request of the Samaritans (John iv. 40). Unlike Peter, they *meant* what they said. Preferring their swine to Christ, they felt that His presence was dangerous to their greed. And our Lord acted on the principle of not casting that which was holy to dogs, nor pearls before men whose moral character tended to become like that of their own swine. At Gadara the worst iniquities were prevalent. It may be that if they had not deliberately begged Christ to leave them they might have been spared the fearful massacre and ruin—fire, and sword, and slavery—which befel them at the hands of the Romans in less than 40 years after this time (Jos. *B. J.* III. 7, § 1, IV. 7, § 4). But

> "We, ignorant of ourselves,
> Beg often our own harms, which the wise powers
> Deny us for our good."

For other instances of prayers fatally granted see Ex. x. 28, 29; Numb. xxii. 20; Ps. lxxviii. 29—31; on the other hand, a refused boon is sometimes a blessing. 2 Cor. xii. 8, 9. The result of their wilful sensuality was that the time never came when

> "E'en the witless Gadarene,
> Preferring Christ to swine, shall learn
> That life is sweetest, when 'tis clean."

συνείχοντο. 'They were oppressed.'

38. ἐδέετο. An Ionic form, but found also in Attic.

39. διηγοῦ. This command valuably illustrates one of the *reasons* why our Lord commanded reticence in other instances. To the region of Gadara He did not intend to return, and therefore the proclamation of a miracle would not cause Him to be surrounded by curious crowds.

40. The Waiting Multitude.

40. **ἀπεδέξατο αὐτὸν ὁ ὄχλος.** The *multitude* welcomed him. We have the same verb apparently in this sense in Acts xv. 4, xxviii. 30, and elsewhere. They would see the sail of His boat as it started back from Gergesa, and the storm had probably driven back the other boats. He would naturally sail to Bethsaida or Capernaum. It is impossible here to enter into the uncertain question as to the exact order of events. For all details on that subject I must refer to my *Life of Christ*.

41—56. The Daughter of Jairus and the Woman with the Issue of Blood.

41. **καὶ ἰδού.** St Matthew places this message of Jairus after the farewell feast which he gave to his friends before abandoning for ever his office of tax-gatherer. At that feast arose the question about fasting, and St Matthew (ix. 18) says that Jairus came 'while Jesus was yet speaking these things,' and in so definite a note of time, on a day to him so memorable, he could hardly be inexact. On the other hand, St Mark says, and St Luke implies, that the message reached Jesus as He disembarked on the seashore. Hence it has been supposed that Jesus heard the first entreaty from Jairus on the shore when his daughter was dying (vs. 42; Mark v. 23), but instead of going straight to the house of Jairus went first to Matthew's feast; and that Jairus then came to the feast in agony to say that she was just dead (Matt. ix. 18). The very small discrepancies are however quite easily explicable without this conjecture, and it was wholly unlike the method of Jesus to interpose a feast between the request of an agonised father and His act of mercy.

Ἰάειρος. 'Jair,' Judg. x. 3. He is one of the few recipients of miracles whose name is recorded.

ἄρχων τῆς συναγωγῆς. The synagogues had no clergy, but were managed by laymen, at the head of whom was the "ruler," whose title of *Rosh hakkenéseth* was as familiar to the Jews as that of Rabbi. His functions resembled those of a leading elder. The appeal of such a functionary shews the estimation in which our Lord was still held among the Galileans.

εἰσελθεῖν. Jair had not the faith of the heathen centurion.

42. **μονογενής.** St Luke, whose keen sympathies are everywhere observable in his Gospel, mentions the same touching fact in the case of the son of the widow of Nain (vii. 12), and the lunatic boy (ix. 38).

ἀπέθνησκεν. St Matthew says "*is even now dead.*" Perhaps we catch in these variations an echo of the father's despairing uncertainty.

συνέπνιγον. A strong word, literally 'were choking': comp. viii. 14. *συνέθλιβον* is the reading of CL.

43. **ἐν ῥύσει αἵματος.** The *ἐν* indicates her condition: comp. *ἐν ἐξουσίᾳ*, iv. 36; *ἐν περιτομῇ*, Rom. iv. 10.

ἰατροῖς. The *dativus commodi*, '*upon* physicians.' The more classical construction would be the εἰς ἰατροὺς of the Rec. but it is probably a correction.

προσαναλώσασα ὅλον τὸν βίον. Literally, 'having *in addition* spent' her whole means of livelihood.

ἀπ' οὐδενὸς θεραπευθῆναι. St Luke, perhaps with a fellow-feeling for physicians, does not add the severer comment of St Mark, that the physicians had only made her worse (v. 26). The Talmudic receipts for the cure of this disease were specially futile,—such as to set the sufferer in a place where two ways meet, with a cup of wine in her hand, and let some one come behind and frighten her, and say, Arise from thy flux; or "dig seven ditches, burn in them some cuttings of vines not four years old, and let her sit in them in succession, with a cup of wine in her hand, while at each remove some one says to her, Arise from thy flux." (Lightfoot, *Hor. Hebr.* ad loc.)

44. προσελθοῦσα ὄπισθεν ἥψατο τοῦ κρασπέδου κ.τ.λ. 'Approaching from behind touched the tassel of His outer robe.' This is a miracle 'by the way' (*obiter*), but, as Fuller says, "His *obiter* is more to the purpose than our *iter*." She sought to steal (as it were) a miracle of grace, and fancied that Christ's miracles were a matter of *nature*, not of *will and purpose*. Probably the intense depression produced by her disease, aggravated by the manner in which for twelve years every one had kept aloof from her and striven not to touch her, had quite crushed her spirits. By the Levitic law she had to be "put apart, and whosoever toucheth her shall be unclean" (Lev. xv. 19, 25). The word translated "border" (κράσπεδον, Heb. *tsitsith*) is a tassel at each "wing" or corner of the *tallith* or mantle (Matt. xiv. 36). The Law (Num. xv. 38—40) required that each tassel should be bound with a thread (not as in E. V. *ribband*) of blue, the colour of heaven, and so the type of revelation. The strict Jews to this day wear these tassels, though they are usually concealed. The Pharisees, to proclaim their orthodoxy, made them conspicuously large, Matt. xxiii. 5. One of the four tassels hung over the shoulder at the back, and this was the one which the woman touched. (For full particulars of the Rabbinic rules about these tassels see an article by the present writer, in the *Expositor*, v. 219.) The quasi-sacredness of the tassels may have fostered her impulse to touch the one that hung in view.

45. ὁ Πέτρος καὶ οἱ σὺν αὐτῷ. St Mark merely says 'His disciples'; but the question is in exact accordance with that presumptuous impetuosity which marked the as yet imperfect stage of Peter's character.

46. ἥψατό μου τίς. 'Some one touched me.' "They *press; she* touches." Aug. "Flesh presses; faith touches." Id. Our Lord's question was meant to reach the woman's heart: comp. Gen. iii. 9, iv. 9; 2 Kings v. 25.

ἔγνων δύναμιν ἐξεληλυθυῖαν ἀπ' ἐμοῦ. Literally, '*I recognised* that power *had gone forth* from me.' Comp. vi. 19.

47. τρέμουσα ἦλθεν. Because by her touch she had communicated to Him Levitical uncleanness; and this by one of the Rabbis or Pharisees would have been regarded as an intolerable act of presumption and injury. To this day the Jewish Rabbis (or Chakams) in the East are careful not even to be touched by a woman's dress (Frankl., *Jews in the East*, II. 81).

48. θύγατερ. The only recorded occasion on which our Lord used that tender word to a woman.

ἡ πίστις σου σέσωκέν σε. Literally, '*hath saved thee.*' Thy faith —not the superstitious and surreptitious touch of my *tallith's* fringe. Jesus thus compelled her to come forth from her timid enjoyment of a stolen miracle that He might confer on her a deeper and more spiritual blessing.

εἰς εἰρήνην. Literally, *to*, or *for peace*. Tradition says that the name of this woman was Veronica (*Evang. Nicodem.* v. 6), and that it was she who gave to our Lord the famous legendary handkerchief to wipe His face on the way to Calvary. At Paneas (Caesarea Philippi) there was a bronze statue which was supposed to be her votive offering, and to represent this scene (Euseb. *H.E.* VII. 18; Sozomen, *H.E.* v. 21); and on this account Julian the Apostate or Maximin is said to have destroyed it. All this is very improbable. Early Christian writers were too credulous about these statues. Justin Martyr took a statue of the Sabine god *Semo Sancus* for one of Simon Magus.

49. μηκέτι σκύλλε τὸν διδάσκαλον. '*Worry the Teacher no longer.*' For the colloquial verb, preserved also in St Mark, see vii. 6.

50. ἀκούσας. The remark was addressed to Jairus, and St Mark says that Jesus '*overheard* it.'

πίστευσον. The aor. refers to the immediate act of faith. The *πίστευε* of the Rec. would mean 'keep up thy faith.'

51. εἰ μὴ Πέτρον κ.τ.λ., as at the Transfiguration and at Gethsemane, Mark ix. 2, xiv. 33.

52. ἐκόπτοντο αὐτήν. 'Beat their breasts on account of her.' Comp. xxiii. 27 and Nahum ii. 7. St Mark gives a graphic picture of the tumult, and loud cries, and wailings (*alalai*, the Egyptian *wil-weleh*). Even the poorest were obliged to provide for a funeral two flute-players and one wailing woman. See Eccles. xii. 5; Jer. ix. 17; Amos v. 16; 2 Chron. xxxv. 25. These public mourners were called *sappedans*.

οὐκ ἀπέθανεν ἀλλὰ καθεύδει. To take this literally is to contradict the letter and spirit of the whole narrative. It is true that in "our friend Lazarus sleepeth" the verb used is not *καθεύδειν* but *κοιμᾶσθαι*; but that is in a different writer (John xi. 11), and the word better suits one who had been four days dead. Our Lord's object was to silence this idle uproar.

53. **κατεγέλων αὐτοῦ.** Literally, '*were utterly deriding Him.*' 'To laugh to scorn' is used by Shakespeare, e.g.

> "Our castle's strength
> Will laugh a siege to scorn." *Macbeth*, v. 5.

54. **[ἐκβαλὼν ἔξω πάντας καί.]** These words, being omitted by ℵB DLX, are probably interpolated here, from the other Synoptists. Our Lord could not feel the smallest sympathy for these simulated agonies of people, who (to this day) "weep, howl, beat their breasts, and tear their hair according to contract" (Thomson, *Land and Book*, I. viii.). And further these solemn deeds required calm and faith, Acts ix. 40; 2 Kings iv. 33.

αὐτὸς δὲ κρατήσας τῆς χειρὸς αὐτῆς. St Luke preserves this gentle detail, as well as the kind order to give her food. St Mark gives the two Aramaic words which our Lord used, "*Talitha cumi!*" On these occasions He always used the fewest possible words (vii. 14; John xi. 43).

ἡ παῖς. On this nominative, used instead of the vocative with imperative, see note on x. 21; Matt. xxvii. 29.

56. **μηδενὶ εἰπεῖν.** See on v. 14. And as usual the injunction was probably unheeded.

CHAPTER IX.

1. **τοὺς δώδεκα.** ABD, &c. The Rec. adds *μαθητὰς αὐτοῦ*, but St Luke, St Mark, and St John used *οἱ δώδεκα* absolutely.

10. **εἰς πόλιν καλουμένην Βηθσαϊδά.** BLX, Copt. Sah. Ti. W.H. &c. [D has *κώμην*.] The variants rose from two difficulties, (1) The copyists did not know of the Northern Bethsaida. (2) They were puzzled by the 'desert place.' See note.

27. **ὧδε.** (Rec.) A more commonplace reading than *αὐτοῦ*, ℵBL, &c.

38. **ἐπιβλέψαι.** The *ἐπίβλεψον* of Rec. rose from the infinitive being mistaken for an aor. imp. middle.

54. **ὡς καὶ Ἠλίας ἐποίησεν.** ACD La. [W.H]. It is omitted in ℵBL Vulg., but very probably for dogmatic reasons.

55. **καὶ εἶπεν...ὑμεῖς.** D. Rec. omitted by ℵABCL La. Ti. Probably tampered with for dogmatic reasons.

56. **ὁ γὰρ υἱὸς...σῶσαι.** These words omitted by ℵABCD La. Ti. W.H. are almost certainly spurious.

Ch. IX. 1—6. The Mission of the Twelve.

1. **συνκαλεσάμενος δὲ τοὺς δώδεκα.** The word *συνκαλ.* 'calling them *together*,' not merely *προσκαλ.* 'calling them *up to Him*,' indicates the special solemnity of the occasion. This was at the close of

the missionary journeys alluded to in Matt. ix. 35; Mk. vi. 6. St Matthew gives a touching reason for the mission of the Twelve. They were sent because Jesus pitied the multitude, who were like harassed and panting sheep without a shepherd, and like a harvest left unreaped for want of labourers (Matt. ix. 36—38). The Apostles thus became, as their name implied, 'emissaries' (*sheloochîm*), and this was an important step in their training.

δύναμιν καὶ ἐξουσίαν. Power (*δύναμις*) is the *capacity*, and authority (*ἐξουσία*), the *right* to act. See x. 19; Rev. xiii. 7.

ἐπὶ πάντα τὰ δαιμόνια. 'Over all the demons.'

2. **ἀπέστειλεν αὐτούς.** Two and two for their mutual comfort. Mk. vi. 7.

ἰᾶσθαι τοὺς ἀσθενεῖς. '*To heal the sick.*' There seems to be no essential difference intended between *ἰᾶσθαι* and *θεραπεύειν* '*to tend*,' which is the reading of some MSS., unless it points to the curious fact mentioned by St Mark that they anointed the sick with oil (vi. 13; comp. James v. 14).

3. **εἶπεν πρὸς αὐτούς.** For a much fuller account of the instructions given to the Twelve, see Matt. x. 5—15. Some of these are recorded by St Luke as given also to the Seventy, x. 1—16.

μήτε ῥάβδον. So ℵAB *&c.* The plural may have been frivolously introduced by some copyist who wished to avoid an apparent discrepancy with Mk. vi. 8, "save a staff only." St Matthew also says, 'not even a staff.' Minute and wholly unimportant as the variation would have been, it may turn on the fact that our Lord told them not specially to *procure* (*μὴ κτήσησθε*, Matt.) these things for the journey; or on the fact that speaking in Aramaic He used the phrase אִם כִּי (*kee im*), which might be explained '*even if you have a staff* it is unnecessary.' Meanwhile the variations furnish an interesting proof of the independence of the three Synoptists.

πήραν. A 'wallet,' a bag of kid's skin carried over the shoulder to contain a few dates or other common necessaries. 1 Sam. xvii. 40. (Thomson, *Land and Book*, p. 355.)

μήτε ἄρτον. Which they usually took with them, vs. 13; Matt. xvi. 7.

μήτε ἀργύριον. Literally, '*silver.*' St Luke uses the word because it was the common metal for coinage among the *Greeks*. St Mark uses 'copper,' the common *Roman* coinage.

μήτε ἀνὰ δύο χιτῶνας. 'Do not carry with you a second tunic or under-garment (*ketoneth*)'—which indeed is a rare luxury among poor Orientals. (See on iii. 11.) If they carried a second tunic at all they could only do so conveniently by putting it on (Mk. vi. 9). St Mark adds that they were to wear sandals, and St Matthew that they were *not* to have travelling shoes (*ὑποδήματα*). The general spirit of the instructions merely is, 'Go forth in the simplest, humblest manner, with no hindrances to your movements and in perfect faith'; and this,

as history shews, has always been the method of the most successful missions. At the same time we must remember that the *wants* of the Twelve were very small (see on viii. 3) and were secured by the open hospitality of the East (Thomson, *Land and Book*, p. 346). For the distributive use of ἀνὰ see John ii. 6, ἀνὰ μετρητὰς δύο; Mk. vi. 40, ἀνὰ πεντήκοντα. The ἔχειν is a mixture of the indirect with the direct construction, as though the clause had begun with μηδὲν αἴρειν. It would be less natural to explain the infinitive as being here used for an imperative, or as an epexegetic infinitive—'two coats apiece, to *wear*.' See Winer, p. 397.

4. εἰς ἣν ἂν οἰκίαν εἰσέλθητε. After inquiring who were the worthiest people to receive them, Matt. x. 11, comp. infra x. 5—8. This injunction was meant to exclude fastidious and restless changes. St Luke omits the injunction (Matt. x. 5)—which was only temporary (Matt. xxviii. 19)—not to enter into Samaritan villages.

5. καὶ τὸν κονιορτόν. See Acts xiii. 51, xviii. 6. The use of κονιορτὸς for κόνις is Hellenistic (LXX. Ex. ix. 9, &c.). It properly means 'a dustcloud,' and occurs only in this phrase, except in Acts xxii. 23.

ἐπ' αὐτούς. 'Against them'; stronger than the αὐτοῖς of Mark, for it points to future judgment.

6. διήρχοντο κατά. 'They went in all directions, from village to village.' The κατὰ is (like ἀνά) distributive.

εὐαγγελιζόμενοι. In vs. 2 we have κηρύσσειν, 'to herald.'

θεραπεύοντες. In the other Evangelists *exorcisms* are prominent. Mk. vi. 13. The special object of the mission of the Twelve is plain from St Matthew. Our Lord had now been preaching for nearly a year in Galilee, and multitudes still thronged to Him. He knew that He would soon be compelled to retire, and He sent the Twelve to give one last opportunity to those who had heard Him.

7—9. Herod's Alarm.

7. Ἡρῴδης. Antipas. See iii. 1.

τὰ γινόμενα πάντα. '*All that was occurring*.' The words "by Him" of the Rec. are omitted by ℵBCDL. There seems to be a special reference to the work of the Twelve which made our Lord's name more widely known.

ὑπό τινων. To this opinion Herod's guilty conscience made him sometimes incline, Mk. vi. 16. His alarm may have been intensified by the strong condemnation of his subjects, who, long afterwards, looked on his defeat by his injured father-in-law Aretas (Hareth) as a punishment for this crime (Jos. *Antt.* xviii. 5, §§ 1, 2).

8. Ἠλίας. In accordance with the prophecy of Mal. iv. 5. The verb ἐφάνη is used instead of ἠγέρθη, because of Elijah's translation to heaven. The Talmud is full of the expected appearance of Elijah, and of instances in which he shewed himself to eminent Rabbis.

προφήτης τις τῶν ἀρχαίων. '*Some prophet of those of old.*' Comp. vii. 16; Deut. xviii. 15; Num. xxiv. 17. The Jews thought that Jeremiah or one of the other great prophets (see vs. 19) might rise to herald the Messiah, John i. 21. See 2 Esdras ii. 10, 18, "Tell my people...For thy help will I send my servants Isaiah and Jeremiah;" 1 Macc. xiv. 41, "*Simon* should be high priest...*until there arose a faithful prophet.*" In 2 Macc. ii. 4—8, xv. 13—16, Jeremiah appears in a vision. It was believed that he would reveal the hiding-place of the Ark, Urim, and Sacred Fire.

9. ἐγώ. The addition of the ἐγὼ shews that it is emphatic, '*I* beheaded John.'

ἐζήτει. Herod did not merely *desire* (A. V.) to see Him, but made attempts to do so. This agrees with xxiii. 8, "he was desirous to see him of a long season." St Luke may have heard particulars about Herod from Chuzas (viii. 3) when he was with St Paul at Caesarea Stratonis, or from Manaen at Antioch (Acts xiii. 1). The curiosity of Herod about Jesus does not seem to have been aroused before this period. A half-alien tyrant such as Herod was, belonging to a detested house, is often little aware of what is going on among the people; but the mission of the Twelve in all directions, and therefore possibly to Tiberias, produced effects which reached his ears. His wish to see Jesus was not gratified till the day of the crucifixion;—partly because our Lord purposely kept out of his reach, feeling for him a pure contempt ("this fox," xiii. 32), and for this among other reasons never so much as entered the polluted and half-heathen streets of Herod's new town of Tiberias (which partly covered the site of an old cemetery); and partly because, after the news of John's murder, He seems at once to have withdrawn from all permanent work in Gennesareth. During the mission of the Twelve we infer that He made a journey alone to Jerusalem to the unnamed feast of John v. 1, probably the Feast of Purim. During this visit occurred the healing of the cripple at Bethesda.

10—17. The Feeding of the Five Thousand.

10. διηγήσαντο αὐτῷ ὅσα ἐποίησαν. This brief and meagre record, to which nothing is added by the other Evangelists, contrasts so strongly with the joyous exultation of the Seventy over their success, that we are led to infer that the training of the Twelve was as yet imperfect, and their mission less successful than the subsequent one.

ὑπεχώρησεν κατ' ἰδίαν. The reasons—beside the natural need of the Twelve and of our Lord for rest—were (1) the incessant interruptions from the multitude, which left them no leisure even to eat (Mk. vi. 31), and (2) (as we see from the context) the news of the murder of John the Baptist and Herod's inquiries about Jesus. Perhaps we may add (3) the desire to keep in retirement the Paschal Feast which He *could* not now keep at Jerusalem. This event constitutes another new departure in the ministry of Christ.

[εἰς τόπον ἔρημον πόλεως καλουμένης Βηθσαϊδά.] There are here great variations in the MSS. and the best reading is εἰς πόλιν καλουμένην Βηθσαϊδά. The omission may be due to the fact that there was no "desert place" corresponding to this description near the only Bethsaida which was well-known to the copyists, viz. the little fishing suburb of Capernaum on the west of the lake (Bethsaida of Galilee, John xii. 21), Mk. vi. 45. This may also explain the variation of 'village' for 'city.' It is only in recent times that we have been made familiar with the existence of the *other* Bethsaida—Bethsaida Julias (Mk. viii. 22), at the north of the lake, another 'House of Fish' which had been recently beautified by Herod Philip (iii. 1) and named by him after the beautiful but profligate daughter of Augustus (Jos. *Antt.* XVIII. 2, § 1; *B. J.* II. § 1). The ruins of this town still exist at Telui (a corruption of Tel *Julias*), and close by it is the green, narrow, secluded plain of El Batîhah, which exactly answers to the description of the Evangelists. This important discovery, which explains several serious difficulties of this Gospel, is due to Reland (*Palaest.* p. 504), and shews us how easily difficulties would be removed if we knew all the facts.

11. οἱ δὲ ὄχλοι. The ensuing incident is one of the few narrated by all four Evangelists, Matt. xiv. 13—33; Mk. vi. 30—52; John vi. 1—21, and is most important from the power displayed, the doctrines symbolized (Christ the bread of life), and the results to which it led (John vi.). Combining the narratives, we see that the embarkation of Jesus to sail from Capernaum to the northern Bethsaida had been noticed by the people, and as it is only a sail of six miles they went on foot round the head of the lake to find Him. He had barely time to retire with His disciples to one of the hills when a crowd assembled on the little plain. This crowd was momentarily swelled by the throngs of pilgrims who paused to see the Great Prophet on their way to the approaching Passover at Jerusalem (John vi. 5), which Jesus Himself could not attend without danger, owing to the outburst caused by the Sabbath healing of the cripple (John v. 1—16). Towards afternoon He came down the hill to the multitude, to teach them and heal their sick.

ἀποδεξάμενος αὐτούς. 'Kindly receiving them'—weary as He was and much as He yearned for solitude. See note on viii. 40.

12. κλίνειν. 'To decline.'

οἱ δώδεκα. They were afraid that when once the brief twilight was over, the famished multitude might lose their way or come to harm, and some calamity happen which would give a fresh handle against Jesus. John alone tells us that He had compassionately suggested the difficulty to Philip, watching with gentle irony the trial of his faith; and that Philip despairingly said that it would cost more than 200 denarii (as we might say £20, i.e. the day's wages of 200 people; see on vii. 41) to procure them even a minimum of food. Philip was "of Bethsaida," but this had nothing to do with our Lord's speaking to him, for he belonged to the *western* Bethsaida.

ἐπισιτισμόν. 'A store of provision,' as in Xen. *Anab.* VII. 1, § 9. It is a classic word, but an ἅπαξ λεγόμενον in the N.T.

13. πλεῖον ἢ πέντε ἄρτοι καὶ ἰχθύες δύο. The contraction is an anakoluthon, for *εἰσίν* refers to *ἄρτοι*, not to *πλεῖον ἤ*, which must be regarded as a sort of parenthetic addition. Compare Num. xi. 22. It was Andrew who first mentioned this fact in a tentative sort of way. The little boy (*παιδάριον*) who carried them seems to have been in attendance on the Apostles; evidently this was the food which they had brought for their own supply, and it proves their simplicity of life, for *barley loaves* (John vi. 9) are the food of the poor (2 Kings iv. 42; Judg. vii. 13; Ezek. iv. 9, xiii. 19).

εἰ μήτι πορευθέντες ἡμεῖς ἀγοράσωμεν. 'Unless perchance we should ourselves go and procure.' *Εἰ* with the subjunctive is very rare and archaic in Attic prose. It simply means 'if, apart from all conditions.' See my *Brief Greek Syntax*, § 201 n. In the N.T. it only occurs in 1 Cor. ix. 11, *εἰ...θερίσωμεν*, xiv. 5, *εἰ μὴ διερμηνεύῃ*. Here Winer regards it as a sort of deliberative subjunctive not really dependent on *εἰ* ('unless—are we to go and buy?').

14. πεντακισχίλιοι. "Besides women and children," Matt. xiv. 21. These would probably not be numerous, and would not (in accordance with Eastern usage) sit down with the men, but would stand apart.

κλισίας ἀνὰ πεντήκοντα. '*In companies about fifty each.*' The accusative is attributive, in apposition with the meaning of the verb, Winer, p. 286. The vivid details of Mark shew the eyewitness of St Peter. He compares them to parterres of flowers (*πρασιαὶ πρασιαί*, 'by garden beds') as they sat on the green grass in their bright Oriental robes of red and blue and yellow. St Luke's word, *κλισίας*, means literally *in dining-parties*, from *κλισία*, 'a couch.' It therefore resembles the *συμπόσια συμπόσια* of St Mark. St Luke passes over the *χόρτος πολύς* (John), *χλωρὸς χ.* (Mk.), *χόρτοι* (Matt.). The details would be more striking to Jews. This systematic arrangement made it easy to tell the number of the multitude.

16. κατέκλασεν καὶ ἐδίδου. The 'brake' is in the aorist and the 'gave' in the imperfect, and although it is a useless presumption to inquire into the *mode* of this most remarkable miracle, these two words give us this detail only,—that it took place between the act of breaking and the continuous distribution. But "Falleret momento visum...Est quod non erat; videtur quod non intelligitur" (Hilary). The marvel lay in the Doer, not in the deed. Aug.

17. κλασμάτων. Compare 2 Kings iv. 43, 44. These were collected by the order of Jesus, who thus strikingly taught that wastefulness even of miraculous plenty is entirely alien to the divine administration.

κόφινοι δώδεκα. Probably wicker-baskets (*salsilloth*, Jer. vi. 9). Every Jew carried such a basket about with him to avoid the chance

of his food contracting any Levitical pollution in heathen places (Juv. *Sat.* III. 14, VI. 542). The baskets used at the miracle of the four thousand were large rope-baskets, 'frails' (σπυρίδες). The accuracy with which each word is reserved for its own proper miracle by all the narrators is remarkable.

At this point there is a considerable gap in the continuity of St Luke's narrative. He omits the amazement of the multitude which made it likely that they would seize Jesus to make Him king; His compelling His reluctant disciples to sail back towards the *other*—the western—Bethsaida; the gradual dismissal of the multitude; His flight (φεύγει, John vi. 15, ℵ) to the hill top to escape those who still lingered, and to pray alone; the gathering of the storm; the walking on the sea; the failure of Peter's faith; the very memorable discourse at Capernaum, intended to teach what was the *true* bread from heaven, and to dissipate the material expectations of the popular Messianism; the crisis of offence caused by these hard sayings; the dispute with the Pharisees on the question of the Oral Law or Tradition of the Elders; the deepening opposition and the one great day of conflict and rupture with the Pharisees (which St Luke appears to relate out of chronological order in xi.); the flight among the heathen as far as Tyre and Sidon; the incident of the Syrophoenician woman; the feeding of the four thousand; the return to Galilee and demand for a sign; the sailing away; the warning against the leaven of the Pharisees; and the healing of a blind man at Bethsaida Julias during His second journey northwards. These must be sought for in Matt. xiv.—xvi. 12; Mk. vi. 45—viii. 30; John vi. For my view of them, and their sequence, I may perhaps be allowed to refer the reader to my *Life of Christ*, I. 403—II. 9.

18—22. St Peter's Confession. Christ Prophesies His Death and Resurrection.

18. **κατὰ μόνας.** 'In private,' as the context shews.

οἱ ὄχλοι. 'The multitudes'; those whom Jesus had taught and healed and fed, or those who seem to have been always at no great distance. The two other Evangelists place this memorable scene in the neighbourhood of Caesarea Philippi. His life at this epoch had come to resemble a continuous flight. He did not enter Caesarea Philippi. He always avoided towns (with the single exception of Jerusalem), probably from His love for the sights and sounds of nature, and His dislike for the crowded squalor and worldly absorption of town-communities; and He specially avoided these Hellenic and hybrid cities (Jos. *Vit.* 13), with their idolatrous ornaments and corrupted population. This event may well be regarded as the *culminating point* in His ministry. He had now won *the deliberate faith and conviction* of those who had lived in close intercourse with Him, and who, in continuation of His ministry, were to evangelize the world. See Matt. xvi. 13—21; Mk. viii. 27—31. The depth and

sincerity of the confession was more strongly tested by the fact that it was made, not in the joyous spring of the Galilean ministry, but in the year of persecution which drove our Lord into semi-heathen districts.

εἶναι. "That I, *the Son of man*, am?" Matt. xvi. 13.

19. Ἰωάννην τὸν βαπτιστήν. See on vss. 7—9. The answer of the Apostles shewed the sad truth that Jesus had come to His own possessions and His own people received Him not; that the Light had shined in the darkness, and the darkness had not comprehended it. He had not come to *force belief*, but to *win conviction*. He had never even openly proclaimed His Messiahship, but left His works to speak for Him. God's method is not to ensure faith by violence; as the Fathers say, "Force is alien to God" (βία ἐχθρὸν Θεῷ).

ἄλλοι δέ. *Some* of the disciples told Jesus that the multitudes took Him for John the Baptist; others of them that they took Him for Elijah, &c.

20. τὸν Χριστὸν τοῦ θεοῦ. '*The Anointed, the Messiah, of God.*' "Thou art the Christ, the Son of the Living God," Matt. xvi. 16. St Mark merely says "the Christ." "The Lord's Christ," ii. 26. After the estranging speech at Capernaum our Lord had asked, "Will ye also go away?" and then St Peter's answer had been 'we have believed and recognised that thou art *the Holy One of God*,' John vi. 69 (ℵBCDL, &c.). Nathanael had recognised Him as "the Son of God" and "the King of Israel." Later, Martha confessed Him as "the Christ, the Son of God," John xi. 27. But now for the first time the revealed mystery was openly recognised and confessed. St Luke omits the blessing of St Peter, which whatever may be its exact meaning, at any rate can have conferred on him no sort of primacy or superior authority among the Apostles. See xxii. 24—26; Matt. xviii. 1; John xxi. 19—23; Gal. ii. 9, 11, &c.

21. μηδενὶ λέγειν. For these perhaps among other reasons:— 1. Because His work was not yet finished. 2. Because as yet their faith was very weak and their knowledge very partial. 3. Because they had not yet received the Holy Spirit to give power to their testimony. 4. Because the public proclamation of the truth would have precipitated the workings of God's foreordained plan (πρόθεσις, Eph. i. 9, iii. 11). The Messianic errors and confusions of the day were so numerous that, as Riggenbach says, "Jesus was obliged at once to reveal and to veil Himself, to kindle and to cover the flame."

22. πολλὰ παθεῖν. It was necessary at once to dissipate the crude Messianic conceptions of earthly splendour and victory in which they had been brought up, and to substitute the truth of a suffering for that of a triumphant Messiah.

ἀπό. 'At *the hand* of,' xvii. 25; Winer, p. 464. The word ἀποδοκιμασθῆναι implies *deliberate* examination and rejection. Ἀπὸ in later Greek tends to displace ὑπό.

πρεσβυτέρων...ἀρχιερέων...γραμματέων. i.e. by each of the three great sections which formed the Jewish Sanhedrin; by all who up to that time had been looked upon as religious authorities in the nation.

ἀποκτανθῆναι. The Epic aorist *ἐκτάθην* becomes *ἐκτάνθην* in late Greek. The *mode* of death, and the delivery to the Gentiles, were culminating horrors which He mercifully kept back till the last journey to Jerusalem, Matt. xx. 19. Hitherto He had only spoken of His death in dim and distant intimations, John ii. 19, iii. 14, vi. 51. His revelation of it was *progressive*, as they were able to bear it. Matt. ix. 15, x. 38; John iii. 14; Matt. xvi. 4, 21, xvii. 22, xx. 18, xxvi. 2.

ἐγερθῆναι. In vs. 45 St Luke shews us (as events proved) how entirely they failed to attach any distinct meaning to these words, Mark ix. 10.

23—27. The Cross and the Kingdom.

23. πρὸς πάντας. The word "all" implies the fact mentioned by St Mark (viii. 34), that before continuing His discourse He called up to Him the multitudes who were at a little distance. St Luke here omits the presumption and rebuke of St Peter, which is alone sufficient to dispose of the unworthy theory of some German theologians that he writes with an *animus* against St Peter, or with some desire to disparage his position.

τὸν σταυρόν. A dim intimation of the still unrevealed imminence of His crucifixion, and a continuance of the lesson that to follow Christ meant not earthly gain but entire self-sacrifice, xiv. 26, 27; Acts xiv. 22.

καθ' ἡμέραν. "For thy sake we are killed all the day long," Rom. viii. 36. "I die daily," 1 Cor. xv. 31. This addition is found only in St Luke.

24. ὃς γὰρ ἂν θέλῃ κ.τ.λ. The words imply *whosoever shall make it his main will to save his life.* See by way of comment the fine fragment (probably) of a very early Christian hymn in 2 Tim. ii. 11, 12, and observe that *ψυχὴ* means the natural, animal life of which the main interests are in the earth. This rule of voluntary self-abnegation as the basis of the Christian life is so important that our Lord repeated it several times, xvii. 33; Matt. x. 39; John xii. 25.

25. κερδήσας τὸν κόσμον ὅλον κ.τ.λ. It was by the constant repetition of this verse that Ignatius Loyola won the life-long devotion of St Francis Xavier.

ἑαυτὸν δὲ ἀπολέσας ἢ ζημιωθείς. 'Destroy himself, and suffer loss.'

26. ἐπαισχυνθήσεται. Compare xii. 9; 2 Tim. i. 8, 12, ii. 12. *τοὺς ἐμούς* (omitting λόγους), 'my followers,' is the reading of D, but the parallel passage, Mk. viii. 35, seems to shew that it is not correct.

27. ἀληθῶς. St Luke more generally has *ἐπ' ἀληθείας*, but see xii. 41, xxi. 3.

αὐτοῦ. *Here.* See critical note. It is an *adverb* formed by a *gen. of place* like *οὗ, ποῦ,* &c. See note on v. 19, xix. 4.

γεύσωνται θανάτου. In the Arabian poem, Antar, Death is represented as slaying men by handing them a cup of poison. This was a common Eastern metaphor.

τὴν βασιλείαν τοῦ θεοῦ. St Mark (ix. 1) adds "coming in power." St Matthew (xvi. 28) says, "till they see the Son of man coming in His Kingdom." It is clear that the *primary* reference of these words was to the three Apostles who, within a week of that time, were to witness the Transfiguration. So it seems to be understood in 2 Pet. i. 16, and by our Translators, who separate this verse to preface the narrative of the Transfiguration in Mark ix. 1. The significance of the "kingdom" was therefore mainly spiritual, and the verse has an important bearing on the prophecies of the Second Advent (see Matt. xxiv. 14, 15, 30). It was again fulfilled at the Resurrection and Ascension; and in the person of one disciple—St John—it was fulfilled when he lived to witness the close of the Old Dispensation in the destruction of Jerusalem.

28—36. The Transfiguration.

28. ὡσεὶ ἡμέραι ὀκτώ. This is not a case of the *schema Pindaricum* where a singular verb (*ἐγένετο*) is attached to a plural substantive. The *ὡσεὶ ἡμέραι ὀκτώ* is a sort of parenthetic clause without regular connexion. See Matt. xvii. 1—13; Mark ix. 2—13. This is merely the inclusive reckoning which St Luke saw in his written sources, and means exactly the same thing as "after six days" in Mark ix. 2. (This explains Matt. xxvii. 63.)

παραλαβών. The solemnity of this special choice is marked in the other Gospels by the additional word *ἀναφέρει,* "He leads them up" (cf. xxiv. 51). Matt. xxvi. 37.

Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον. See vi. 14, viii. 51. The object of this occasion was to fill their souls with a vision which should support their faith amid the horrors which they afterwards witnessed.

εἰς τὸ ὄρος. 'Into the mountain.' The others say 'into a lofty mountain.' There can be little doubt that Mount Hermon (*Jebel esh Sheikh*) is intended, in spite of the persistent, but perfectly baseless tradition which points to Tabor. For (i) Mount Hermon is easily within six days' reach of Caesarea Philippi, and (ii) could alone be called a "lofty mountain" (being 10,000 feet high) or "the mountain," when the last scene had been at Caesarea. Further, (iii) Tabor at that time in all probability was (Jos. *B. J.* i. 8, § 7, *Vit.* 37), as from time immemorial it had been (Josh. xix. 12), an inhabited and fortified place, wholly unsuited for a scene so solemn; and (iv) was moreover in Galilee, which is excluded by Mark ix. 30. "The mountain" is indeed the meaning of the name "Hermon," which being already consecrated by Hebrew poetry (Ps. cxxxiii. 3, and under its old names of Sion and Sirion, or 'breastplate,' Deut. iv. 48, iii. 9; Cant. iv. 8),

was well suited for the Transfiguration by its height, seclusion, and snowy splendour.

προσεύξασθαι. The characteristic addition of St Luke. That this awful scene took place *at night*, and therefore that He ascended the mountain in the evening, is clear from vss. 32, 33: comp. vi. 12. It is also implied by the allusions to the scene in 2 Pet. i. 18, 19.

29. **ἐν τῷ προσεύχεσθαι.** The inquiry whether this heavenly brightness came from within, or—as when the face of Moses shone—by reflection from communion with God, seems irreverent and idle; but we may say that the two things are practically one.

τὸ εἶδος τοῦ προσώπου. "His face did shine as the sun," Matt. xvii. 2. It is interesting to see how St Luke avoids the word 'He was *metamorphosed*' which is used by the other Synoptists. He was writing for Greeks, in whose mythology that verb was vulgarised by foolish associations.

ἐξαστράπτων. Literally, '*lightning forth*,' as though from some *inward* radiance. St Matthew compares the whiteness of His robes to the light (xvii. 2), St Mark to the snow (ix. 3), and St Luke in this word to the lightning. See John i. 14; Ps. civ. 2; Hab. iii. 4.

30. **Μωϋσῆς καὶ Ἠλίας.** The great Lawgiver and the great Prophet, of whom we are told that God buried the one (Deut. xxxiv. 6) and the other had passed to heaven in a chariot of fire (2 Kings ii. 1, 11). The two were the chief representatives of the Old Dispensation. The former had prophesied of Christ (Acts iii. 22; Deut. xviii. 18); of the latter it had been prophesied that he should be His forerunner. "The end of the Law is Christ; Law and Prophecy are from the Word; and things which began from the Word, cease *in* the Word." St Ambrose.

31. **τὴν ἔξοδον.** 'Departure'—a very unusual word for death, which also occurs in this connexion in 2 Pet. i. 15 (comp. *exitus*). The reading **δόξαν**, 'glory,' though known to St Chrysostom, is only supported by a few cursives. **ἔξοδος** is, as Bengel says, a very weighty word, involving His passion, cross, death, resurrection, and ascension. The same sense is found in Jos. *Antt.* iv. 8, § 2. See too Wisd. iii. 2, "their *departure* is taken for misery." *Id.* vii. 6. Comp. **εἴσοδος** in Acts xiii. 24.

ἐν Ἰερουσαλήμ. The murderers of the Prophets, xiii. 33.

32. **ἦσαν βεβαρημένοι ὕπνῳ· διαγρηγορήσαντες δέ.** 'Had been heavy with sleep; but on fully awaking.' The word **διαγρηγορήσαντες** does not here mean 'having kept awake,' but (to give the full force of the compound and aorist) *suddenly starting into full wakefulness*. They started up, wide awake after heavy sleep, in the middle of the vision. For **βεβαρημένοι** comp. Matt. xxvi. 43.

33. **ἐν τῷ διαχωρίζεσθαι αὐτούς.** As they 'were parting.'

Ἐπιστάτα. Matt. **Κύριε.** Mk. **Ῥαββί.**

καλόν ἐστιν κ.τ.λ. It is an excellent thing, or 'it is *best*' (cf. Matt. xvii. 4, xxvi. 24).

σκηνάς. Like the little wattled *booths* (*succôth*), which the Israelites made for themselves at the Feast of Tabernacles. The use of *σκήνωμα* in 2 Pet. i. 13 (Matt. xvii. 4) is another sign that the mind of the writer was full of this scene.

μὴ εἰδώς. '*Because he knew not.*' The subjective negative gives the *reason* for his words. Not knowing that the spectacle on Calvary was to be more transcendent and divine than that of Hermon; not knowing that the old was passing away and all things becoming new; not knowing that Jesus was not to die with Moses and Elijah on either side, but between two thieves.

34. νεφέλη. "A bright cloud," Matt. xvii. 5. Possibly the Shekinah, or cloud of glory (see on i. 35), which was the symbol of the Divine Presence (Ex. xxxiii. 9; 1 Kings viii. 10). If a mere mountain cloud had been intended, there would have been no reason for their fear.

αὐτούς. This reading implies that the Apostles also were overshadowed by the cloud of glory. The less attested *ἐκείνους* of *Rec.* implies that it only overspread Jesus, and Moses, and Elias.

35. φωνή. 2 Pet. i. 17, 18. As in two other instances in our Lord's ministry, iii. 22; John xii. 28. The other Synoptists add that at this Voice they fell prostrate, and, on Jesus touching them, suddenly raised their eyes and looked all around them, to find no one there but Jesus.

ὁ ἐκλελεγμένος. 'My chosen Son' (ℵBL). Cf. xxiii. 35; Is. xlii. 1.

αὐτοῦ ἀκούετε. The special importance of the words, as a Messianic confirmation, may be seen in Deut. xviii. 15.

36. ἐσίγησαν. Until after the resurrection, in accordance with the express command of Jesus given them as they were descending the hill. Matt. xvii. 9. During the descent there also occurred the conversation about Elijah and John the Baptist. (Matt. xvii. 9—13; Mk. ix. 9—13.) It is remarkable that the only other allusion to the Transfiguration is in 2 Pet. i. 18.

37—48. The Demoniac Boy. The Lesson of Meekness.

37. τῇ ἑξῆς ἡμέρᾳ. Proving that the Transfiguration took place at night: see on vs. 28.

ὄχλος πολύς. St Mark records their "amazement" at seeing Him —perhaps due to some lingering radiance and majesty which clung to Him after the Transfiguration. (Comp. Ex. xxxiv. 30.) They had been surrounding a group of the scribes, who were taunting the disciples with their failure to cure the lunatic boy.

38. ἀπὸ τοῦ ὄχλου. 'From the crowd.'

Διδάσκαλε. 'Teacher' or 'Rabbi.'

ἐπιβλέψαι. See critical note. It is 1st aor. infin., not imperat. middle. The middle of the verb does not occur.

μονογενής μοι ἐστίν. See on viii. 42.

39. πνεῦμα λαμβάνει αὐτόν. This was the supernatural aspect of his deafness, epilepsy, and madness. St Matthew gives the natural aspect when he says, "he is a lunatic, and sore vexed, &c." xvii. 15.

40. οὐκ ἠδυνήθησαν. Jesus afterwards, at their request, told them the reason of this, which was their deficient faith. Matt. xvii. 19—21.

41. Ὦ γενεὰ ἄπιστος κ.τ.λ. Doubtless the Spirit of Jesus was wrung by the contrast—so immortally portrayed in the great picture of Raphael—between the peace and glory which He had left on the mountain, and this scene of weak faith, abject misery, and bitter opposition—faltering disciples, degraded sufferers, and wrangling scribes. For διεστραμμένη see Acts xx. 30; Phil. ii. 15.

ἕως πότε ἔσομαι πρὸς ὑμᾶς. "He was hastening to His Father, yet could not go till He had led His disciples to faith. Their slowness troubled Him." Bengel.

42. ἐπετίμησεν κ.τ.λ. See the fuller details and the memorable cry of the poor father in Mk. ix. 21—24. The child had been rendered deaf and dumb by his possession; in the last paroxysm he wallowed on the ground foaming, and then lay as dead till Jesus raised him by the hand. Interesting parallels to these strange and horrible paroxysms in a condition which may well be ascribed to demoniac possession may be found in a paper on Demoniacs by Mr Caldwell, *Contemp. Rev.*, Feb. 1876. The boy's 'possession' seems on its natural side to have been the deadliest and intensest form of epileptic lunacy which our Lord had ever healed, and one far beyond the power of the real or pretended Jewish exorcisms. Hence the words of Jesus were peculiarly emphatic, Mk. ix. 25.

43. τῇ μεγαλειότητι. 'Majesty.' 2 Pet. i. 16. Vulg. '*magnitudine.*'

θαυμαζόντων. The power of the last miracle had rekindled some of their Messianic enthusiasm. Jesus had now reached the northern limits of Palestine, and—apparently through bypaths, and with the utmost secrecy—was retracing His steps, perhaps along the western bank of the Jordan, to Galilee, Matt. xvii. 22; Mk. ix. 30.

εἶπεν. The imperfects in Mk. ix. 31 shew that these warnings of His approaching betrayal, death, and resurrection now formed a constant topic of His teaching.

44. μέλλει παραδίδοσθαι. 'Is about to be delivered' (i.e. very soon).

45. ἠγνόουν. This permanent ignorance and incapacity, so humbly avowed, should be contrasted with the boldness and fulness of their subsequent knowledge. It furnishes one of the strongest proofs of the change wrought in them by the Resurrection and the Descent of the Holy Spirit.

παρακεκαλυμμένον. '*Veiled over.*' It was not yet for them *revealed*, i.e. seen with the veil removed. The word is an ἅπαξ λεγόμενον in N. T.

ἵνα μὴ αἴσθωνται αὐτό. Not as in the A. V. '*that they perceived it not*,' but as in the R. V. '*that they should not perceive it.*' The ἵνα represents the divine purpose.

46. διαλογισμός. 'A dispute.'

τό. The article is inapposition to the whole question. Comp. Mk. ix. 43.

τίς ἂν εἴη μείζων αὐτῶν. '*Who of them should be the greatest*' (comp. vs. 48) not as Weiss takes it, 'Who should be greater than they.' Their jealous ambition had been kindled partly by false Messianic hopes, partly perhaps by the recent distinction bestowed on Peter, James, and John. Observe how little Christ's words to Peter had been understood to confer on him any special preeminence! This unseemly dispute was again stirred up at the Last Supper, xxii. 24—26. Godet sees in Matt. xviii. 15—22 an indication that very bitter feelings had arisen on this occasion.

47. εἰδώς. He asked the subject of their dispute, and when shame kept them silent, He sat down, and calling a little child, made the Twelve stand around while He taught this solemn lesson.

παιδίου. This could not have been the future martyr St Ignatius, as legend says (Niceph. II. 3), probably by an erroneous inference from his name of Christophoros or Theophoros, which was derived from his telling Trajan that he carried God in his heart (see *Ep. ad Smyrn.* III. which is of very doubtful genuineness, and Eus. *H. E.* III. 38).

48. ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων. '*He whose position is least among you all.*' Comp. Matt. xxiii. 11, 12. He perhaps added the memorable words about offending His little ones. Matt. xviii. 6—10; Lk. xvii. 2.

οὗτός ἐστιν μέγας. '*He* (emphatic) is *great*' (ℵABCLX), not '*shall be*' but *is*.

49—50. The Tolerance of Jesus.

49. ἀποκριθεὶς δὲ ὁ Ἰωάννης εἶπεν. Mk. ix. 38—41. This sudden question seems to have been suggested by the words '*in my name*,' which Jesus had just used.

ἐπὶ τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια. It was common among the Jews to attempt exorcism by many different methods; see on iv. 35, 41; viii. 32. This unknown person—like the sons of Sceva in Acts xix. 13, 14, but evidently in a more faithful spirit—had found that the name of Jesus was more powerful. Specimens of Jewish exorcisms are given in the Jewish *Book of Jubilees*, and in *Shabbath*, 67; *Pesachim*, f. 112 *a*, *b*; see too Tobit vi. 16, 17; Jos. *B. J.* VII. 6, § 3.

ἐκωλύσαμεν αὐτόν. The other reading *ἐκωλύομεν* might mean 'we *tried* to prevent him.' Compare the jealous zeal of Joshua against Eldad and Medad, and the truly noble answer of Moses, Numb. xi. 27—29.

ὅτι οὐκ ἀκολουθεῖ μεθ' ἡμῶν. This touch of intolerant zeal is quite in accordance with the natural disposition which shews itself in the incident of vs. 54; and with the legend that St John rushed out of a bath in which he saw the heretic Cerinthus. It was this burning temperament that made him a "Son of Thunder." The *μετὰ* is redundant, but like *σὺν* is often used even in classic writers with verbs of following, just as in Latin we find *comitari cum* in inscriptions. Every synthetic language tends to become analytic, as the delicacy of its inflexions is obliterated by use. **Ἀκολουθεῖν ὀπίσω** is a Hebraism. Matt. x. 38.

50. μὴ κωλύετε. The present-imperfect tense, 'Do not be for hindering him.'

ὃς γὰρ οὐκ ἔστιν καθ' ὑμῶν, ὑπὲρ ὑμῶν ἐστίν. Cf. Phil. i. 18. The *complementary* but not contradictory truth to this is, "He who is not with me is against me," Matt. xii. 30. Both are true in different circumstances. Neutrality is sometimes as deadly as opposition (Judg. v. 23); it is sometimes as effectual as aid (Sueton. *Jul. Caes.* 75). See Vinet, *La tolérance et l'intolérance de l'Evangile* (*Discours*, p. 268). Renan calls these "two irreconcilable rules of proselytism, and a contradiction evoked by a passionate struggle." Guizot expresses his astonishment at so frivolous a criticism, and calls them two contrasted facts which everyone must have noticed in the course of an active life. "Les deux assertions, loin de se contredire, peuvent être également vraies, et Jésus-Christ en les exprimant a parlé en observateur sagace, non en moraliste qui donne les préceptes." *Méditations*, p. 229.

It is a great pity that the chapter does not end at this verse; since it closes another great section in our Lord's ministry—the epoch of opposition and flight. A new phase of the ministry begins at vs. 51.

Chaps. IX. 51—XVIII. 31.

This section forms a great episode in St Luke, which may be called the departure for the final conflict, and is identical with the journey (probably to the Feast of the Dedication, John x. 22) which is partially touched upon in Matt. xviii.—xx. 16 and Mk. x. 1—31. It contains many incidents recorded by this Evangelist alone, and though the recorded identifications of time and place are vague, yet they all point (ix. 51, xiii. 22, xvii. 11, x. 38) to *a slow, solemn, and public progress from Galilee to Jerusalem*, of which the events themselves are often grouped by subjective considerations. So little certain is the *order* of the separate incidents, that one writer (Rev. W. Stewart) has made an ingenious attempt to shew that it is determined by the alphabetic arrangement of the leading Greek verbs (*ἀγαπᾶν*, x. 25—28, 29—37,

38—42; *αἰτεῖν*, xi. 1—4, 5, 8, 9—13, &c.). Canon Westcott arranges the order thus: The Rejection of the Jews foreshewn; Preparation, ix. 43—xi. 13; Lessons of Warning, xi. 14—xiii. 9; Lessons of Progress, xiii. 10—xiv. 24; Lessons of Discipleship, xiv. 25—xvii. 10; the Coming End, xvii. 10—xviii. 30.

The order of events after 'the Galilaean spring' of our Lord's ministry on the plain of Gennesareth seems to have been this: After the period of flight among the heathen or in countries which were only semi-Jewish, of which almost the sole recorded incident is the healing of the daughter of the Syrophoenician woman (Matt. xv. 21—28) He returned to Peraea and fed the four thousand. He then sailed back to Gennesareth, but left it in deep sorrow on being met by the Pharisees with insolent demands for a sign from heaven. Turning His back once more on Galilee, He again travelled northwards; healed a blind man at Bethsaida Julias; received St Peter's great confession on the way to Caesarea Philippi; was transfigured; healed the demoniac boy; rebuked the ambition of the disciples by the example of the little child; returned for a brief rest in Capernaum, during which occurred the incident of the Temple Tax; then journeyed to the Feast of Tabernacles, in the course of which journey occurred the incidents so fully narrated by St John (John vii. 1—x. 21). The events and teachings in this great section of St Luke seem to belong mainly, if not entirely, to the two months between the hasty return of Jesus to Galilee and His arrival in Jerusalem, two months afterwards, at the Feast of Dedication;—a period respecting which St Luke must have had access to special sources of information.

For fuller discussion of the question I must refer to my *Life of Christ*, II. 89—150.

Ch. IX. 51—56. Rejected by the Samaritans. A Lesson of Tolerance.

51. **(ἐγένετο δὲ) ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήμψεως αὐτοῦ.** 'When the days of His Assumption were drawing near' (literally, *were being fulfilled*). It is not (as Meyer takes it) 'were completed,' which would be *πλησθῆναι* as in ii. 21. Comp. Acts ii. 1. Wyclif, "Whilst the days *were accomplishing*." St Luke thus clearly marks the arrival of a final stage of our Lord's ministry. "His passion, cross, death, and grave were coming on, but through them all Jesus looked to the goal, and the style of the Evangelist imitates His feelings," Bengel. The word *ἀνάληψις* means the Ascension (in Eccl. Latin, *Assumptio*). So *ἀνελήφθη* of Elijah and of our Lord, 2 K. ii. 11; Mk. xvi. 19; Acts i. 2, 11, &c.; 1 Tim. iii. 16. The subst. is in the N. T. an *ἅπαξ λεγόμενον* in this sense, but is found in *Testam.* XII. *Patr.* The peculiarity of the expressions seems to point to the solemnity of the crisis, comp. Mk. x. 32.

καὶ αὐτός. 'He Himself also.'

τὸ πρόσωπον αὐτοῦ ἐστήρισεν. Jer. xxi. 10; 2 K. xii. 17 (LXX.), and especially Is. l. 7. The phrase shews that St Luke is using an Aramaic document (Ex. xxxiii. 14).

52. **ἀπέστειλεν ἀγγέλους.** Some think that they were two of the Seventy disciples; others that they were James and John.

εἰς κώμην Σαμαριτῶν. On the way to Judaea from Galilee He would doubtless avoid Nazareth, and therefore His road probably lay over Mount Tabor, past little Hermon (see vii. 11), past Nain, En-dor, and Shunem. The first Samaritan village at which He would arrive would be *En Gannîm* (Fountain of Gardens), now Jenîn (2 K. ix. 27), a pleasant village at the first pass into the Samaritan hills. The inhabitants are still described as "fanatical, rude, and rebellious" (Thomson, *Land and Book*, II. xxx.). The Samaritans are not mentioned in St Mark, and only once in St Matthew (x. 5).

ὥστε ἑτοιμάσαι αὐτῷ. The ὥστε is one of the many analytic expressions (being here intended to help out the force of the infinitive) which mark the decadence of language. ὥστε gradually acquires some of the final (*telic*) force which ἵνα loses. As He was now accompanied not only by the Twelve, but by a numerous multitude of followers, His unannounced arrival would have caused embarrassment. But, further than this, He now openly avowed Himself as the Christ.

53. **οὐκ ἐδέξαντο αὐτόν.** The aorist implies that they at once rejected Him. The Samaritans had shewn themselves heretofore not ill-disposed (John iv. 39), and St Luke himself delights to record favourable notices of them (x. 33, xvii. 18). But (i) there was always a recrudescence of hatred between the Jews and the Samaritans at the recurrence of the annual feasts. (ii) Their national jealousy would not allow them to receive a Messiah whose goal was not Gerizim, but Jerusalem. (iii) They would not sanction the passage of a multitude of Jews through their territory, since the Jews frequently (though not always, Jos. *Antt.* xx. 6, § 1) chose the *other* route on the East of the Jordan.

τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον. This again is a strange Hebraic form of expression, taken from the LXX. 2 Sam. xvii. 11.

εἰς Ἰερουσαλήμ. This national hatred between Jews and Samaritans (John iv. 9) still continues, and at the present day it is mainly due to the fanaticism of the Jews. In our Lord's day the Jews called the Samaritans 'Cuthites' (2 K. xvii. 24), aliens (xvii. 18), 'that foolish people that dwell in Sichem' (Ecclus. l. 25, 26), and other opprobrious names. They accused them of *continuous* idolatry (2 K. xvii.), and charged them with false fire-signals, and with having polluted the Temple by scattering it with dead men's bones (Jos. *Antt.* xx. 6, § 1, xviii. 2, § 2; *B. J.* II. 12, § 3). No doubt originally their Monotheism was very hybrid, being mixed up with five heathen religions (2 K. xvii. 33, xix. 37); but they had gradually laid aside idolatry, and it was as much a calumny of the ancient Jews to charge them with the worship of Rachel's amulets (Gen. xxxv. 4) as for modern Jews to call them '*worshippers of the pigeon*' (Frankl. *Jews in the East*, II. 334). But the deadly exacerbation between the two nations, which began after the Exile (Ezr. iv. 1—10; Nehem. iv. 1—16, vi.), had gone on

increasing by perpetual collision since the building of the Temple on Gerizim by Sanballat and the renegade priest Manasseh (Neh. xiii. 28; Jos. *Antt.* xi. 7, xii. 5, § 5), which was destroyed by John Hyrcanus B.C. 129.

54. **Ἰάκωβος καὶ Ἰωάννης.** "What wonder that the Sons of Thunder wished to flash lightning?" St Ambrose. But one of these very disciples afterwards went to Samaria on a message of love (Acts viii. 14—25).

θέλεις εἴπωμεν; This is really a deliberative subjunctive, and it is frequently used after words like *θέλεις* and *βούλει*. Comp. vi. 42, xxii. 9. Winer, p. 356.

πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ. To avenge their helplessness under this gross and open insult of the Messiah. "Christ wrought miracles in every element except fire. Fire is reserved for the consummation of the age." Bengel.

[ὡς καὶ Ἠλίας ἐποίησεν.] These words are omitted by ℵBL. But (i) they are singularly appropriate, since the incident referred to also occurred in Samaria (2 K. i. 5—14); and (ii) while it would be difficult to account for their *insertion*, it is quite easy to account for their omission either by an accidental error of the copyists, or on dogmatic grounds, especially from the use made of this passage by the heretic Marcion (Tert. *adv. Marc.* iv. 23) to disparage the Old Testament. (iii) They are found in very ancient MSS., versions, and Fathers. (iv) The words seem to be absolutely required to defend the crude spirit of vengeance, and might have seemed all the more natural to the still half-trained Apostles because they had so recently seen Moses and Elias speaking with Jesus on the Mount of Transfiguration. They needed, as it were, a Scriptural precedent, to conceal from themselves the personal impulse which really actuated them. It is curious to trace the way in which this passage has been tampered with by copyists.

55. **[οὐκ οἴδατε οἵου πνεύματός ἐστε ὑμεῖς.]** 'Ye know not of what spirit ye are, *Ye*.' This does not mean, 'Ye know not how *unlike* your spirit is to that of Elias;' but 'your spirit *is* that of Elias, and is not now commendable.' *Bία ἐχθρὸν θεῷ.* The whole of this passage down to "save them" is omitted in ℵABC, and other manuscripts; but it is impossible to doubt its genuineness, because it breathes a spirit far purer, loftier, and rarer than is ever discernible in ecclesiastical interpolations. It was omitted on the same grounds as the words in the last verse, because it was regarded as 'dangerous' to the authority of the O. T. It is quite impossible to believe that the narrative abruptly ended with the unexplained, "He rebuked them." Ecclesiastical censurers have failed to see that "religionis non est religionem cogere" (Tert. *ad Scap.* 2), and that, as Bp. Andrewes says, "The times require sometimes one spirit, sometimes another, Elias' time Elias' spirit." The Apostles learnt these truths better when they had received the Holy Ghost (Rom. xii. 19; Jas. i. 19, 20, iii. 16, 17; John iii. 17,

xii. 47). They learnt that the spirit of Jesus was the spirit of the dove; and that there is a difference between Carmel and Hermon, between Sinai and Kurn Hattîn. It is possible that the words may be a question—Know ye not that *yours* (emphatically placed last) is the spirit of Elijah, *not* of *Christ?* Our Lord quoted Psalms xxii. and xxxi. on the Cross, and yet prayed for His enemies. Bengel.

56. **[ὁ γὰρ υἱὸς...σῶσαι.]** This clause is omitted by the majority of uncials, and some editors therefore regard it as a repetition of xix. 10 or Matt. xviii. 11. However that may be, we have the same sentiment in John iii. 17, xii. 47; 1 Tim. i. 15. The Sons of Thunder were shewing the spirit of the Talmud (which says, "Let not the Samaritans have part in the Resurrection") rather than that of the Gospel (x. 33, xvii. 18; Acts i. 8).

ἐπορεύθησαν εἰς ἑτέραν κώμην. They abandoned their original plan and itinerary, and 'went into a *different* village.' The word **ἑτέραν** (not **ἄλλην**) perhaps implies that it was a *Jewish*, not a Samaritan village. Numb. xx. 21; Matt. ii. 12.

57—62. The Three Aspirants.

57. **πορευομένων αὐτῶν ἐν τῇ ὁδῷ.** St Matthew (viii. 19—22) places these incidents before the embarkation for Gergesa. Lange's conjecture that the three aspirants were Judas Iscariot, Thomas, and Matthew is singularly baseless.

τις. A Scribe (Matt. viii. 19). The dignity of his rank was nothing to Him who had chosen among His Twelve a zealot and a publican.

ὅπου ἂν ἀπέρχῃ. There was too little of 'the modesty of fearful duty' in the Scribe's professions.

58. **εἶπεν αὐτῷ ὁ Ἰησοῦς.** "In the man's flaring enthusiasm He saw the smoke of egotistical self-deceit" (Lange), and therefore He coldly checked a proffered devotion which would not have stood the test.

φωλεούς. A late and not very common word.

κατασκηνώσεις. 'Habitations, shelters.' Birds do not live in nests. In this verse more than in any other we see the poverty and homelessness of the latter part of the Lord's ministry (2 Cor. viii. 9). Perhaps St Luke placed the incident here as appropriate to the rejection of our Lord's wish to rest for the night at En Gannim. Was this Scribe prepared to follow Jesus for *His own sake* alone?

59. **ἐπίτρεψόν μοι πρῶτον ἀπελθόντι θάψαι τὸν πατέρα μου.** An ancient, but groundless tradition (Clem. Alex. *Strom.* III. 4, § 25), says that this was Philip. This man was already a disciple (Matt. viii. 21). The request could hardly mean 'let me live at home till my father's death,' which would be too indefinite an offer; nor can it well mean that his father was lying unburied, for in that case the disciple would hardly have been among the crowd. Perhaps it meant 'let me go and give a farewell funeral feast, and put everything in order.' The man was bidden to be Christ's Nazarite (Num. vi. 6, 7).

60. ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς. '*Leave the dead to*,' &c. Vulg. *dimitte mortuos sepelire mortuos suos*, i.e. let the *spiritually* dead (Eph. ii. 1; John v. 24, 25) bury their physically dead. "Amandus est generator, sed praeponendus est Creator," Aug. The general lesson is that of xiv. 26.

διάγγελλε. '*Publish abroad.*' Vulg. *annuntia.* Here alone in this connexion.

61. πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς, κ.τ.λ. The incident and the allusion closely resemble the call of Elisha (1 K. xix. 20). But the call of Jesus is more pressing and momentous than that of Elijah. "The East is calling thee, thou art looking to the West," Aug. Neither Elijah nor Elisha is an adequate example for the duties of the Kingdom of Heaven, of which the least partaker is, in knowledge and in privileges, greater than they.

ἀποτάξασθαι. Vulg. *renuntiari* is used in this sense in xiv. 33; Acts xviii. 18, 21; 2 Cor. ii. 13; Mk. vi. 46.

εἰς τὸν οἶκον. 'Let me go *to* my house, and there bid farewell.' This mixture of two constructions is a common form of *breviloquentia*. See xi. 7. The type of this idiom is Φίλιππος εὑρέθη εἰς Ἄζωτον, Acts viii. 40. See Winer, p. 516, and my *Brief Greek Syntax*, § 89.

62. οὐδεὶς ἐπιβαλὼν τὴν χεῖρα αὐτοῦ ἐπ' ἄροτρον. He who would make straight furrows must not look about him (Hesiod, *Works and Days*, II. 60). The light ploughs of the East, easily overturned, require constant attention.

εὔθετος. 'Well-adapted.' By way of comment see xvii. 32; Ps. lxxviii. 9; Heb. x. 38, 39. The general lesson of the section is, Give yourself wholly to your duty, and count the cost, xiv. 25—33. Christ cannot accept 'a conditional service.' Neither hardship, nor bereavement, nor home ties must delay us from following Him. Is it more than a curious accident that the last four incidents illustrate the peculiarities of the four marked human temperaments—the Choleric (51—56); the Sanguine (57, 58); the Melancholic (59, 60); the Phlegmatic (61, 62)?

CHAPTER X.

1, 17. ἑβδομήκοντα. ℵACL, Pesh. and the best edd. ἑβδομήκοντα δύο. BD, Vulg. &c.

15. μὴ ἕως οὐρανοῦ ὑψωθήσῃ; ℵBDL, La. Ti. W.H.

19. δέδωκα. ℵBCL, Ti. W.H. 'I have given.' The Rec. δίδωμι, 'I am giving.'

22. καὶ στραφεὶς πρὸς τοὺς μαθητὰς εἶπεν. ℵBDL, Vulg. &c. They were perhaps omitted in some MSS. because of v. 23.

41. θορυβάζῃ. ℵBCDL. The word is commoner than *τυρβάζῃ*, but neither occurs again in N. T. *θορυβοῦμαι* occurs in Matt. ix. 23. Mk. v. 39. Acts xx. 10.

ἑνὸς δέ ἐστιν χρεία. AC, La. Ti. The reading of ℵBL, Copt. Aeth. Arm. &c. is *ὀλίγων δέ ἐστιν χρεία ἢ ἑνός*.

CH. X 1—24. THE MISSION OF THE SEVENTY.

1. μετὰ δὲ ταῦτα, i.e. after finally leaving Galilee, and starting on His great Peraean progress.

ἀνέδειξεν. 'He appointed.' Comp. *ἀνάδειξις* in i. 80 and *ἀνάδειξον* in Acts i. 24.

καὶ ἑτέρους ἑβδομήκοντα. 'Also others' (besides the Twelve) 'seventy in number.' (Comp. *ἕτεροι δύο*, xxiii. 32.) Some MSS. read seventy-two (BDM, &c.). The number had evident reference to the Elders of Moses (Num. xi. 16), where there is the same variation; the numbers of the Sanhedrin; and the Jewish belief (derived from Gen. x.) as to the number of the nations of the world. It is true that no special allusion is here made to the Gentiles. The references to Elim with its 12 wells and 70 palm-trees are mere plays of allegoric fancy. Doubtless, as Ewald says, many of these 70 may have been among the 120 of Acts i. 15.

ἀνὰ δύο. The same merciful provision that we see in the brother-pairs of the Twelve.

εἰς πᾶσαν πόλιν, &c. Clearly with the same object as in ix. 52. It may have been all the more necessary because hitherto He had worked less in the Transjordanic regions.

οὗ. In grammatical strictness we should have had *οἷ*, 'whither,' but the use of adverbs of rest with verbs of motion is very common. Comp. *ποῦ* and *ἐκεῖ*, in Lk. xii. 17, 18.

ἤμελλεν αὐτὸς ἔρχεσθαι. He intended to come in person.

2. ὁ μὲν θερισμὸς πολύς. Compare Matt. ix. 37; John iv. 35.

ἐκβάλῃ. The word literally means 'drive forth,' and though it has lost its full force implies urgency and haste. See similar uses of the word in John x. 4, Matt. ix. 38, Mk. i. 12.

3. ὑπάγετε. For this word, which occurs frequently in the other Synoptists, St Luke generally substitutes the more classical *πορεύεσθαι*.

ὡς ἄρνας. Comp. 'As sheep,' Matt. x. 16 (of the Twelve). The slight variation must not be pressed as though it meant that the 12 were *τελειοτέρους* (Euthym.). The impression meant to be conveyed is merely that of simplicity and defencelessness. A tradition, as old as Clemens Romanus, tells us that St Peter had asked (on the previous occasion), 'But how then if the wolves should tear the lambs?' and that Jesus replied, 'Let not the lambs fear the wolves when the lambs

are once dead,' and added the words in Matt. x. 28. There is no reason to doubt this interesting tradition, which may rank as one of the most certain of the 'unwritten sayings' (*ἄγραφα δόγματα*) of our Lord.

4. μὴ...βαλλάντιον. Compare ix. 1—6, and notes; Matt. x. 1—42. The double λ is best supported by the MSS. though λ is more correct. St Luke alone uses this word (xii. 33; xxii. 35, 36). St Mark the Oriental *ζώνην*, 'girdle.'

μὴ ὑποδήματα. The verb *βαστάζετε* shews the meaning to be that they were not to carry a *second* pair of sandals.

μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε. A common direction in cases of urgency (2 K. iv. 29), and partly explicable by the length and loitering elaborateness of Eastern greetings (Thomson, *Land and Book*, II. xxiv.).

5. εἰρήνη τῷ οἴκῳ τούτῳ. Adopted in our service for the Visitation of the Sick. God's messengers should begin first with prayers for peace, not with objurgations. Bengel.

6. υἱὸς εἰρήνης. 'A son of peace,' i.e. *a man of peaceful heart.* Comp. for the phrase xvi. 8, xx. 36; John xvii. 12; Eph. v. 6, 8. *υἱὸς ὀργῆς*, Eph. ii. 3. *γεέννης*, Matt. xxiii. 15. It is a Hebraism. Acts iv. 36.

ἐπαναπαύσεται. The reading of ℵB is *ἐπαναπαήσεται.* The meaning is the same and the form is a possible one, since the 2nd aor. pass. in Chobotem is *ἐπάην.* Comp. Rev. xiv. 13 (AG, La. &c.).

ἐφ' ὑμᾶς ἀνακάμψει. Matt. x. 13. "My prayer returned into mine own bosom," Ps. xxxv. 13.

7. ἐν αὐτῇ τῇ οἰκίᾳ. Not 'in *the same* house' as in A. V. (which would require *ἐν τῇ αὐτῇ*) but 'in this house.' St Luke however is fond of the collocation *αὐτῇ τῇ* for the *ἐκείνῃ τῇ* of the other Evangelists. The perf. means that the kingdom 'has drawn near,' and therefore 'is near.'

ἔσθοντες καὶ πίνοντες τὰ παρ' αὐτῶν. As a plain right. 1 Cor. ix. 4, 7—11. *τὰ παρ' αὐτῶν* means 'the things *from them*,' i.e. what they give.

ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ. Referred to by St Paul, 1 Tim. v. 18. Doubtless he may have been aware that our Lord had used it, but the saying was probably proverbial.

9. ἤγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. So that our Lord's last messages resembled His first preaching, Matt. iv. 17.

11. καὶ τὸν κονιορτόν. Acts xiii. 49—51, xviii. 5—7.

πλήν. In late Greek *πλὴν* (in the sense of *caeterum* 'only, nevertheless,') is often followed immediately by a finite verb. This construction is rare and chiefly poetic in classical Greek.

12. Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον. The words 'in that day' are left vague. They may refer primarily to approaching national

judgments; ultimately to the Great Day. By the punishment of the city we must of course understand the punishment of its inhabitants. The great principle which explains these words may be found in xii. 47, 48 (compare Heb. ii. 2, 3, x. 28, 29).

13. **οὐαί σοι Χοραζείν.** The mention of this town is very interesting because this is the only occasion (Matt. xi. 21) on which the name occurs, and we are thus furnished with a very striking proof of the fragmentariness of the Gospels. The very site of Chorazin was long unknown. It has now been discovered at *Keraseh*, the ruins of an old town on a wady, two miles inland from Tel Hum (Capernaum). At a little distance these ruins look like mere rude heaps of basaltic stones. *Etiam periere ruinae.*

Βηθσαϊδά. See on ix. 10.

αἱ δυνάμεις. Literally, '*the powers.*'

πάλαι ἂν...μετενόησαν. Like Nineveh (Jonah iii. 5—10), "Surely had I sent thee unto them they would have hearkened unto thee," Ezek. iii. 6; comp. James iv. 17.

καθήμενοι. This is a *constructio ad sensum.* The participle does not agree with the fem. name of the towns but refers to their inhabitants.

14. **ἀνεκτότερον...ἐν τῇ κρίσει.** A very important verse as proving the 'intermediate state' (Hades) of human souls. The guilty inhabitants of these cities had received their temporal punishment (Gen. xix. 24, 25); but the final judgment was yet to come.

15. **καὶ σὺ Καφαρναούμ.** Christ's "own city."

μὴ ἕως οὐρανοῦ ὑψωθήσῃ; *Shalt thou be exalted* by inestimable spiritual privileges? "Admitted into a holier sanctuary, they were guilty of a deeper sacrilege." A better reading (for *ἡ...ὑψωθεῖσα*) is *μὴ ὑψωθήσῃ*; "Shalt thou be exalted to heaven? Thou shalt be thrust down...!" It must however be admitted that *μὴ* may have originated by homoeoteleuton from the final *μ* of Capernaum.

ἕως ᾅδου καταβιβασθήσῃ. *Thou shalt be thrust down as far as Hades.* The curse must be understood in a general and national sense. The bright little town on the hill by the lake with its marble synagogues doubtless expected to be the prosperous capital of Galilee. Its fate was far different. When our Lord uttered this woe these cities on the shores of Gennesareth were populous and prospering; now they are desolate heaps of ruins in a miserable land. The inhabitants who lived thirty years longer may have recalled these woes in the unspeakable horrors of slaughter and conflagration which the Romans then inflicted on them. It is immediately after the celebrated description of the loveliness of the Plain of Gennesareth that Josephus goes on to tell of the shore strewn with wrecks and putrescent bodies, "insomuch that *the misery was not only an object of commiseration to the Jews, but even to those that hated them and had been the authors of that misery,*" Jos. *B. J.* III. 10, § 8. For fuller details see my *Life of Christ*, II. 101 sq.

16. ἀθετεῖ. Literally, "*setting at nought.*" For comment on the verse see 1 Thess. iv. 8; Matt. xviii. 5; John xii. 44.

17. ὑπέστρεψαν...μετὰ χαρᾶς. The success of their mission is more fully recorded than that of the Twelve.

καὶ τὰ δαιμόνια. 'Even the demons.' *Plura in effectu experti sunt quam Jesus expresserat.* Bengel. They had been bidden (vs. 9) to "heal the sick;" but these are the only healings that they mention.

ὑποτάσσεται. 'Are being subjected.'

18. ἐθεώρουν τὸν σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα. 'I was observing Satan as lightning fallen from heaven,' Is. xiv. 9—15. We find similar thoughts in John xvi. 11, xii. 31, "Now shall the prince of this world be cast out;" 1 John iii. 8; Heb. ii. 14. *πεσόντα*, not *cadentem* but *lapsum.* The metaphor is a picturesque one, and the mixture of the imperfect (*ἐθεώρουν*) with the aorist (*πεσόντα*) seems to imply the *two* thoughts that Christ watched—*followed with His gaze*—Satan's fall from the zenith, and saw him lying where he had fallen. The *fall* implies the conception of Satan as "prince of the power of the air" (*τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις*). Comp. Rev. xii. 9; Eph. ii. 2, vi. 12.

19. δέδωκα. 'I have given,' with ℵBCL, &c.

τὴν ἐξουσίαν. 'The authority.'

τοῦ πατεῖν ἐπάνω ὄφεων καὶ σκορπίων. Compare Mk. xvi. 17, 18. So far as the promise was *literal*, the only fact of the kind referred to in the N.T. is Acts xxviii. 3—5. In legend we have the story of St John saved from the poison, which is represented in Christian art as a viper escaping from the cup (Jameson, *Sacred and Legendary Art*, I. 159). But it may be doubted whether the meaning was not predominantly spiritual, as in Gen. iii. 15; Rom. xvi. 20; Ps. xci. 13; Is. xi. 8. For the metaphorical application of 'serpents' and 'scorpions' see iii. 7; Rev. ix. 5.

οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσει. Rom. viii. 28, 39.

20. μὴ χαίρετε...χαίρετε δὲ ὅτι. Here, as often, the 'not' followed by 'but' means '*not so much*...as that.' "Nolite *tam* propterea laetari...*quam potius.*" This idiom, which is very important to observe in the interpretation of Scripture, is found in Acts v. 4 (not *so much* to man, as to God), 1 Cor. xv. 10 (not *I alone*, but the grace of God with me), &c. See Winer, p. 621.

ἐνγέγραπται ἐν τοῖς οὐρανοῖς. 'Have been recorded in the heavens'. On this 'Book of God,' or 'Book of Life,' see Ex. xxxii. 32; Ps. lxix. 28; Dan. xii. 1; Phil. iv. 3; Heb. xii. 23; Rev. xiii. 8, xx. 12, xxi. 27. Such a record is the opposite to being "written in the earth," Jer. xvii. 13. The reading *ἐγράφη* would point to the single fact of their names being inscribed; *ἐγγέγραπται*, to their standing permanently recorded. Comp. Esth. x. 2.

21. ἠγαλλιάσατο. 'Exulted,' a much stronger word than the 'rejoiced' of the A.V.; and most valuable as recording one element—

the element of exultant joy—in the life of our Lord, on which the Evangelists touch so rarely as to have originated the legend, preserved in the spurious letter of P. Lentulus to the Senate, that He wept often, but that no one had ever seen Him smile. The word *ἐνεβριμήσατο τῷ πνεύματι* (John xi. 33) expresses the opposite extreme of emotion.

ἐξομολογοῦμαί σοι πάτερ. Literally, "*I make grateful acknowledgment to Thee.*" For the verb see Rom. xiv. 11. It has this sense often in the LXX. It also means 'to confess,' Matt. iii. 6, &c.

ἀπὸ σοφῶν καὶ συνετῶν...νηπίοις. Here we have the contrast between the 'wisdom of the world,' which is 'foolishness with God,' and the 'foolishness of the world,' which is 'wisdom with God,' on which St Paul also was fond of dwelling, 1 Cor. i. 21, 26; 2 Cor. iv. 3, 4; Rom. i. 22. For similar passages in the Gospels see Matt. xvi. 17, xviii. 3, 4.

νηπίοις, i.e. to all who have "the young lamb's heart amid the full-grown flocks"—to all innocent childlike souls, such as are often those of the truly wise. Genius itself has been defined as "the heart of childhood taken up and matured into the power of manhood." God, says Gess, met the pride of intellect by blindness, and rewarded truth-loving simplicity by revelation.

ναὶ ὁ πατήρ. The nom. is here used in a vocative sense, as in viii. 54, *ἡ παῖς ἔγειρε*; Matt. xxvii. 29, *χαῖρε ὁ βασιλεὺς τῶν Ἰουδαίων*. This is especially the case with the imperative, as in xii. 32, *μὴ φοβοῦ τὸ μικρὸν ποίμνιον*. The meaning is not however exactly the same as in the *πάτερ* at the beginning of the verse, but 'Thou who art my Father.'

εὐδοκία ἔμπροσθέν σου. A Hebraism. Ex. xxviii. 38.

22. **πάντα μοι...παρεδόθη ὑπό.** 'Were delivered to me by,' cf. xx. 14. This entire verse is one of those in which the teaching of the Synoptists (Matt. xxviii. 18) comes into nearest resemblance to that of St John, which abounds in such passages (John i. 18, iii. 35, v. 26, 27, vi. 44, 46, xiv. 6—9, xvii. 1, 2; 1 John v. 20). In the same way we find this view assumed in St Paul's earlier Epistles (e.g. 1 Cor. xv. 24, 27), and magnificently developed in the Epistles of the Captivity (Phil. ii. 9; Eph. i. 21, 22).

γινώσκει. Lit. 'recogniseth.' The various reading adopted by Marcion—*ἔγνω*—is as ancient as Justin Martyr, the Clementines, &c.

τίς ἐστιν ὁ υἱὸς...τίς ἐστιν ὁ πατὴρ. The periphrasis seems to express the same as the *ἐπιγινώσκει*, 'fully knows,' of St Matt., and both may be (as Godet suggests) modes of representing the Aramaic idiom ידע על.

23. **μακάριοι οἱ ὀφθαλμοί.** Comp. Matt. xiii. 16.

24. **προφῆται καὶ βασιλεῖς.** E.g. Abraham, Gen. xx. 7, xxiii. 6; Jacob, Gen. xlix. 18; Balaam, Num. xxiv. 17; David, 2 Sam. xxiii. 1—5.

καὶ οὐκ εἶδαν. John viii. 56; Eph. iii. 5, 6; Heb. xi. 13.

"Save that each little voice in turn
Some glorious truth proclaims
What sages would have died to learn,
Now taught by cottage dames." KEBLE.

25—37. THE PARABLE OF THE GOOD SAMARITAN.

25. νομικός τις. A teacher of the Mosaic Law—differing little from a scribe, as the man is called in Mk. xii. 28. The same person may have had both functions—that of preserving and that of expounding the Law.

ἐκπειράζων αὐτόν. Literally, "*putting Him fully to the test*" (iv. 12); but the purpose does not seem to have been so deliberately hostile as in xi. 54.

τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; See xviii. 18, and the answer there also given. It is interesting to compare it with the answer given by St Paul *after* the Ascension, Acts xvi. 30, 31. Had the 'lawyer' known what 'eternal life' *is* (John iii. 36, v. 24, vi. 47, xvii. 37, &c.) he would have framed his question very differently.

26. πῶς ἀναγινώσκεις; The phrase resembled one in constant use among the Rabbis (מאי קרית) and therefore involves a grave rebuke. The lawyer deserved to get no other answer because his question was not sincere. The very meaning and mission of his life was to teach this answer.

27. ἀγαπήσεις κύριον τὸν θεόν σου. This was the summary of the Law in Deut. vi. 5, x. 12; Lev. xix. 18.

ἐν ὅλῃ τῇ διανοίᾳ σου. Only three substantives are used in the Hebrew and the LXX., but the latter translate לֵב, 'heart,' by *διανοία*, 'understanding.' St Mark also has the four substantives, but uses *σύνεσις* for *διανοία*. St Matthew has three (xxii. 37). Godet.

καὶ τὸν πλησίον σου ὡς σεαυτόν. Hillel had given this part of the answer to an inquirer who similarly came to put him to the test, and as far as it went, it was a right answer (Rom. xiii. 9; Gal. v. 13, 14; Jas. ii. 8); but it became futile if left to stand alone, without the *first* Commandment.

28. ὀρθῶς ἀπεκρίθης. Comp. "If thou doest well, shalt thou not be accepted?" Gen. iv. 7; "which if a man do, he shall live in them," Lev. xviii. 5; Rom. x. 5; but see Gal. iii. 21, 22.

τοῦτο ποίει. As the passage from Deuteronomy was one of those inscribed in the phylacteries (little leather boxes containing four texts in their compartments), which the scribe wore on his forehead and wrist, it is an ingenious conjecture that our Lord, as He spoke, pointed to one of these.

29. θέλων δικαιῶσαι ἑαυτόν. *Desiring to justify himself* "before men"—a thing which the Pharisees were ever prone to do, xvi. 15. He felt that Christ's answer involved a censure and therefore wished to justify his question.

τίς ἐστίν μου πλησίον; No doubt the meaning is who is my neighbour? but as πλησίον is an adv. the omission of the article is unusual and not easily explained. He wants his moral duties to be labelled and defined with the Talmudic precision to which ceremonial duties had been reduced.

30. ἄνθρωπός τις. Clearly, as the tenor of the Parable implies, a Jew.

κατέβαινεν ἀπὸ Ἰερουσαλὴμ εἰς Ἰερειχώ. A rocky, dangerous gorge (Jos. *B. J.* IV. 8, § 3), haunted by marauding Bedawin, and known as 'the bloody way' (*Adommim*, Jerome, *De loc. Hebr.* and on Jer. iii. 2). Some explain this name by the dark red colour of the overhanging rocks. The "went down" is strictly accurate, for the road descends very rapidly from Jerusalem to the Jordan valley. The distance is about 21 miles. For Jericho, see xix. 1.

λῃσταῖς περιέπεσεν. '*Fell among robbers*, or *brigands*.' The phrase is a classical one, Hdt. VI. 105, &c. Palestine was notorious for these plundering Arabs. Herod the Great had rendered real service to the country in extirpating them from their haunts, but they constantly sprung up again, and even the Romans could not effectually put them down (Jos. *Antt.* XX. 6, § 1; *B. J.* XI. 12, § 5). On this very road an English baronet—Sir Frederic Henniker—was stripped and murdered by Arab robbers in 1820. "He was probably thinking of the Parable of the Samaritan when the assassin's stroke laid him low," Porter's *Palestine*, I. 151.

πληγὰς ἐπιθέντες. 'Laying blows on him.'

ἡμιθανῆ. Some MSS. omit the τυγχάνοντα, 'chancing to be still alive.' So far as the robbers were concerned, it was a mere accident that any life was left in him. The τυγχάνοντα with one graphic touch expresses the absolute indifference of these bandits to so small a matter as his living or dying.

31. κατὰ συγκυρίαν. 'By coincidence,' i.e. at the same time. The word 'chance' (τύχη) does not occur in Scripture. The nearest approach to it is the participle τυχὸν in 1 Cor. xv. 37 (if τυγχάνοντα be omitted in vs. 30). 'Chance,' to the sacred writers, as to the most thoughtful of the Greeks, is 'the daughter of Forethought:' it is "God's unseen Providence, by men nicknamed Chance" (Fuller). "Many good opportunities work under things which seem fortuitous." Bengel. The rare word συγκυρία is, like others used by St Luke, found chiefly in the writings of Hippocrates.

ἱερεύς τις. His official duties at Jerusalem were over, and he was on his way back to his home in the priestly city of Jericho. Perhaps the uselessness of his external service is implied. In superstitious attention to the letter, he was wholly blind to the spirit, Deut. xxii. 1—4. See 1 John iii. 17. He was selfishly afraid of risk, trouble, and ceremonial defilement, and, since no one was there to know of his conduct, he was thus led to neglect the traditional kindness of Jews *towards their own countrymen* (Tac. *Hist.* V. 5; Juv. XIV. 103,

104), as well as the positive rules of the Law (Deut. xxii. 4) and the Prophets (Is. lviii. 7).

ἐν τῇ ὁδῷ ἐκείνῃ. 'On that road.' It is emphatically mentioned, because there was *another* road to Jericho which was safer, and therefore more frequently used.

32. ἐλθὼν καὶ ἰδών. This vivid touch shews us the cold curiosity of the Levite, which was even baser than the dainty neglect of the priest. Perhaps the priest had been aware that a Levite was behind him, and left the trouble to him: and perhaps the Levite said to himself that *he* need not do what the priest had not thought fit to do. By choosing Gal. iii. 16—23 as the Epistle to be read with this Gospel (13th Sunday after Trinity) the Church indicates her view that this Parable implies the failure of the Jewish Priesthood and Law to pity or remove the misery and sin of man.

33. Σαμαρίτης τις. A Samaritan is thus selected for high eulogy —though the Samaritans had so ignominiously rejected Jesus (ix. 53).

ὁδεύων. He was not 'coming down' as the Priest and Levite were from the Holy City and the Temple, but from the unauthorised worship of alien Gerizim.

ἐσπλαγχνίσθη. The aorist implies that his pity was instantaneous. There was no looking on and weighing considerations, as in the case of the calculating Levite. He thereby shewed himself, in spite of his heresy and ignorance, a better man than the orthodox priest and Levite; and all the more so because he was an 'alien' (see on xvii. 18), and "the Jews have no dealings with the Samaritans" (John iv. 9), and this very wounded man would, under other circumstances, have shrunk from the touch of the Samaritan as from pollution. Yet this 'Cuthaean'—this 'worshipper of the pigeon'—this man of a race which was accused of misleading the Jews by false fire-signals, and of defiling the Temple with human bones—whose testimony would not have been admitted in a Jewish court of law—with whom no Jew would so much as eat (Jos. *Antt.* xx. 6, § 1, xviii. 2, § 2; *B. J.* ii. 12, § 3)—shews a spontaneous and perfect pity of which neither Priest nor Levite had been remotely capable. The fact that the Jews had applied to our Lord Himself the opprobrious name of "Samaritan" (John viii. 48) is one of the indications that a deeper meaning lies under the beautiful obvious significance of the Parable. One main difference between the Samaritan and the ecclesiastics who had gone before him was that *his* thoughts were of mercy and *theirs* of sacrifice (Matt. ix. 13).

34. ἐπιχέων ἔλαιον καὶ οἶνον. The ordinary remedies of the day. Is. i. 6; Mk. vi. 13; Jas. v. 14. See Excursus VII. The present participle with the aorist verb implies that he kept pouring the oil and wine *on* (not *in*, A.V.) the wounds while he bound them up. See Plin. *H. N.* xxix. 9; xxxi. 7.

ἐπιβιβάσας αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος. The word implies the labour of 'lifting him up,' and then the good Samaritan *walked* by his side.

ἤγαγεν αὐτὸν εἰς πανδοχεῖον. The Attic form of the word is *πανδοκεῖον*. See on ii. 7. There the word is *κατάλυμα*, a mere khan or caravanserai. Perhaps this inn was at Bahurim. In this and the next verse a word or two suffices to shew the Samaritan's sympathy, helpfulness, self-denial, generosity, and perseverance in kindliness.

35. ἐπὶ τὴν αὔριον. *Towards the morning.* The Samaritan would, like all oriental travellers, start with the actual dawn. Comp. *ἐπὶ τὸ πρωΐ*, Mk. xv. 1; *ἐπὶ τὴν ὥραν τῆς προσευχῆς*, Acts iii. 1.

ἐκβαλών. Literally, "*throwing out*" of his girdle.

δύο δηνάρια. i.e. two *denarii;* enough to pay for the man for some days. The Parable lends itself to the broader meaning, which sees the state of mankind wounded by evil passions and spiritual enemies; left unhelped by systems of sacrifice and ceremonial (Gal. iii. 21); pitied and redeemed by Christ (Is. lxi. 1), and left to be provided for until His return by spiritual ministrations in the Church. But to see in the "two pence" any specific allusion to the Old and New Testaments, or to 'the two sacraments,' or to see in 'the beast of burden' Christ's body, and in the 'landlord' the Bishop, is to push to extravagance the elaboration of details.

τῷ πανδοχεῖ. The word occurs here only in the N.T., and the fact that in the Talmud the *Greek* word for 'an inn with a host' is adopted, seems to shew that the institution had come in with Greek customs. In earlier and simpler days the open hospitality of the East excluded the necessity for anything but ordinary khans.

ἐγώ. The expression of the *ἐγώ* and its emphatic position shew that it is meant to imply 'come exclusively to *me* for payment. Do not trouble this poor wounded traveller who has lost his all.' There is therefore in the word a deep theological significance. Our wounded Humanity can offer nothing of its own to God.

36. πλησίον...γεγονέναι. *'To have proved himself a neighbour.'*

37. τὸ ἔλεος. 'The pity.' By this poor periphrasis the lawyer avoids the shock to his own prejudices, which would have been involved in the hated word, 'the Samaritan.' "He will not name the Samaritan by name, the haughty hypocrite." Luther.

μετ' αὐτοῦ. An unclassical use of *μετά*. The *recipient* of the act is here (inaccurately) regarded as a *partner* in it. The use of *μετὰ* is extended in later and modern Greek. Winer, p. 471.

πορεύου καὶ σὺ ποίει ὁμοίως. The general lesson is that of the Sermon on the Mount, Matt. v. 44. The Scribe had looked for a scholastic, theologically accurate definition of the word "neighbour," such as a Pharisaic Rabbi would have furnished to his pupils. Our Lord never gave scholastic or theological answers, but shews him how he could make *anyone* his neighbour.

38—42. The Sisters of Bethany.

38. εἰς κώμην τινά. Undoubtedly Bethany, John xi. 1. Both this and the expression "*a certain woman*" are obvious traces of a tendency

to reticence about the family of Bethany which we find in the Synoptists (Matt. xxvi. 6; Mk. xiv. 3). It was doubtless due to the danger which the family incurred from their residing in the close vicinity of Jerusalem, and therefore of "the Jews," as St John always calls the Pharisees, Priests, and ruling classes who opposed our Lord. By the time that St John wrote, after the destruction of Jerusalem, all need for such reticence was over. It is mere matter of conjecture whether 'Simon the leper' was the father of the family, or whether Martha was his widow; nor can Lazarus be identified with the gentle and holy Rabbi Eliezer of the Talmud. This narrative clearly belongs to a period just before the winter Feast of Dedication, because Bethany is close to Jerusalem. Its introduction at this point by St Luke (who alone preserves it, see Introd. p. 27) is due to subjective grouping, and probably to the question "what shall I do?" vs. 25.

39. ἥ καὶ παρακαθεσθεῖσα πρὸς τοὺς πόδας τοῦ κυρίου. The "also" shews that Mary too, in her way, was no less anxious to give Jesus a fitting reception. Here, in one or two lines, we have a most clear sketch of the contrasted character of the two sisters, far too subtly and indirectly accordant with what we learn of them in St John to be due to anything but the harmony of truth. This is one of the incidents in which the Evangelist shews such consummate psychologic skill and insight that he is enabled by a few touches to set before us the most distinct types of character.

ἤκουεν τὸν λόγον αὐτοῦ. 'Was listening to His discourse.'

40. περιεσπᾶτο περὶ πολλὴν διακονίαν. The word for "cumbered" literally means 'was being dragged in different directions,' i.e. was *distracted* (1 Cor. vii. 35). She was anxious to give her Lord a most hospitable reception, and was vexed at the contemplative humility which she regarded as slothfulness. The occurrence of *ἀπερισπάστως, μεριμνᾷ, εὐπρόσεδρον* in 1 Cor. vii. 34, 35 seems to shew that St Paul had orally heard this narrative.

ἐπιστᾶσα. 'But suddenly coming up' (xx. 1; Acts xxiii. 27). We see in this inimitable touch the little petulant outburst of jealousy in the loving, busy matron, as she hurried in with the words, "Why is Mary sitting there *doing nothing?*"

με κατέλιπεν. The word means 'left me alone in the middle of my work' to come and listen to you.

εἰπὸν οὖν αὐτῇ ἵνα μοι συναντιλάβηται. We almost seem to hear the undertone of 'It is no use for *me* to tell her.' Doubtless, had she been less 'fretted' (*θορυβάζῃ*), she would have felt that to leave her alone and withdraw into the background while this eager hospitality was going on was the kindest and most unselfish thing which Mary could do.

41. Μάρθα Μάρθα. The repeated name adds traditional tenderness to the rebuke, as in xxii. 31; Acts ix. 4.

μεριμνᾷς καὶ θορυβάζῃ περὶ πολλά. "I would have you without carefulness," 1 Cor. vii. 32; Matt. vi. 25. The words literally mean,

'Thou art anxious and bustling.' Her inward solicitude was shewing itself in outward hastiness.

42. ἑνὸς δέ ἐστιν χρεία. The context should sufficiently have excluded the very bald, commonplace, and unspiritual meaning which has been attached to this verse,—that only *one dish* was *requisite*, or that only one person was wanted to work in the kitchen. Clearly the lesson conveyed is the same as in Matt. vi. 33, xvi. 26, even if our Lord's *first* reference was the lower one. The various readings 'but there is need of few things,' or 'of few things or of one' (ℵB various versions, &c.) seem to have risen from the notion that even for the simplest meal more than one dish would be required. This, however, is not the case in the simple meals of the East.

Μαρία γάρ. The γὰρ implies 'Nor can I rebuke her; *for* she, &c.'

μερίδα. 'Portion' (as of a banquet, Gen. xliii. 34, LXX.; John vi. 27) or 'inheritance,' Ps. lxxiii. 26. ἥτις=*quippe quae*. The *nature* of the portion is *such that*, &c.

ἥτις οὐκ ἀφαιρεθήσεται αὐτῆς. To speak of such theological questions as 'indefectible grace' here, is to use the narrative otherwise than was intended. The general meaning is that of Phil. i. 6; 1 Pet. i. 5. It has been usual with Roman Catholic and other writers to see in Martha the type of the active, and in Mary of the contemplative disposition, and to exalt one above the other. This is not the point of the narrative, for both dispositions may and ought to be combined as in St Paul and in St John. The gentle reproof to Martha is aimed *not* at her hospitable activity, but at the 'fret and fuss,' the absence of repose and calm, by which it was accompanied; and above all, at the tendency to reprobate and interfere with excellence of a different kind.

CHAPTER XI.

2. πάτερ. This is the reading of ℵBL Ti. W.H. ἡμῶν ὁ ἐν τοῖς οὐρανοῖς is read by ACD La.

After ἡ βασιλεία σου, ℵACD La. read γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς, which is omitted by BL Ti. W.H.

4. After πειρασμόν, ACD La. read ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. These additions may be from Matt. vi. 9, 10.

48. After οἰκοδομεῖτε, AC add αὐτῶν τὰ μνημεῖα, which words are omitted by ℵBDL Ti.

49—51. These verses were arbitrarily omitted by Marcion.

53. κἀκεῖθεν ἐξελθόντος αὐτοῦ, ℵBCL Ti. W.H. In AD La. we have λέγοντος δὲ αὐτοῦ ταῦτα πρὸς αὐτούς. There are other variations.

54. There are many variations and glosses in this verse owing to its peculiarity.

The words *καὶ ζητοῦντες* are omitted in ℵBL, and also *ἵνα κατηγορήσωσιν αὐτοῦ*.

CH. XI. 1—13. THE LORD'S PRAYER. PERSISTENCE IN PRAYER.

1. **καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχόμενον.** The better order is 'as he was in a certain place, praying.' The extreme vagueness of these expressions shews that St Luke did not possess a more definite note of place or of time; but if we carefully compare the parallel passages of Matt. xii. 22—50, xv. 1—20; Mk. iii. 22—35, it becomes probable that this and the next chapter are entirely occupied with the incidents and teachings of one great day of open and decisive rupture with the Pharisees shortly before our Lord ceased to work in Galilee, and that they do not belong to the period of the journey through Peraea. This great day of conflict was marked (i) by the prayer of Jesus and His teaching the disciples what and how to pray; (2) by the healing of the dumb demoniac; (3) by the invitation to the Pharisee's house, the deadly dispute which the Pharisees there originated, and the terrible denunciation consequently evoked; (4) by the sudden gathering of a multitude, and the discourses and incidents of chapter xii. For further details and elucidations I must refer to the *Life of Christ*.

προσευχόμενον. Probably at early dawn, and in the *standing* attitude adopted by Orientals.

καθὼς καὶ Ἰωάννης ἐδίδαξεν τοὺς μαθητὰς αὐτοῦ. The form of prayer taught by St John has perished. *Terrena caelestibus cedunt*, Tert.: John iii. 30. It was common for Jewish Rabbis to deliver such forms to their disciples, and a comparison of them (e.g. of "the 18 Benedictions") with the Lord's Prayer is deeply instructive.

2. **ὅταν προσεύχησθε, λέγετε, Πάτερ.** 'The Lord's Prayer' had already been enshrined in the Sermon on the Mount (Matt. vi. 9—13), but it was now more formally delivered as a model. Various parallels for the different petitions of the Lord's Prayer have been adduced from the Talmud, nor would there be anything strange in our Lord thus stamping with His sanction whatever was holiest in the petitions which His countrymen had learnt from the Spirit of God. But note that (1) the parallels are only to *some* of the clauses (e.g. not to the fourth and fifth); (2) they are most distant and imperfect; (3) there can be no certainty as to their priority, since even the *earliest* portion of the Talmud (the Mishna) was not committed to writing till the second century after Christ; (4) they are nowhere blended into one incomparable petition. The transcendent beauty and value of the lessons in the Lord's Prayer arise from (i) *the tone of holy confidence*:—it teaches us to approach God as our Father (Rom. viii. 15), in love as well as holy fear; (ii) its absolute unselfishness:—it is offered *in*

the plural, not for ourselves only, but for all the brotherhood of man; (iii) *its entire spirituality:* of its seven petitions, one only is for any earthly boon, and that only for the simplest; (iv) its *brevity* and absence of all vain repetitions (Eccl. v. 2); (v) *its simplicity*, which requires not learning, but only holiness and sincerity for its universal comprehension. For these reasons the Fathers called it, 'the Epitome of the Gospel' and 'the pearl of prayers.'

πάτερ. There is no prayer so addressed in the O. T. and in Is. lxiii. 16 the application of the title is general, not individual.

[ἡμῶν ὁ ἐν τοῖς οὐρανοῖς.] Ps. xi. 4. This clause, as well as "Thy will be done, as in heaven, so also upon the earth," and "but deliver us from the evil," are wanting in some MSS., and may be additions from the text of St Matthew. If so, the prayer would stand thus: *O Father! Hallowed be Thy name. Thy kingdom come. Give us day by day our daily bread. And forgive us our sins for we also forgive every one that is indebted to us. And lead us not into temptation.* The variations shew (as Meyer says) that the prayer was not *slavishly* used as a formula by the Apostolic Church; but rather as a model. Perhaps St Luke followed a shorter and earlier oral tradition.

ἁγιασθήτω τὸ ὄνομά σου. i.e. sanctified, treated as Holy. "*Holy, Holy, Holy*" is the worship of the Seraphim (Is. vi. 3). The '*name*' of God is used for all the attributes of His Being.

ἐλθάτω ἡ βασιλεία σου. In Hellenistic Greek by a false analogy with the first aorist, we find such forms as *ἐλθάτω*, *ἐλθατε*, Esth. v. 4 (LXX.). Prov. ix. 5. There seems to have been an early gloss, or reading, "Thy Holy Spirit come upon us, and purify us" (mentioned by St Gregory of Nazianzus).

[γενηθήτω τὸ θέλημά σου.] This was the one rule of the life of Christ, John v. 30, vi. 38.

[ὡς ἐν οὐρανῷ.] "Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word," Ps. ciii. 20.

3. **τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν.** The prayer (i) acknowledges that we are indebted to God for our *simplest* boons; (ii) asks them for *all;* (iii) asks them only day by day; and (iv) asks for no more, Prov. xxx. 8; John vi. 27. St Luke's version (*δίδου*) brings out the continuity of the gift (Be giving day by day); St Matthew's (*δός*) its immediate need (Give to-day). The meaning of *ἐπιούσιον* is much disputed. For a brief discussion of its meaning, see Excursus IV.; but that this prayer is *primarily* a prayer for needful earthly sustenance has been rightly understood by the heart of mankind. Some of the suggested renderings are '*to-morrow's bread*' Meyer, following St Jerome who compared it to the Hebrew לחם מחר; '*bread to come,*' or '*needful bread,*' Maclellan; '*bread in sufficiency*' De Wette; '*bread for our sustenance*' Alford.

τὰς ἁμαρτίας ἡμῶν. 'Trespasses' is not in our Bible, but comes, as Dr Plumptre notices, from Tyndale's version. St Matthew uses the

word 'debts,' which is *implied* in the following words of St Luke: "For indeed we ourselves *remit* to every one who *oweth* to us." Unforgiving, unforgiven, Matt. xviii. 34, 35; Eph. iv. 32; Col. iii. 13. The absence of any mention here of the Atonement or of Justification is, as Godet observes, a striking proof of the authenticity of the prayer. The variations are, further, a striking proof that the Gospels are entirely independent of each other.

ἀφίομεν. This form is used as though the verb were *ἀφίω*. Comp. *ἥφιε* Mk. i. 34, xi. 16, *σύνιον* for *συνίεσαν* Hom. *Il.* I. 273. The tense requires less explanation than the aorist used by St Matthew.

μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν. God permits us to be tempted (John xvii. 15; Rev. iii. 10), but we only yield to our temptations when we are "drawn away of our own lust and enticed" (James i. 14). But the temptations which God permits us are only *human* (*ἀνθρώπινοι*), not abnormal or irresistible temptations, and with each temptation He makes also *the* way to escape (*καὶ τὴν ἔκβασιν*, 1 Cor. x. 13). We pray, therefore, that we may not be tried above what we are able, and this is defined by the following words: Our prayer is, Let not the tempting opportunity meet the too susceptible disposition. If the temptation comes, quench the desire; if the desire, spare us the temptation. See on iv. 2.

[ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.] See critical note; and comp. Ps. xviii. 48 (LXX.) *ἀπὸ ἀνδρὸς ἀδίκου ῥύσῃ με*. 'From the Evil One.' The article, it is true, would not necessitate this translation, but it seems to be rendered probable by the analogy of similar prayers among the Jews. The last three clauses for daily bread, forgiveness, and deliverance, cover the present, past, and future. "All the tones of the human breast which go from earth to heaven, sound here in their key-notes" (Stier). There is no doxology added. Even in St Matthew it is (almost certainly) a liturgical addition, and no real part of the Lord's Prayer.

5. πορεύσεται πρὸς αὐτὸν μεσονυκτίου. Orientals often travel at night to avoid the heat. Although idle repetitions in prayer are forbidden, persistency and importunity in prayer—wrestling with God, and not letting Him go until He has blessed us—are here distinctly taught (see xviii. 1—8), as they also were in the acted parable of our Lord's apparent repulse of the Syro-Phoenician woman, Matt. xv. 27, 28.

καὶ εἴπῃ. This is a sort of deliberative subjunctive following the future, which is also found sometimes in classical Greek, and is frequent in Homer.

τρεῖς ἄρτους. It would be a mistake to press the mere detail into allegorical inferences. It merely represents what the man requires (vs. 8).

6. οὐκ ἔχω ὃ παραθήσω αὐτῷ. Even the deepest poverty was not held to excuse any lack of the primary Eastern virtue of hospitality. Allegorically we may see here the unsatisfied hunger of the soul, which wakens in the midnight of a sinful life,

7. κἀκεῖνος. The construction is an *anakoluthon*, as though the sentence had begun with *ἐάν*, as is shewn by the *εἴπῃ* in vs. 5 for which Lachmann reads *ἐρεῖ* following AD. There is a similar anacoluthon (due to the words in *oratio directa*) in Matt. vii. 9.

μή μοι κόπους πάρεχε. The answer is rough and discouraging. He does not say 'friend.' His phrase implies irritation. The details are of course not to be pressed. The parable is merely an illustration *à fortiori*.

κέκλεισται. Literally, '*has been already shut*' with the implication 'shut for the night, and I do not mean to open it.'

τὰ παιδία μου. *My little children.* The whole parable is exquisitely simple and graphic.

εἰς τὴν κοίτην. They have come into bed, and are now asleep in it. (Comp. *εἰς οἶκόν ἐστι* Mk. ii. 1.)

οὐ δύναμαι. Only a modified form for 'I will not.'

ἀναστάς. The trouble of *getting up* is more than I can bear.

8. εἰ καὶ οὐ δώσει. Even if he will *refuse* him. Greek idiom would require *μὴ* after *εἰ* (since supposed conditions are necessarily subjective) were it not that the *οὐ* here belongs to the verb, the meaning of which it reverses. Comp. xvi. 31. *εἰ οὐ δύναται* Matt. xxvi. 42, *εἰ οὐκ ἔχει* Rom. viii. 9, &c.

διά γε τὴν ἀναίδειαν αὐτοῦ. *At least because of his shamelessness* (if for no other reason). Comp. xviii. 5 *διά γε τὸ παρέχειν μοι κόπον.* *Ἀναίδεια* means '*shamelessness*' (Vulg. *improbitas*), 'impudence,' i.e. unblushing persistence, which is not however *selfish*, but that he may do his duty towards another. Is. lxii. 6, "Ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, &c." Abraham furnishes a grand example of this fearless persistence (Gen. xviii. 23—33). Archbishop Trench quotes the beautiful passage in Dante's *Paradiso:*

> "Regnum caelorum violenzia pate
> Da caldo amore e da viva speranza, &c."

ἐγερθείς. Not merely half raising himself, or getting out of bed, as in vs. 7 (*ἀναστάς*), but '*thoroughly aroused* and getting up.'

ὅσων χρῄζει. More than the three which he had asked for the bare supply of his wants.

9. κἀγὼ ὑμῖν λέγω. *And I say to you.* The argument is the *a minori ad majus* which is sufficiently obvious in itself, but had been specially formulated by Hillel in his seven 'rules' (*middoth*) for the interpretation of Scripture.

αἰτεῖτε, καὶ δοθήσεται ὑμῖν. Matt. vii. 7—11, xxi. 22; Mk. xi. 24; John xvi. 23. Doubtless these teachings were repeated more than once to different listeners. God's *unwillingness* to grant is never more than in semblance, and for our good (Matt. xv. 28; Gen. xxxii. 28).

11. τὸν πατέρα. 'Whom of you *as a father?*'

μὴ...ἐπιδώσει. The construction is an anakoluthon, as though the sentence had begun '*If* the son of any of you, &c.' The word ἐπιδώσει means 'Will he go out of his way to give him?'—i.e. will he *venture to* give him? The son asks for bread, fish, &c., and the father gives something which *looks like* the thing asked for but is useless and pernicious.

12. αἰτήσει. Some MSS. read ἢ καὶ ἐὰν αἰτήσει, and according to the MSS. there are in the N. T. some instances of ἐὰν with the indic. See Winer, p. 369.

13. πονηροὶ ὑπάρχοντες. *Whose whole condition is evil.* The verb is stronger than if ὄντες had been used, but Bengel presses the word too much when he calls it "*illustre testimonium de peccato originali.*"

οἴδατε. It is the tendency of Hellenistic Greek as of all later forms of language to substitute regular for irregular forms; but οἴδαμεν, οἴδατε, and even οἴδασι, are found in Aristophanes, Xenophon, &c. See Veitch, *Greek Verbs*, p. 189.

ὁ ἐξ οὐρανοῦ. Your Father *in* heaven will give you from heaven. Comp. ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου ix. 61. For other instances of this *attraction* by *constructio praegnans* see Col. iv. 16 τὴν ἐκ Λαοδικείας ἐπιστολήν, Winer p. 784.

δώσει πνεῦμα ἅγιον. St Matthew has the much more general expression δόματα ἀγαθά (vii. 11). The Good Father will give to His children neither what is deadly, nor what is unfit for food, but the best of all gifts, Himself. When, in the legend, the Vision said to St Thomas Aquinas "Bene scripsisti de me, Thoma; qualem mercedem tibi dabo?"—the noble answer was "*non aliam nisi Te, Domine.*"

14—26. THE DUMB DEVIL. BLASPHEMY OF THE PHARISEES.

14. ἦν ἐκβάλλων. The *continuous* analytic imperfect perhaps implies that this was like some of those later miracles of Christ in which the result was not instantly accomplished.

αὐτὸ ἦν κωφόν. i.e., of course, the possession by the spirit caused dumbness in the man, comp. Mk. ix. 17. If this incident be the same as in Matt. xii. 22, the wretched sufferer seems to have been both dumb, and blind, and mad.

ἐγένετο...ἐλάλησεν. The construction shews an Aramaic document. See on i. 5, 8, 9.

ἐθαύμασαν οἱ ὄχλοι. Exorcisms, and attempted exorcisms (Acts xix. 14), were indeed common among the Jews (see on ix. 49. Gfrörer, *Jahrh. d. Heils*, I. 413), but apparently only in the simplest cases, and *never* when the possession was complicated with blindness and dumbness.

15. τινὲς δὲ ἐξ αὐτῶν εἶπον. We learn from St Matthew (xii. 24) that this notable suggestion emanated from "the Pharisees" and, as St Mark (iii. 20) adds, from "the scribes *which came from* Jerusalem," i.e. the

spies who had been expressly sent down by the ruling hierarchs to dog the footsteps of Jesus, and counteract His influence. The explanation was too ingeniously wicked and cleverly plausible to come from the more unsophisticated Pharisees of Galilee.

βεελζεβούλ. The name and reading are involved in obscurity. In 2 Kings i. 3 we are told that Beelzebub was god of Ekron; and the LXX. and Josephus (*Antt.* IX. 2, § 1) understood the name to mean 'lord *of flies*.' He may have been a god worshipped to avert the plagues of flies on the low sea-coast like Zeus Ἀπόμυιος (Averter of flies) and Apollo Ἰπυκτόνος (Slayer of vermin). But others interpret the name to mean 'lord of dung,' and regard it as one of the insulting nicknames which the Jews from a literal rendering of Ex. xxiii. 13 felt bound to apply to heathen deities. In this place perhaps Beelzebub is the true reading, and that means 'lord of the (celestial) habitation,' i.e. prince of the air, Eph. ii. 3. Possibly the οἰκοδεσπότης of Matt. x. 25 is an allusion to this meaning. In any case the charge was the same as that in the Talmud that Jesus wrought His miracles (which the Jews did not pretend to deny) by *magic*.

16. πειράζοντες, i.e. wanting to *try* Him, to put Him to the test. The temptation was precisely analogous to that in the wilderness—a temptation to put forth a self-willed or arbitrary exertion of power for personal ends, see iv. 3, 12.

σημεῖον ἐξ οὐρανοῦ. They persuaded the people that His miracles were wrought by unhallowed arts, and that such arts would be impossible in a sign from heaven like the Pillar of Cloud, the Fire of Elijah, &c. But our Lord refused their demand. Miracles were not to be granted to insolent unbelief; nor were they of the nature of mere prodigies. Besides it was His will to win conviction, not to enforce acceptance. This seems therefore to have been the one weapon of attack which the Pharisees found most effective against Him,—the one which most deeply wounded His spirit and finally drove Him away from the plain of Gennesareth (Mk. viii. 11, 12).

17. αὐτῶν τὰ διανοήματα. 'Their machinations.'

πᾶσα βασιλεία ἐφ' ἑαυτὴν διαμερισθεῖσα. More briefly and graphically in St Mark "How can Satan cast out Satan?"

καὶ οἶκος ἐπὶ οἶκον. The words may be rendered 'and (in that case) house falleth against house.' Comp. Thuc. II. 84, *ναῦς τε νηὶ προσέπιπτε*. The words might also be rendered "and house after house falls" (Bucer).

18. εἰ δὲ καὶ...διεμερίσθη. 'But if Satan too is divided against himself.'

ὅτι. (I ask this) *because*, &c. Comp. Mk. iii. 30.

19. οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; The "pupils of the wise" might be called the 'sons of the Pharisees' just as the youths in the Prophetic schools were called 'sons of the Prophets.' The reality of the Jewish exorcisms is not here necessarily admitted (Acts xix. 13). It was enough that the admitted pretensions to such powers among

the Pharisees justified this incontrovertible *argumentum ad hominem.* See the very remarkable account of an exorcism by Eleazar in the presence of Vespasian in Josephus (*Antt.* VIII. 2, § 5). The immense superiority in wisdom and truthfulness of the Evangelist at once appears when we read this story.

20. ἐν δακτύλῳ θεοῦ. St Matthew has *ἐν πνεύματι Θεοῦ.* "Then the magicians said unto Pharaoh, *This is the finger of God,*" Ex. viii. 19.

ἔφθασεν ἐφ' ὑμᾶς. *Is come unawares upon you;* or 'is already come.' The word and tense imply suddenness and surprise, although in some passages the force of *φθάνω* is weakened.

21. ὅταν ὁ ἰσχυρὸς καθωπλισμένος φυλάσσῃ τὴν ἑαυτοῦ αὐλήν. 'The strong' is Satan, Matt. xii. 29. Αὐλὴ means '*premises*' or 'homestead,' Matt. xxvi. 3. The same metaphor is used of the Christian opposing Satan, as here of Satan opposing Christ, Eph. vi. 13. The world is here Satan's court-yard (John xii. 31, xvi. 11) and men his possessions (2 Tim. ii. 26).

καθωπλισμένος. '*Fully armed*, in his panoply' (vs. 22).

22. ἰσχυρότερος αὐτοῦ. Christ, "having spoiled principalities and powers, made a shew of them openly, triumphing over them in His Cross," Col. ii. 15.

τὰ σκῦλα. The spoils which Satan had won from the race of man. —Bengel.

23. ὁ μὴ ὢν μετ' ἐμοῦ κατ' ἐμοῦ ἐστίν. Neutrality is sometimes opposition; see on ix. 51 (where we have the complementary truth).

σκορπίζει. An Ionic and Hellenistic verb for which the Attics use *σκεδάννυμι.*

24. διέρχεται δι' ἀνύδρων τόπων. The unclean spirits were thought to frequent ruins (*Berachôth*, f. 3*a*) and the waterless desert, Tobit viii. 3; Baruch iv. 35; see on iv. 1. The goat "for Azazel" was driven into the wilderness.

ζητοῦν ἀνάπαυσιν. Not to be in possession of some human soul, is (for them) to be in torment.

25. σεσαρωμένον καὶ κεκοσμημένον. The mischief and danger of the emancipated soul is that it is not occupied by a New Indweller. It has not tested the expulsive power of holy affections. It is 'lying idle' (*σχολάζοντα*, Matt. xii. 44), i.e. 'to let.'

26. ἕτερα πνεύματα...ἑπτά. Compare viii. 2, 30. The number is figurative of complete wickedness and (in this case) final possession.

τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων. The most striking comment on the verse is furnished by Heb. vi. 4—6, x. 26—29, and especially 2 Pet. ii. 20, 21. "Sin no more," said our Lord to the Impotent Man, "*lest a worse* thing come unto thee," John v. 14. The Parable was an allegory, not only of the awful peril of relapse after partial conversion, but also of the History of the Jews. The demon of idolatry had been expelled by the Exile; "but had returned

in the sevenfold virulence of letter-worship, formalism, exclusiveness, ambition, greed, hypocrisy and hate;" and on the testimony of Josephus himself the Jews of that age were so bad that their destruction seemed an inevitable retribution.

27—32. The Womanly Exclamation. The Peril of Privileges abused.

27. **ἐπάρασά τις γυνὴ φωνὴν ἐκ τοῦ ὄχλου.** *A woman uplifting her voice out of the crowd.* "Bene sentit," says Bengel, "sed muliebriter loquitur."

μακαρία ἡ κοιλία ἡ βαστάσασά σε. See i. 28, 48. "How many women have blessed the Holy Virgin, and desired to be such a mother as she was! What hinders them? Christ has made for us a wide way to this happiness, and not only women, but men may tread it—the way of obedience; this it is which makes such a mother, and not the throes of parturition." St Chrysostom. It is a curious undesigned coincidence that (as we see from Matt. xii. 46) the Virgin had just arrived upon the scene.

28. **μενοῦν μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ θεοῦ καὶ φυλάσσοντες.** '*Yea truly, but* &c.' In classical Greek *μὲν οὖν* (or *μενοῦνγε*, *immo vero*) never begins a sentence, as it does here and in Rom. ix. 20, x. 18. With the thought compare viii. 21. Our Lord invariably and systematically discouraged all attempt to exalt the merely human relationship or intercourse with Him, and taught that the Presence of His Spirit was to be a nearer and more blessed thing than knowledge of Him "after the flesh" (John xiv. 16; 2 Cor. v. 16).

καὶ φυλάσσοντες. Hearing *without* obedience was more than valueless, Matt. vii. 21, xii. 50; Rom. ii. 13.

29. **ἐπαθροιζομένων.** 'Were densely gathering.' The word occurs here alone in the N.T.

30. **τοῖς Νινευΐταις σημεῖον.** Jonah i. 17.

31. **βασίλισσα νότου.** The queen of Sheba (1 Kings x. 1—13; 2 Chron. ix. 1—12). The visit of this queen of Yemen made a deep impression on Oriental imagination, and is found in the Koran (xxvii., &c.) "diluted with nonsense and encumbered with fables."

μετὰ τῶν ἀνδρῶν. Woman though she was she will rise with the *men* (*ἀνδρῶν* not *ἀνθρώπων*).

ἀκοῦσαι τὴν σοφίαν Σολομῶνος. And also "to prove him with hard questions," 1 Kings x. 1.

πλεῖον. 'Something more.'

32. **ἄνδρες Νινευῖται.** Men of Nineveh or Ninevites; not '*the* men of Nineveh.'

μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ. "The people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them," Jonah iii. 5. The *εἰς* is difficult to explain. Perhaps it is what is called 'the predicate of

destination,' i.e. *so* as to adopt the teaching of Jonah, or it may be from analogy with such phrases as *πιστεύειν εἰς*. Comp. Acts viii. 23.

33—36. The Inward Light.

33. λύχνον. *A lamp.*

εἰς κρυπτήν. *Into* 'a crypt' or 'cellar.' If the *κρύπτη* be thus regarded as a subst. (the Latin *crypta*) it should be paroxytone. Euthymius defines it to be *τὴν ἀπόκρυφον οἰκίαν*. Some have here most needlessly supposed it to be used by a Hebrew idiom for the neuter. See Winer, p. 298.

ὑπὸ τὸν μόδιον. 'Under *the* bushel'; i.e. the one in use in the house; and similarly '*the* candlestick,' or rather, 'lamp-stand.'

ἵνα οἱ εἰσπορευόμενοι τὸ φέγγος βλέπωσιν. The comparison is the same as in Matt. v. 14; Mk. iv. 21; but the application in the next verse is different. The light is here used for inward enlightenment, not to be seen afar.

34. ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός σου. '*Thine* eye is the lamp of the body,' since the word is the same as in the last verse.

ὅταν ὁ ὀφθαλμός σου ἁπλοῦς ᾖ. The eye in this clause is the 'inward eye' of conscience; the 'illuminated eye of the heart,' Eph. i. 17, 18. "Single," i.e. unsophisticated; in its normal condition.

ἐπὰν δὲ πονηρὸς ᾖ. The 'evil eye' is especially one of *hate*, Rom. xii. 8; Ecclus. xiv. 8—10. The inward eye should be *spiritual;* when it becomes carnal the man can no longer see that which is only spiritually discerned, and he takes God's wisdom for foolishness, 1 Cor. ii. 14, iii. 18—20.

35. μὴ τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν. The *indicative* following *σκόπει μὴ* shews the apprehension that such *is* the case. Hermann on Soph. *Aj.* 272 says "*μὴ ἐστί verentis* quidem est ne quid nunc sit, sed *judicantis* simul *putare se ita esse* ut veretur." Comp. Gal. ii. 2 *ἀνεθέμην...μήπως εἰς κενὸν ἔδραμον*, iv. 11 *φοβοῦμαι...μήπως εἰκῇ κεκοπίακα*. The light in us becomes darkness when we are "wise in our own conceit" (Prov. xvi. 12) which makes us think a way right when it is the way of death (Prov. xvi. 25), and makes us call evil good, and good evil, put darkness for light, and light for darkness, Is. v. 20, 21.

36. φωτίζῃ σε. The verse may be rendered literally, 'If then thy body be wholly illumined...it shall be illumined wholly as when the lamp with its bright shining illumines thee.' The spirit of man is the candle of the Lord. "God will light my candle," Ps. xviii. 28. "Thy word is a lantern unto my feet." In these words we catch an echo of those thoughts on the diffusiveness and divineness of light which are so fully developed in St John's Gospel (viii. 12).

> "Wär nicht das Auge sonnenhaft,
> Wie könnten wir das Licht erblicken?"
>
> Goethe.

37—54. The Invitation of the Pharisee and the open Rupture.

37. **ἐρωτᾷ.** 'Asked' (A. V. "*besought*").

ὅπως ἀριστήσῃ παρ' αὐτῷ. The meal was not dinner (**δεῖπνον**), but an earlier, lighter, and more informal meal (**ἄριστον**).

εἰσελθὼν δὲ ἀνέπεσεν. The words imply that immediately He entered He sat down to table. The meal was merely some slight refreshment in the middle of the day, and probably our Lord was both suffering from hunger after His long hours of teaching, and was also anxious to save time.

38. **ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη.** Literally, '*bathed.*' No washing was necessary to eat a few dates or figs. At the chief meal of the day, where all dipped their hands into a common dish, it was a matter of cleanliness. But the duty of cleanliness had been turned by the Oral Law into a rigorous set of cumbersome and needless ablutions, each performed with certain elaborate methods and gesticulations (Mk. vii. 2, 3) which had nothing to do with religion or even with the Levitical Law, but only with Pharisaic tradition and the Oral Law. In the *Shulchan Aruk*, a book of Jewish Ritual, no less than twenty-six prayers are given with which their washings are accompanied. But all this was not only devoid of divine sanction, but had become superstitious, tyrannous, and futile. The Pharisee "marvelled" because he and his party tried to enforce the Oral Law on the people as even more sacred than the Written Law. The subject of ablutions was one which caused several of these disputes with Christ, Matt. xv. 19, 20. The Rabbi Akhibha would have preferred to die of thirst rather than neglect his ablutions, and the Talmud thought that a demon—called Schibta—sat on unwashen hands. Our Lord astonished the conventionalism of these religious teachers and their followers by shewing that what truly defiles a man is that which cometh *from within*—from the heart.

39. **νῦν ὑμεῖς οἱ Φαρισαῖοι.** Doubtless other circumstances besides the mere supercilious astonishment of the Pharisee led to the vehement rebuke. The eightfold woe in Matt. xxiii. is fuller than here. Jesus denounces their frivolous scrupulosity (39), combined with gross insincerity (42), their pride (43), and their corruption (44).

τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος. Mk. vii. 4, "washing of cups, and pots, brazen vessels, and of tables." On one occasion the Sadducees seeing Pharisees busied in washing the great Golden Candelabrum sneeringly observed that they would wash the Sun itself if they could get the opportunity.

τὸ δὲ ἔσωθεν ὑμῶν γέμει ἁρπαγῆς καὶ πονηρίας, i.e. of *greed*, and of the *depravity* which causes it. A slightly different turn of expression is given in Matt. xxiii. 25, 26. **ἁρπαγή** is **πλεονεξία** carried into action. Mk. vii. 22. See Excursus VI. on Sects of the Jews; and compare these denunciations with those delivered in the Temple on the last day (Tuesday in Passion Week) of the Lord's public ministry, Matt. xxiii. 25—28. The early Christian heretics reflected the character

of these Pharisees in their mixture of elaborate profession with real godlessness, Tit. i. 15, 16.

40. καὶ τὸ ἔσωθεν. See Mk. vii. 18, 19, which contains our Lord's distinctest utterance in abrogation of the Levitic Law—"This He said...*making all meats clean.*" (Revised Version.)

41. τὰ ἐνόντα. St Matthew's *τὸ ἐντὸς καθάρισον* is clearer. Theophylact explains this to mean *τὰ ὑπάρχοντα ὑμῖν*. Euthym. *τὰ ἐναποκείμενα*. Luther, '*of that which is true.*' A.V. '*of that which ye have.*' Grotius, '*of what is possible.*' This is followed by the *marg.* of the R.V. '*that which ye can.*' The R.V. renders literally, '*those things which are within.*' Perhaps we may render '*as for that which is within you, give alms.*' But the entire meaning of the clause is much disputed. Some explain it, Give as alms '*the contents*' of cup and platter, and then they will be *all* clean without washing. 'It is Love which purifies, not lustrations.' 'A loving deed makes the hands clean.'

δότε ἐλεημοσύνην. See xii. 33, xvi. 14; Matt. vi. 3. Almsgiving is only mentioned as one typical form of Charity, which was in that state of society preeminently necessary. Indeed 'alms' is the same word as *ἐλεημοσύνη*, which involves the idea of Mercy. The general lesson—that God does *not* care for ceremonies, in themselves, and only cares for them at all when they are accompanied by sincere goodness—is again and again taught in Scripture. 1 Sam. xv. 22; Is. lviii. 6—8; Mic. vi. 8; Dan. iv. 27; Jas. iv. 8.

42. ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ πήγανον. Deut. xiv. 22. In the Talmud there are elaborate discussions whether in tithing the seeds of potherbs one ought also to tithe the stalk, &c. 'Tithes' and 'washings' occupied the chief thoughts of Pharisees. Sacrificial details were all-important among priests.

παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ θεοῦ. '*Ye leave on one side.*' Comp. xv. 29. The love of God is best shewn by love to men, and the Pharisees were filled with immoral contempt for those whom they regarded as less learned or less attentive to scrupulosities than themselves. The Pharisees still exist as a party among Eastern Jews, and are called *Perushim.* So bad is their character that the bitterest term of reproach in Jerusalem is, 'You are a *Porish!*' How little they have changed from their character, as Christ depicted it, may be seen from the testimony of a Jewish writer. "They proudly separate themselves from the rest of their co-religionists.....*Fanatical, bigoted, intolerant, quarrelsome, and in truth irreligious*, with them the outward observance of the ceremonial law is everything; the moral law little binding, *morality itself of no importance*" (See Frankl., *Jews in the East*, II. 27).

43. ἀγαπᾶτε. '*Ye highly value.*' John xii. 43.

τὴν πρωτοκαθεδρίαν. These were places in the synagogue in a conspicuous semicircle facing the congregation, and round the *bema* of the reader, xiv. 7—11; Matt. xxiii. 6.

τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς. In which they addressed one another by extravagant titles, and required from their followers an exaggerated reverence.

44. [ὑποκριταί.] The first meaning of the word is 'actors.'

ὡς τὰ μνημεῖα τὰ ἄδηλα. Any contact with sepulchres involved Levitical uncleanness. Hence graves and tombs were whitewashed that none might touch them unawares. Perhaps our Lord was alluding to Tiberias, which when it was being built was discovered to be partly on the site of an old unsuspected cemetery; so that every true Jew regarded it as pollution to live there, and Herod could only get it inhabited partly by bribes, partly by threats. In St Matthew—several of whose particulars are differently applied—they are called '*whited sepulchres*,' fair outside, polluted within. Here they are *unsuspected graves*.

οὐκ οἴδασι. Sc. περιπατοῦντες, 'Know not that they are walking on them.'

45. τις τῶν νομικῶν. See on vii. 30, x. 25. This Scribe thought that Jesus could not possibly mean to reflect on the honoured class who copied and expounded the Law.

καὶ ἡμᾶς ὑβρίζεις. '*Thou insultest even us*,' who are superior to ordinary Pharisees. The word is a strong and an unjust one. Anything like ὕβρις was utterly alien to the words and the spirit of Christ. Had the lawyer said ὀνειδίζεις he would have spoken accurately; but just reproach is not insult. There was a difference between Pharisees and lawyers; the position of the latter involved more culture and distinction. They were the 'divines,' the 'theologians' of that day. Hence the man's reproach. 'Lawyer' and 'scribe' seem to be more or less convertible terms (vs. 52, 53; Matt. xxiii. 13). Jesus here charges them with tyrannical insincerity (46), persecuting rancour (47—51), and theological arrogance and exclusiveness (52).

46. φορτία δυσβάστακτα. These burdens of the Oral Law became yearly more and more grievous, till they were enshrined in the boundless pedantry of ceremonialism which fills the Talmud. But even at this period they were an intolerable yoke (Acts xv. 10), and the lawyers had deserved the Woe pronounced by Isaiah on them "that decree unrighteous decrees, and write grievousness which they have prescribed," Is. x. 1. "Gradus: digito uno attingere, digitis tangere, digito movere, manu tollere, humero imponere. Hoc cogebant populum; illud ipsi refugiebant." Bengel.

47. οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτούς. This is holy sarcasm. They boasted that they would *not* have done as their fathers had done to the Prophets (Matt. xxiii. 30), yet they rejected John, the greatest of the Prophets, and crucified the Just One, Acts vii. 51, 52. Thus they proved their *moral* as well as their literal affiliation to the murderers of the prophets.

48. μάρτυρές ἐστε...συνευδοκεῖτε. We find the same two words used of St Paul in Acts vii. 58, viii. 1. 'Allow' means 'approve after trial,'

and is derived from *allaudare*. "The Lord *alloweth* the righteous," Ps. xi. 6 (Prayer-Book Version).

49. ἡ σοφία τοῦ θεοῦ. Comp. vii. 35. There is an allusion to 2 Chr. xxiv. 20—22 (comp. xxxvi. 14—21), or perhaps to Prov. i. 20—31. But as the exact passage nowhere occurs in the O.T. some suppose that our Lord quotes (1) from a *lost book* called 'The Wisdom of God' (Ewald, Bleek, &c.); or (2) from previous words of His own; or (3) from the Gospel of St Matthew (see Matt. xxiii. 34); or (4) from the Book of Proverbs (i. 20—31). The clause is a general paraphrase of the *tenor* of several O. T. passages. In 1 Cor. i. 24 Christ is called "the Wisdom of God."

ἐξ αὐτῶν ἀποκτενοῦσιν καὶ ἐκδιώξουσιν. See on vi. 23. St Luke omits the *σταυρώσετε* which is found in Matt. xxiii. 34.

50. ἐκζητηθῇ. A Hellenistic verb used in the sense of the Latin *exquiro*.

ἐκχυννόμενον. Literally, 'which is being poured out,' i.e. which is being constantly shed.

51. ἕως αἵματος Ζαχαρίου. His murder by Joash is described in 2 Chr. xxiv. 20, 21, and also filled a large place in Jewish legends. The words "the son of Barachiah," in Matt. xxiii. 35, are probably an erroneous gloss which has crept from the margin into the text. The murdered Zacharias was the son of the High Priest Jehoiada; the Prophet Zechariah was a son of Barachiah, but died, so far as we know, a natural death; and the Zechariah son of Barachiah, who was murdered by the Zealots, did not die till forty years later than this time. The allusions are all the more striking from the direct references to retribution in these two instances, and from the fact that they are drawn from the first and last historical books of the O. T. (Gen. iv. 10; 2 Chr. xxiv. 22). The religion of the Pharisees was a mere religion of intellect and of ritual, and "la religion de tête se lie presque toujours à la haine de la piété vivante, de la religion de l'esprit, et devient aisément persécutrice." Godet.

52. ἤρατε τὴν κλεῖδα τῆς γνώσεως. D reads *ἀπεκρύψατε*, *Ye concealed the key*, but that is implied in their *taking it away* and rendering it inaccessible. Our Lord here denounces the common spirit of theological exclusiveness and pride. A key was the regular symbol of the function of a scribe (Matt. xiii. 52, xvi. 19), which was to open the meaning of the Holy Books. The crime charged against them here is their selfish exclusiveness. They declared that only rich and well-born people could be scribes; and while they refused to teach the mass of the people, they at the same time called them 'accursed' for not knowing the law, and spoke about them in terms of the bitterest scorn and detestation. "Ye have caused many to stumble at the law," Mal. ii. 8.

τοὺς εἰσερχομένους ἐκωλύσατε. The aorist and present imply 'ye repelled *at the threshold* those who were *trying to* enter.'

53. **κἀκεῖθεν ἐξελθόντος αὐτοῦ.** 'When He had gone forth from thence.' The Pharisees in their anger followed Him out of the house. The breach between Jesus and the constituted religious teachers was more open and violent than it had ever been before.

δεινῶς ἐνέχειν. 'To press vehemently upon Him,' not physically but in a circle of bitter hostile inquirers. It is clear from this and the following verse that the Pharisee's feast had been a base plot to entrap Jesus. None of His disciples seem to have been with Him, nor any of the people; and after these stern rebukes the Pharisees surrounded Him in a most threatening and irritating manner, in "a scene of violence perhaps unique in the Life of Jesus."

ἀποστοματίζειν αὐτὸν περὶ πλειόνων. Perhaps 'to cross-question Him,' or 'to catch words from His mouth about very many things.' The *classical* sense of the verb *ἀποστοματίζειν* is 'to dictate.' Euthymius explains it to mean 'to demand impromptu and ill-considered answers of treacherous questions.' The Vulgate "*os ejus opprimere*" follows the reading *ἐπιστομίζειν*.

54. **θηρεῦσαι.** Literally, '*to hunt.*' They were members of a sort of 'commission of inquiry' which had been sent from Jerusalem for this express purpose, Mk. xii. 13. They occupied the base position of inquisitors and heresy-hunters for the theologians and priests at Jerusalem.

CHAPTER XII.

4. **ἀποκτεννόντων.** Most mss. La. Ti. See note.

11. **ἢ τί.** ℵBL La. Ti. W.H. It is omitted in D.

13. **τις ἐκ τοῦ ὄχλου.** AD La.

15. **ἀπὸ πάσης πλεονεξίας.** ℵABD edd.

17. **καρπούς.** ℵA La. Ti.

27. **οὐ κοπιᾷ, οὐδὲ νήθει.** ℵABL La. W.H. The reading of D is *πῶς οὔτε νήθει οὔτε ὑφαίνει.*

54. **ἐπὶ δυσμῶν.** ℵBL Ti. W.H.

Ch. XII. 1—12. The Duty of Bold Sincerity and Trust in God.

1. **ἐν οἷς ἐπισυναχθεισῶν τῶν μυριάδων τοῦ ὄχλου.** '*Meanwhile* (i.e. during the troubled scene inside the Pharisee's house), when the myriads of the multitude had suddenly assembled.' It is evident that the noise of this disgraceful attack on our Lord had been heard. This scene was as it were the watershed of our Lord's ministry in Galilee. At this period He had excited intense opposition among the religious authorities, but was still beloved and revered by the people. They therefore flocked together for His protection, and their arrival

hushed the unseemly and hostile vehemence of the Pharisees. The expression 'myriads' is obviously an hyperbole, as in Acts xxi. 20 (Vulg. *multis turbis*).

ὥστε καταπατεῖν ἀλλήλους. Literally, '*trod one another down.*'

ἤρξατο λέγειν. The words seem to imply a specially solemn and important discourse.

πρὸς τοὺς μαθητὰς αὐτοῦ, Πρῶτον προσέχετε ἑαυτοῖς. 'To His disciples, Beware first of all of,' &c. Though the Greek text is punctuated otherwise, it seems best to take the *πρῶτον* with the following verb as in ix. 61, x. 5. 'As your *first* duty beware,' &c. The construction *προσέχετε ἀπὸ* is unclassical and is only found in Matthew and Luke.

τῆς ζύμης. See for comment Matt. xvi. 12; Mark viii. 15.

2. **οὐδὲν δέ.** Not "*for* nothing" as in A. V.; 'but' (unless with א we omit the *δὲ* altogether). This whole discourse, in its vividness and compression, and the apparent abruptness of some of its causal connexions indicates the tumult of emotion through which our Lord had been passing in the last trying scene. The line of thought is—'Hypocrisy aims at *concealment;* but,' &c. Hypocrisy is not only sinful but *useless.*

συγκεκαλυμμένον...ἀποκαλυφθήσεται. Literally, '*veiled over...unveiled.*' You will be made *responsible* for any part of my teaching which you conceal or keep back.

3. **ἀνθ' ὧν.** '*Wherefore,*' comp. *ἀντὶ τούτου*, 'therefore,' Eph. v. 31; it means 'because' in i. 20, xix. 44.

ὅσα ἐν τῇ σκοτίᾳ εἴπατε. The *ἐν σκοτίᾳ* here means 'in obscurity.' The *application* of the similar language in Matt. x. 26; Mark iv. 22, is different. See viii. 17.

ἐν τοῖς ταμείοις. Literally, '*in the treasuries* or *storehouses,*' i.e. in closed, secret places. Matt. vi. 6, xxiv. 26.

ἐπὶ τῶν δωμάτων. In the most public places of resort, so as to be heard in the streets below.

4. **τοῖς φίλοις μου.** John xv. 14, 15, "Henceforth I call you not servants...but *friends.*" The term comes the more naturally and pathetically because Jesus had just been in the thick of enemies.

μὴ φοβηθῆτε ἀπό. Be not afraid of anything which can come *from* them. This construction is only found in the LXX. and N. T., and is a Hebraism (v. Schleusner s. v.). For similar thoughts see Jer. i. 8; Is. li. 12, 13.

ἀποκτεννόντων. This is an Aeolic form which became common in Hellenistic Greek (Tob. i. 18; Wisd. xvi. 14). So we find *σπέρρω* for *σπείρω.*

μετὰ ταῦτα μὴ ἐχόντων περισσότερόν τι ποιῆσαι. The same truth was an encouragement to the partially illuminated fortitude of Stoicism. Hence it constantly occurs in the Manual of Epictetus.

5. **τίνα φοβηθῆτε.** The indirect interrogative is sometimes expressed by the subjunctive, as in Matt. viii. 20, *οὐκ ἔχει ποῦ κλίνῃ*: Rom. viii. 26, *οὐκ οἴδαμεν τί προσευξώμεθα*. Comp. xix. 48, xxii. 2.

φοβήθητε τὸν μετὰ τὸ ἀποκτεῖναι, κ.τ.λ. Many commentators have understood this expression of the devil, and one of the Fathers goes so far as to say that it is the only passage in the Bible in which we cannot be certain whether God or Satan is intended. There can, however, be no doubt that the reference is to God. If "fear" ever meant 'be on your guard against,' the other view might be tenable, but there is no instance of such a meaning, and we are bidden to defy and resist the devil, but *never* to fear him; nor are we ever told that *he* has any power to cast into Gehenna.

εἰς τὴν γέενναν. 'Into Gehenna.' It is a deep misfortune that our English Version has made no consistent difference of rendering between 'the place of the dead,' 'the intermediate state between death and resurrection' (*Hades*, *Sheol*), and Gehenna, which is sometimes metaphorically used (as here) for a place of *punishment* after death. Gehenna was a purely Hebrew word, and corresponded primarily to purely Hebrew conceptions. Our Lord (if He spoke Greek) did not attempt to represent it by any analogous, but imperfectly equivalent, Greek term, like Tartarus (see 2 Pet. ii. 4), and certainly the Apostles and Evangelists did not. They simply *transliterated* the Hebrew term (גי הנם, *Gê Hinnom*, Valley of Hinnom) into Greek letters. It is surely a plain positive duty to follow so clear an example, and not to render Gehenna by English terms which *cannot* connote *exactly* the same conceptions. The Valley of Hinnom, or of the Sons of Hinnom (Josh. xv. 8, xviii. 16; 2 K. xxiii. 10; Jer. vii. 31), was a pleasant valley outside Jerusalem, which had first been rendered infamous by Moloch worship; then defiled by Josiah with corpses; and lastly kept from putrefaction by large fires to consume the corpses and prevent pestilence. Milton describes it with his usual learned accuracy:

> "First Moloch, horrid king, besmeared with blood
> Of human sacrifice, and parents' tears;
> Though for the noise of drums and timbrels loud
> Their children's cries unheard that passed through fire
> To his grim idol.....
> and made his grove
> The pleasant Valley of Hinnom, Tophet thence
> And black Gehenna called, the type of Hell."
>
> *Par. Lost*, i. 392.

Tophet is derived from the word *Toph*, 'a drum' (compare *τύπτω*, *dub*, *thump*, &c.).

6. **οὐχὶ πέντε στρουθία πωλοῦνται ἀσσαρίων δύο**; St Matthew says '*two* sparrows for *one* farthing.' The little birds were sold in the markets strung together, or on skewers. The varying expressions of St Matthew and St Luke lead us to the interesting fact that if five were bought *one was thrown in*, which still more forcibly proves how insignificant was the value of the sparrows; yet even that unvalued

odd one was not "forgotten before God." The word for "farthings" is ἀσσάρια (from *as*) as in Matt. x. 29); St Mark writing for Romans more accurately uses κοδράντης (*quadrans*), xii. 42.

ἐνώπιον. '*In the sight of.*' The word is not used in the other Synoptists, and only once in St John's Gospel, but is common in St Luke and St Paul.

7. καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν. See xxi. 18; Acts xxvii. 34; and in the O. T. 1 Sam. xiv. 45; 1 K. i. 52.

διαφέρετε. The verb means (1) to differ; (2) to transcend. Matt. xii. 12.

8. ὁμολογήσῃ ἐν ἐμοί. We have the same idiom in Matt. x. 32. It resembles a Hebrew phrase. Ps. xxxii. 5.

ἔμπροσθεν τῶν ἀγγέλων τοῦ θεοῦ. Compare ix. 26. "Before my Father which is in heaven," Matt. x. 32.

10. ἀφεθήσεται αὐτῷ. Thus our Lord prayed even for His murderers. This large rich promise is even further amplified in Matt. xii. 31. It is the sign of a dispensation different from that of Moses, Lev. xxiv. 16.

τῷ δὲ εἰς τὸ ἅγιον Πνεῦμα βλασφημήσαντι. The other passages in which mention is made of this awful 'unpardonable sin' and of the "blasphemy against the Holy Ghost" are Matt. xii. 31, 32; Mark iii. 29, 30; 1 John v. 16. The latter sin is expressly declared to be closely connected with the attributing of Christ's miracles to Beel-zebul. On the exact nature of the 'unpardonable sin' theologians have speculated in vain, and all that we can see is that it must be the most flagrant degree of sin against the fullest light and knowledge.

οὐκ ἀφεθήσεται. St Matthew adds 'neither in this age (or 'this dispensation'), nor in the age to come' (the 'future dispensation,' i.e. the dispensation of the Messianic kingdom). The two terms 'this aeon' and 'the future aeon' are of *constant* occurrence in Rabbinic literature. The passage—if it means more than 'in either dispensation'—proves, as St Augustine says, that some would be forgiven if not in this life yet in the next (*De Civ. Dei*, XXI. 24).

11. ἐπὶ τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας. The "synagogues" were the small Jewish tribunals of synagogue officials in every town, which had the power of inflicting scourging for minor religious offences. "Magistrates" and "powers" are the superior authorities Jewish or Gentile. "Magistrates" comes from the Vulg. *magistratus*, through Wyclif.

μὴ μεριμνήσητε. 'Be not anxiously careful.'

πῶς ἢ τί. I.e. about either the manner and line, or the phraseology of your defence.

12. τὸ...ἅγιον Πνεῦμα διδάξει ὑμᾶς. A similar promise had been given to Moses, Ex. iv. 12—15; see xxi. 15. For fulfilments of the promise, see Acts vi. 8, 10 (St Stephen); 2 Tim. iv. 17 (St Paul), &c.

αὐτῇ τῇ ὥρᾳ. Not "in the same hour" (as in A.V.) but "in that very hour." This is St Luke's more emphatic phrase for the *τῇ ὥρᾳ ἐκείνῃ* of the other Gospels.

13—21. Egotism rebuked. The Rich Fool.

13. διδάσκαλε, εἰπὲ τῷ ἀδελφῷ μου. This was the most foolish and unwarrantable interpellation ever made to our Lord. The few words at once reveal to us an egotist incapable of caring for anything but his own selfishness.

μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν. Deut. xxi. 15—17.

14. ἄνθρωπε. The word is sternly repressive. Comp. Rom. ii. 1, ix. 20.

τίς με κατέστησεν κριτήν; "My kingdom is not of this world," John xviii. 36.

ἢ μεριστήν. 'Umpire, arbitrator.' There is an evident allusion to Ex. ii. 14.

15. φυλάσσεσθε ἀπὸ πάσης πλεονεξίας. '*Guard yourselves from all covetousness.*' The word is more positive than "beware of" (*βλέπετε, προσέχετε*). The right reading is 'of *all* covetousness,' i.e. not only beware of avarice, but also of selfish possession. Both the O. and N.T. abound with repetitions of this warning. Balaam, Achan, Gehazi are awful examples of this sin in the O. T.; Judas Iscariot, the Pharisees and Ananias in the New. See 1 Tim. vi. 10—17.

οὐκ...ἡ ζωὴ αὐτοῦ ἐστίν. Ζωὴ means a man's *true* life: his earthly natural life—his *βίος*, is supported by what he *has*, but his ζωὴ is what he *is*. Such phrases as that a man 'is *worth*' so many thousands a year, revealing the current of worldly thought, shew how much this warning is needed. The order of words in this paragraph is curious. It is literally, '*For not in any man's abundance is his life* (*derived*) *from his possessions*,' or (as De Wette takes it), "is his life *a part of* his possessions." The English Version well represents the sense. Comp. Sen. *ad Helv.* ix. 9, "Corporis exigua desideria sunt... Quicquid extra concupiscitur, vitiis non usibus laboratur."

16. εὐφόρησεν. A rare word (here only in the N.T.) and perhaps derived by St Luke from medical writings in which it occurs.

ἡ χώρα. 'The estate.' In this parable (peculiar to St Luke) our Lord evidently referred mentally to the story of Nabal, whose name means 'Fool' or 'Churl' (1 Sam. xxv.). Observe that his riches, like those of Nabal, were acquired, not by fraud or oppression, but in the most innocent way. His crime was his greedy and callous selfishness. He cared not for generous use, but for self-admiring acquisition. Being "a fool" his "prosperity destroyed him." Prov. i. 32.

17. τί ποιήσω; "He that loveth silver shall not be satisfied with silver, nor he that loveth abundance with increase," Eccl. v. 10.

τοὺς καρπούς μου. So "*my* barns," "*my* fruits and *my* goods," and "*my* soul." This touch is evidently intended and is most vividly natural. So Nabal says, "Shall I then take *my* bread, and *my* water, and *my* flesh that I have killed for *my* shearers," &c., 1 Sam. xxv. 11. So

"Their child." "*Our* child!" "*Our* heiress!" "*Ours!*" for still
Like echoes from beyond a hollow, came
Her sicklier iteration." *Aylmer's Field.*

18. καθελῶ. In Attic the future of **αἱρέω** is **αἱρήσω**. The fut. **ἑλῶ** is late.

ἀποθήκας. 'Storehouses' (not only for corn). He never thought of the admonition of the Son of Sirach, "Shut up *alms* in thy storehouses," Ecclus. xxix. 12.

τὰ γενήματά μου. Not the same word as before. Rather, 'my produce.'

τὰ ἀγαθά μου. Such 'good things' as he was alone capable of recognising, xvi. 25. And "*all my goods*," with no mention of the poor.

19. ἐρῶ τῇ ψυχῇ μου. "What folly! Had thy soul been a sty, what else couldst thou have promised to it? Art thou so bestial, so ignorant of the soul's goods, that thou pledgest it the foods of the flesh? And dost thou convey to thy *soul*, the things which the draught receiveth?" St Basil.

εἰς ἔτη πολλά. "Boast not thyself of tomorrow," Prov. xxvii. 1.

ἀναπαύου, φάγε, πίε, εὐφραίνου. '*Rest, eat, drink, enjoy.*' The absence of conjunctions (*asyndeton*) suits the man's gloating selfishness, as in Sophocles, *ζῆ, πῖνε, φέρβου*. The motive of the Rich Glutton is the same as that of the selfish and cynical Epicureans, who say, "Let us eat and drink;" but the reason he assigns is different. They snatch pleasure, "for tomorrow we die," 1 Cor. xv. 32; he because he hopes to be 'happy' for 'many years.' For similar warnings see Jas. iv. 13—17, v. 1—3; Eccl. xi. 19.

20. ἄφρων. Literally, '*Senseless!*' 1 Cor. xv. 36. Comp. xi. 40. The nom. is used for the voc., comp. viii. 54.

ταύτῃ τῇ νυκτί. Compare the death of Nabal, 1 Sam. xxv. 36.

τὴν ψυχήν σου ἀπαιτοῦσιν ἀπὸ σοῦ. 'They demand thy soul of thee.' Who are 'they'? Some say God (Job xxvii. 8), or His death-angels (Job xxxiii. 22), or robbers whom they suppose to attack the rich man on the night that his wealth has flowed in. There is however no *definite* pronoun, the phrase is impersonal, as often in Hebrew. It is the same "categoric plural" as in vs. 11 and xvi. 9, xxiii. 31.

ἃ δὲ ἡτοίμασας, τίνι ἔσται; '*But the things which thou preparedst, for whom shall they be?*' "He heapeth up riches and knoweth not who shall gather them," Ps. xxxix. 6, xlix. 16, 17; comp. lii. 7 and

James iv. 13—15. St James seems to have been deeply impressed with this teaching.

21. μὴ...πλουτῶν. 'If he is not rich.' We are often taught elsewhere in Scripture in what way we can be rich toward God. Matt. vi. 19—21; 1 Tim. vi. 17—19; Jas. ii. 5. There is a close parallel to this passage in Ecclus. xi. 18, 19; "There is that waxeth rich by his wariness and pinching, and this is the portion of his reward. Likewise he saith, I have found rest, and now will eat continually of my goods, and yet he knoweth not what time shall come upon him, and that he must leave those things to others, and die." This would seem to shew that our Lord was not unfamiliar with some of the Apocryphal writings.

22—53. Lessons of Trustfulness (22—32), Almsgiving (33, 34), and Faithful Watchfulness (35—48). The searching Effect of Christ's Work (49—53).

22. μὴ μεριμνᾶτε. This rendering is *now* unfortunate, since it might be abused to encourage an *immoral* carelessness (1 Tim. v. 8). But in the 17th century *thought* was used for *care* (1 Sam. ix. 5). See *The Bible Word-Book*, s.v. Rather, 'Be not anxious about.' Vulg. *ne solliciti sitis.* "Cast thy *burden* upon the Lord and He shall sustain thee," Ps. lv. 22; 1 Pet. v. 7.

τί φάγητε. 'What ye are to eat.' Deliberative subjunctive.

23. ἡ ψυχὴ πλεῖόν ἐστιν τῆς τροφῆς.... And the spirit is more than either the body, or the natural life.

24. τοὺς κόρακας. More specific, and therefore more poetic, than "the fowls" in St Matthew. Perhaps there is a reference to Job xxxviii. 41; Ps. cxlv. 15.

25. ἐπὶ τὴν ἡλικίαν αὐτοῦ. Some would here render the word ἡλικία, 'age' (comp. Ps. xxxix. 5); but "stature" is probably right.

26. εἰ...οὐδὲ ἐλάχιστον. The negative does not depend on the εἰ (in which case μηδὲ would be required), but reverses the meaning of δύνασθε—'since you *are unable*.' Comp. John iii. 12; Rom. xi. 21, &c.

27. τὰ κρίνα. The term is perfectly general. The scarlet anemones (*anemone coronaria*), or the 'Hulêh lilies' growing around may have given point to the lesson. (Thomson, *Land and Book*, p. 256.)

Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ. 1 K. iii. 13, x. 1—29, and for a splendid description of his progresses in the royal chariot, Cant. iii. 6—11.

28. ἐν ἀγρῷ τὸν χόρτον. '*If, in the field, God so clothes*,' &c. The common Scripture symbol for evanescence, Is. xl. 6; 1 Pet. i. 24; Jas. i. 10, 11.

εἰς κλίβανον βαλλόμενον. In the absence of wood grass is used to heat ovens in the East.

ἀμφιέζει. This is the reading of D. ἀμφιάζει, B.

29. μὴ μετεωρίζεσθε. Here alone in the N.T. Literally, 'Do not toss about like boats in the offing,'—a metaphor for *suspense*. Cicero says, "So I am in suspense (*μετέωρος*) and entangled in great perplexities." *Ad Att.* xv. 14. It is like the Latin *fluctuo* and *fluito*.

30. τὰ ἔθνη τοῦ κόσμου. Christians have not the same excuse that the heathen have for over-anxiety about transient needs.

32. τὸ μικρὸν ποίμνιον. The address was primarily to disciples, vs. 1. For the metaphor, see Ps. xxiii. 1; Is. xl. 11; Matt. xxvi. 31; John x. 12—16. *μικρὸν* is not pleonastic, for *ποίμνιον* is not used as a diminutive.

τὴν βασιλείαν. How much more shall He give you *bread*.

33. πωλήσατε τὰ ὑπάρχοντα ὑμῶν. This command was taken very literally by the early Church, Acts ii. 44, 45. Comp. xvi. 9; Matt. xix. 21.

βαλλάντια. See on x. 4.

διαφθείρει. '*Destroyeth.*' Vulg. *corrumpit*, whence the A.V. "corrupteth."

35. ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι. Without a girdle active service is impossible in the loose flowing dress of the East (Ex. xii. 11; 1 K. xviii. 46); and spiritually, for the Christian amid worldly entanglements, 1 Pet. i. 13; Eph. vi. 14. Comp. the Latin *praecincti*, and Milton's "His habit fit for speed *succinct*." *Par. Lost*, III. 643.

οἱ λύχνοι καιόμενοι. The germ of the Parable of the Ten Virgins, Matt. xxv. 1.

36. ἀνθρώποις. Slaves, Rev. xviii. 13.

πότε ἀναλύσῃ ἐκ τῶν γάμων. The word here used is very rare, occurring only in Phil. i. 23; 2 Tim. iv. 6. Here there is a variation from the commoner metaphor of *going to* the wedding-feast.

37. περιζώσεται καὶ ἀνακλινεῖ αὐτούς. Doubtless some of the Apostles must have recalled these words when Jesus washed their feet. To Roman readers the words would recall the customs of their Saturnalia when slaves were waited on by their masters.

παρελθὼν διακονήσει αὐτοῖς. 'He will draw near and serve them.' The *παρελθὼν* adds a graphic touch to the Master's condescension. We often find participles used in this vivid way, as in xv. 18, *ἀναστὰς πορεύσομαι*, 1 Pet. iii. 19, *πορευθεὶς ἐκήρυξεν*, &c. Winer, p. 760.

38. ἐν τῇ δευτέρᾳ, κἂν ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ. It is not clear, nor very important, whether St Luke here alludes to the *three* watches of the Jews and Greeks (Lam. ii. 19; Judg. vii. 19; Ex. xiv. 24) or to the *four* of the Romans (Jerome, Ep. CXL.). But it *is* very important to observe that often as our Lord bade His disciples to *be ready* for His return, He as often indicates that His return might be long delayed, Matt. xxv. 5—19. He always implied that He should come suddenly (xxi. 34—36; 1 Thess. v. 2—6; Rev. iii. 3), but not necessarily soon, vs. 46; 2 Pet. iii. 8, 9. "The *Parousia* does not

come so quickly as impatience, nor yet so late as carelessness, supposes." Van Oosterzee.

39. **τοῦτο...γινώσκετε.** 'This ye know.'

ὁ οἰκοδεσπότης. "Goodman" is an archaic expression for the master of the house, the *paterfamilias*. It is said to be a corruption of the Saxon *gumman*, 'a man,' *goodwife* being formed from it by false analogy.

οὐκ ἂν ἀφῆκεν διορυχθῆναι τὸν οἶκον αὐτοῦ. '*He would not have left his house to be broken into.*' Literally, '*to be dug through*,' the houses being often of mud.

41. **εἶπεν δὲ αὐτῷ ὁ Πέτρος.** Peter's intercourse with his Lord seems to have been peculiarly frank and fearless, in accordance with his character. In the immaturity of the disciples we may suppose that the blessing on the faithful servants mainly prompted his question. But if so the lesson of our Lord was by no means lost on him, 1 Pet. v. 3, and passim.

42. **ὁ κύριος.** St Luke uses this later designation of our Lord about 12 times.

τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος ὁ φρόνιμος; Our Lord, in the deeply instructive method which He often adopted, did not answer the question, but taught the only lesson which was needful for the questioner. St Paul perhaps refers to these words of Christ in 1 Cor. iv. 1, 2.

ἐν καιρῷ τὸ σιτομέτριον. "Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, *to feed the church of God*," Acts xx. 28. *σιτομέτριον* (*diarium*) is found only in St Luke.

44. **ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ.** See xxii. 29, 30.

45. **εἴπῃ...ἐν τῇ καρδίᾳ αὐτοῦ, Χρονίζει ὁ κύριός μου ἔρχεσθαι.** Eccl. viii. 11. It was not long before the temptation to use this language arose with fatal results, 2 Pet. iii. 8, 9.

46. **διχοτομήσει αὐτόν.** This was literally a punishment prevalent among some ancient nations, 2 Sam. xii. 31; 1 Chr. xx. 3; Dan. ii. 5; Herod. VII. 39. Comp. Hebr. xi. 37 (the legendary martyrdom of Isaiah) and Susannah 55—59. Hence Bengel says, "Qui cor *divisum* habet, *dividetur*." But because of the following clause, which evidently refers to a *living* person, it is thought that *διχοτομήσει* must here be used in the sense of 'shall *scourge*' (compare the next verse), although there is no other instance of such a sense.

μετὰ τῶν ἀπίστων. 'With the faithless.' Vulg. *infidelibus*. (See vs. 42, and Matt. xxiv. 51.)

47. **μὴ ἑτοιμάσας.** The *μὴ* is used because it gives the supposed *reason* for the slave's punishment. Exceptional privileges if rejected involve exceptional guilt and punishment, x. 13; Jas. iv. 17; 2 Pet. ii. 21.

δαρήσεται πολλάς. *Sub.* πληγάς. Similarly we find in Plato, μαστιγοῦσθαι πληγάς. Comp. 2 Cor. xi. 24, πεντήκοντα παρὰ μίαν ἔλαβον. This cognate accusative is common in classic Greek.

48. ὁ δὲ μὴ γνούς. He that knew not *fully* (Jon. iv. 11; 1 Tim. i. 13), for there is no such thing as absolute moral ignorance (Rom. i. 20, ii. 14, 15).

δαρήσεται ὀλίγας. A most important passage, as alone clearly stating that punishment shall be *proportional* to sin, and that there shall be a righteous relation between the amount of the two. They who knew not will not of course be punished for any *involuntary* ignorance, but only for actual misdoing.

49. πῦρ ἦλθον βαλεῖν ἐπὶ τὴν γῆν. '*I came to cast fire on the earth.*' The "*send fire*" of the A.V. is from the Vulg. *mittere*. St John had preached, "He shall baptize you with the Holy Ghost and with fire," and that "He should burn up the chaff with unquenchable fire." The metaphor is probably to be taken in all its meanings; fire as a spiritual baptism; the refining fire to purge gold from dross, and burn up the chaff of all evil in every imperfect character; and the fire of retributive justice. There is a remarkable 'unwritten saying' of Christ, "*He who is near me is near the fire,*" which is preserved in Ignatius, Origen, and Didymus.

τί θέλω εἰ ἤδη ἀνήφθη. 'How I would that it had been already kindled!' (as in Ecclus. xxiii. 14). It may also be punctuated, 'What will I? O that it were already kindled!' For the fire is salutary as well as retributive; it warms and purifies as well as consumes. In this idiom—(*εἰ* with the indicative to express a wish known by the speaker to be impossible)—*εἴθε* and *εἰ γὰρ* are more common in classical Greek. Winer, p. 562.

50. βάπτισμα...βαπτισθῆναι. Matt. xx. 22; Rom. vi. 3.

πῶς συνέχομαι. Comp. *συνεχομένη πυρετῷ*, iv. 38. O how heavy is the burden that rests upon me; how vast are the obstacles through which I have to press onwards. It is the same spirit that spoke in, "What thou doest, *do quickly*." The word is found in 2 Cor. v. 14; Phil. i. 23.

ἕως ὅτου τελεσθῇ. John xix. 28, 30.

51. δοκεῖτε. As they were far too much inclined to suppose, xix. 11.

ὅτι εἰρήνην παρεγενόμην δοῦναι ἐν τῇ γῇ. It is only in His *ultimate* kingdom that Christ will be fully the Prince of Peace, as was understood even by Simeon, ii. 34, 35; see too John ix. 39.

οὐχί...ἀλλ' ἢ διαμερισμόν. "There was *a division* among the people because of him," John vii. 43. The phrase ἀλλ' ἤ is a contraction of ἄλλο ἤ (I am come to send *no other thing than* division). It occurs but three times in the N.T., here, 2 Cor. i. 13 and (perhaps) 1 Cor. iii. 5. Winer, p. 552 n. St Luke uses *διαμερισμὸν* for the *μάχαιραν* found in St Matthew. "I came not to send peace *but a*

sword." Matt. x. 34. "Near me, near the sword" (unwritten saying of Christ). The Hebrew חרב would admit either rendering (LXX. often πόλεμον).

53. πατὴρ ἐπὶ υἱῷ. The verse seems to be a distinct allusion to Mic. vii. 6. There is in the Greek a delicate change of phrase which can hardly be reproduced in English. It is 'father *against son*' (ἐπὶ υἱῷ), where the preposition takes *the dative;* but in 'mother-in-law against her daughter-in-law' (ἐπὶ τὴν νύμφην αὐτῆς) the preposition takes the *accusative;*—perhaps to indicate the difference in the relationships, the one natural, the other legal. ἐπὶ with the dative practically means 'against' in the sense of one being an *incubus* on the other. Compare the German *auf ihm.* Winer, p. 489 n.

54—59. The Signs of the Times, and Resultant Duty.

54. τοῖς ὄχλοις. 'To the multitudes,' whom He now addresses, having finished the lessons which were most necessary for His timid and discouraged disciples.

νεφέλην. Perhaps the reading may be τὴν ν. (comp. Matt. xvi. 2, 3), '*the cloud*' which rises over the west. The τὴν may have been lost by *homoeoteleuton.*

ἀνατέλλουσαν ἐπὶ δυσμῶν. In Hebrew the same word is used for 'west' and 'sea.' A cloud rising from the Mediterranean indicated heavy rain. 1 K. xviii. 44, 45.

55. καύσων. 'A simoom,' or scorching wind, because 'the south wind' in Palestine would blow from the desert. Matt. xx. 12.

56. ὑποκριταί. Their insincerity consisted in the fact that though the signs of the Kingdom were equally plain they *would* not see them, and pretended not to see them. The Prophets had long ago pointed them out. Among them were, miracles (Is. xxxv. 4—6); the political condition (Gen. xlix. 10); the preaching of the Baptist (Matt. iii.).

δοκιμάζειν. 'To test' or 'prove.'

57. καὶ ἀφ' ἑαυτῶν. I.e. without the necessity for *my* thus pointing out to you facts which are so plain.

τὸ δίκαιον. What is your duty to do under circumstances so imminent?

58. ὡς γὰρ ὑπάγεις. 'For as thou goest.' Our translators omitted the 'for' probably because they could not see the connexion. It seems however to be this. 'For *this* is your clear duty,—to reconcile yourselves with God, as you would with one whom you had alienated, before the otherwise inevitable consequences ensue.' Euthymius therefore is mistaken in saying that the subject is here suddenly changed (ἐφ' ἕτερον μετέβη λόγον).

μετὰ τοῦ ἀντιδίκου σου. This is a parable. If you had wronged a man it would be obviously wise to avert the consequences of your wrongdoing before it became too late. Even so must you act towards God. To press the *details* is obviously false theology. "Theologia

parabolica non est argumentativa." Here again St Matthew quotes the parable in a slightly different connexion (v. 25, 26) to teach that love and forgiveness to man are an indispensable condition of forgiveness from God.

δὸς ἐργασίαν. A curious Latinism, *da operam.*

τῷ πράκτορι. 'To the jailor,' literally 'the *exactor.*' "God is here shadowed forth as at once the adversary, the judge, and the officer; the first by His holiness, the second by His justice, the third by His power." Godet.

59. ἕως καὶ τὸ ἔσχατον λεπτὸν ἀποδῷς. Λεπτὸν (*minutum*) means 'a mite' the smallest of all coins, Mk. xii. 42. If it be asked, 'Can this debt ever be paid?' the answer of course is, as far as *the parable* is concerned, 'It depends entirely on whether the debt be great or small.' As far as the *application* of the parable is concerned, the answer lies out of the contemplated horizon of the illustration; nor is there *any* formal answer to such a question. But if it be asserted that *no* man's debt to God, which he has incurred by his sins, however 'common to man,' can ever be paid by him, we are at least permitted to find hope in the thought that Christ has paid our debt for us (Matt. xx. 28; 1 Tim. ii. 6). The *general* lesson is that of which Scripture is full, "Seek ye the Lord while He may be found," Is. lv. 6; Ps. xxxii. 6; Heb. iv. 7.

CHAPTER XIII.

3, 5. μετανοῆτε...ὁμοίως...μετανοήσητε...ὡσαύτως. The MSS. vary between these words, which makes it probable that different words were used in each text.

15. ὑποκριταί. The address is in the plural, not only to the ruler of the synagogue but to all his class.

18. οὖν. ℵBL, Vulg. It. &c. It was altered to δὲ because the reference was misunderstood.

24. θύρας. The πύλης of the Rec. probably comes from Matt. vii. 13.

35. ἔρημος has probably been added from Matt. xxiii. 38.

ἂν after ἕως is omitted in BDL, &c. ἥξει AD, &c.

CH. XIII. 1—9. ACCIDENTS AND JUDGMENTS. THE BARREN FIG-TREE.

1. παρῆσαν...ἐν αὐτῷ τῷ καιρῷ. 'There arrived at that very season.' The curious phrase (comp. xii. 12) seems to imply that they had come on purpose to announce this catastrophe. Hence some have supposed that they wished to kindle in the mind of Jesus as a

Galilaean (xxiii. 5) a spirit of Messianic retribution (Jos. *Antt.* xvii. 9, § 3). But Christ's answer rather proves that they were connecting the sad death of these Galilaeans with their *imaginary crimes*. They were not calling His attention to them as *martyrs*, but as supposed victims of divine anger. Their report indicates a sort of pleasure in recounting the misfortunes of others (ἐπιχαιρεκακία). But Jesus teaches 'the Pharisaic heart' that the agonies and misfortunes which fall on others should be the source not of proud self-satisfaction but of contrite humility, and that they are a σημεῖον τῶν καιρῶν which they failed to read.

τῶν Γαλιλαίων. Galilaeans regularly attended the Jewish feasts at Jerusalem, John iv. 45.

ὧν τὸ αἷμα Πιλάτος ἔμιξεν μετὰ τῶν θυσιῶν αὐτῶν. This may be a brachylogy for *μετὰ τοῦ αἵματος τῶν θυσιῶν*. The catastrophe may have occurred at some Passover riot, during which the Roman soldiers had hurried down from Fort Antonia. This incident, which was peculiarly horrible to Jewish imaginations, often happened during the turbulent administration of Pilate and the Romans; see on xxiii. 1; Acts xxi. 34. At one Passover, "during the sacrifices," 3000 Jews had been massacred "like victims," and "the Temple courts filled with dead bodies" (Jos. *Antt.* xvii. 9, § 3); and at another Passover, no less than 20,000 had perished (id. xx. 5, § 3; see also *B. J.* ii. 5, v. 1). Early in his administration Pilate had sent disguised soldiers with daggers among the crowd (id. xviii. 3, § 1; *B. J.* ii. 9, § 4). The special massacre here alluded to was too insignificant to be specially recorded by Josephus; but in the fact that the victims in this instance were Galilaeans, we may perhaps see a reason for the "enmity" between Pilate and Herod Antipas (xxiii. 12).

2. ἁμαρτωλοὶ παρὰ πάντας τοὺς Γαλιλαίους ἐγένοντο. For *παρὰ* in comparisons see iii. 13; Heb. i. 9, iii. 3. The "were" of the A. V. is literally, '*became*,' i.e. '*stamped themselves as*,' 'proved themselves to be.' We trace a similar mistaken 'supposition' in the question of the disciples about the blind man (John ix. 2). It was indeed deeply engrained in the Jewish mind, although the Book of Job had been expressly levelled at the uncharitable error of assuming that individual misfortune could *only* be the consequence of individual crime. Such is *sometimes* the case (Gen. xlii. 21; Judg. i. 7), but although all human sorrow has its ultimate cause in human sin it is wrong to assume in *individual cases* the connexion of calamity with crime.

ταῦτα πεπόνθασιν. 'Have suffered these things.'

3. ἐὰν μὴ μετανοῆτε. The *pres.* subj. points to the necessity for a *state* of repentance. The aor. *μετανοήσητε*, which is the best reading in vs. 5, points to its immediate urgency. The first meaning of the words was doubtless prophetic. As a matter of historic fact, the Jewish nation did not repent, and myriads of them in the siege of Jerusalem perished by a doom closely analogous to that of these unhappy Galilaeans (see Jos. *B. J.* v. 1, 3, 7, 11, 12, and especially 13,

VI. passim, VII. 3). And since all life and all history are governed by the same divine laws, the warning is applicable to men and to nations at all periods.

4. ἐκεῖνοι οἱ δεκαοκτώ, ἐφ' οὓς ἔπεσεν ὁ πύργος ἐν τῷ Σιλωάμ. It is an ingenious, but of course uncertain conjecture of Ewald, that the death of these workmen was connected with the notion of retribution because they were engaged in building part of the aqueduct to the Pool of Siloam, for the construction of which Pilate had seized some of the sacred Corban-money (Mk. vii. 11; Jos. *B. J.* II. 9, § 4).

Σιλωάμ. The pool (John ix. 7; Is. viii. 6), near the village of *Silwân*, at the entrance of the Tyropoeon valley, which runs into the Valley of Jehoshaphat between Sion and Moriah.

ὅτι αὐτοὶ ὠφειλέται ἐγένοντο. 'That they themselves proved themselves to be debtors.' (Wyclif, Rhem. and Vulg. *debitores*.)

5. πάντες ὡσαύτως ἀπολεῖσθε. The readings of the word 'likewise' vary between ὁμοίως and ὡσαύτως; but no distinct difference of meaning between the two words can be established, unless the latter be rather stronger, '*in the very same way*.' Here again the actual incidents of the siege of Jerusalem—the deaths of many under the falling ruins of the city (Jos. *B. J.* VI. 9, VII. 1)—are the directest comment on our Lord's words which yet bear the wider significance of the warning in Rom. ii. 1—11. "Le carnage," says Godet, "dû au glaive de Pilate, n'est que le prélude de celui que l'armée romaine consommera bientôt dans toute la Terre-Sainte." He adds, that 40 years later, all that remained of the Galilean people, reunited in the Temple, was expiating under the blows of Titus the national impenitence. If we may judge from the MSS. the language of the two parallel questions (vss. 3, 4) seems to have been purposely varied.

6. συκῆν...πεφυτευμένην ἐν τῷ ἀμπελῶνι αὐτοῦ. The corners of vineyards were often utilised in this way, as they still are (Tristram, *Nat. Hist. Bib.* p. 352). Here the Jewish nation is compared to the fig-tree (Hos. ix. 10; Jer. xxiv. 3), as in the *acted* parable of the Barren Fig-tree (Matt. xxi. 19); more often Israel is compared to the Vine or the Vineyard (Ps. lxxx. 8—11; Is. v. 2).

7. πρὸς τὸν ἀμπελουργόν. It seems clear that in the truth which the parable shadows forth, Christ corresponds to the vine-dresser, and Jehovah to the owner (Is. v. 7). Some however prefer to see in the vine-dresser the Holy Spirit as Intercessor.

τρία ἔτη. Many suppose an allusion to the length up to this time of our Lord's ministry (Bengel, &c.). Others (Euthym., &c.) explain it of the periods of the Judges, Kings, and High Priests. It is very doubtful how far these lesser details—which are essential to the colouring of the parable—are intended to be pressed.

ἔκκοψον αὐτήν. *At once*—as the tense implies (Matt. iii. 10; John xv. 2). It was fulfilled in the rejection of Israel (Rom. xi. 22).

ἱνατί; *Why?* originally two words with *γένηται* understood; *ἵνα τί γένηται*; in order that what may happen?

ἱνατί καὶ τὴν γῆν καταργεῖ; 'Why doth it also sterilise the ground?' i.e. it is *not only* useless, but positively mischievous by preventing other growth. For the verb comp. Rom. iii. 3.

8. κύριε. 'Sir,' as far as the parable is concerned.

καὶ τοῦτο τὸ ἔτος. "The Lord...is longsuffering to usward, not willing that any should perish, but that all should come to repentance," 2 Pet. iii. 9. In "this year also" it is better to see generally the respite of forty years between the crucifixion and the destruction of Jerusalem, rather than the yet remaining period of our Lord's ministry. God never strikes without warning, because He desires to save.

9. κἂν μὲν ποιήσῃ καρπὸν εἰς τὸ μέλλον. The "*well*" (καλῶς ἔχει) is not in the original, the idiom being a common but striking *aposiopesis:* i.e. the conclusion of the sentence is left to the speaker's imagination. The phrase implies, If, as is at least possible, it bears fruit;—but if not, as thou supposest, then, &c. (See Winer p. 751.)

εἰ δὲ μήγε. In these antitheses a conditional clause with ἐὰν (if, as *may* be the case) is often followed by another with εἰ (assuming that) (si fructum tulerit...*sin* minus, si non fert); comp. Acts v. 38, 39 ἐὰν ᾖ ἐξ ἀνθρώπων...εἰ δὲ ἐκ Θεοῦ ἐστιν.

ἐκκόψεις. "*Non dicit vinitor 'exscindam'* (vs. 7). Sed rem refert ad dominum; desinit tamen pro ficu deprecari." Bengel.

10—17. The Sabbatical Hypocrite and the Suffering Woman.

10. ἐν μιᾷ τῶν συναγωγῶν. The mention of synagogue-teaching becomes much rarer at this later stage of Christ's ministry. It is most probable that from some at least of the synagogues of Galilee He was excluded by the 'lesser excommunication.' See John xvi. 2.

11. πνεῦμα...ἀσθενείας. Her curvature is thus directly attributed to Satanic agency. Job ii. 6, 7; Acts x. 38.

ἦν. *Aderat;* she had doubtless come there on purpose.

μὴ δυναμένη. The μὴ can hardly be here explained, except as due to the tendency to use μὴ with participles.

εἰς τὸ παντελές. Heb. vii. 25.

12. ἀπολέλυσαι. Here, as elsewhere, the delicacy and force of the Greek tense implying the *immediateness* and the *permanence* of the cure can only be expressed in English by a periphrasis.

14. ὁ ἀρχισυνάγωγος. See viii. 41.

ἀγανακτῶν. The same strong word—implying a *personal* resentment—is used in Matt. xx. 24, xxvi. 8.

τῷ σαββάτῳ. See on vi. 2.

ἐν αἷς δεῖ ἐργάζεσθαι. Ex. xx. 9.

ἐν αὐταῖς οὖν ἐρχόμενοι θεραπεύεσθε. As though the reception of divine grace were Sabbath-breaking toil! Few remarks of the opponents of our Lord were so transparently illogical and hypocritical as this. It was meanly indirect because it was *aimed at* Jesus, though the man is too much in awe to address it *to* Him, and the implied notion that *it was a crime to allow oneself to be healed* on the Sabbath day springs from an abyss of Pharisaic falsity which could hardly have been conceived. It was the underhand ignorance and insolence, as well as the gross insincerity of the remark, which called forth a reproof exceptionally severe.

15. ὑποκριταί. 'Hypocrites!' (ℵAB), classing the man with the whole sect to which he belonged, and whose shibboleths he used. They were hypocrites (i.e. they were acting a part) because they were disguising secret enmity under a pretence of sabbatical zeal.

τῷ σαββάτῳ...λύει τὸν βοῦν. Our Lord varied from time to time the arguments with which He abolished the fanatical formalism of the Pharisees respecting the Sabbath. Sometimes He appealed to His own inherent authority (John v. 17—47); sometimes to Scripture precedents (vi. 3—5); or to common sense and eternal principles (vi. 9). Here, as in xiv. 5, He uses an *argumentum ad hominem*, refuting their traditional rules by the selfish insincerity with which they applied them. They allowed men to unloose and lead to water their *cattle* on the sabbath, and thus to break their own Sabbatic rules, in order to save themselves the trouble of providing water overnight, or, at the best, to abridge a few hours' thirst; was then this suffering *woman* not to be *touched*, not to be *spoken to*, even in order to end 18 years of suffering?

ἀπὸ τῆς φάτνης. '*From the manger*,' ii. 7.

ἀπαγαγών. The pictorial participle—"ad *opus* demonstrandum." Bengel.

16. θυγατέρα Ἀβραὰμ οὖσαν. See xix. 9.

ἦν ἔδησεν ὁ σατανᾶς. Compare 2 Cor. xii. 7.

δέκα καὶ ὀκτὼ ἔτη. The *accus.* of duration.

οὐκ ἔδει. Our Saviour gives him back his own word "*ought*;"—but the man's *ought* had been one of ceremonial obligation, and the *ought* of Jesus was founded on the divine necessity of love.

17. ταῦτα λέγοντος αὐτοῦ. 'While He was saying these things.'

κατησχύνοντο. Not "were ashamed" but '*were shamed*,' i.e. were put to shame. See Is. xlv. 16 (LXX.).

γινομένοις. 'Which were constantly being done.'

18—21. The Mustard Seed and the Leaven.

18. ἔλεγεν οὖν. The *οὖν* is a reference to the joy of the multitude which proved the growth of the Kingdom of God.

τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ; For this solemn introduction see Is. xl. 18.

19. **εἰς κῆπον ἑαυτοῦ.** Into his own garden, where he could bestow special care upon it. "The vineyard of the Lord of Hosts is the House of Israel." Is. v. 7.

ἐγένετο εἰς δένδρον. Omit *great* with ℵBDL, &c. The points of comparison are the sudden, secret growth, and the immense development of the kingdom of God. The mustard seed was colloquially spoken of by the Jews as "the smallest of all seeds," and it grew into a herbaceous plant, as tall as a horse and his rider (Thomson, *Land and Book*).

τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ. The substantive corresponding to the verb "*lodged*" is found in ix. 58 (A.V. "nests;" rather 'shelters'). Finches, and other small birds, throng the mustard beds to live on the seed (Tristram, *Nat. Hist. Bib.* 473).

21. **ὁμοία ἐστὶν ζύμῃ.** Except in this parable, *leaven* in Scripture (being connected with corruption and fermentation) is used as the type of sin. See xii. 1; Ex. xii. 1, 15—20; 1 Cor. v. 6—8; Gal. v. 9. Here, however, the only point considered is its rapid, and unseen, and effectual working. The former parable illustrates the *growth* of the Gospel, the latter its *transforming power*.

εἰς ἀλεύρου σάτα τρία. Σάτον (the Hebr. *seah*, about a peck) occurs only here and at Matt. xiii. 33. (Gen. xviii. 6, LXX. *μέτρον*.) The verisimilitude, simplicity, and vividness of the parables arise from the natural and specific details introduced into them. To press these into separate lessons only leads to arbitrary exegesis and false theology. Probably the "three measures" are only mentioned because they are the ordinary amount which a woman would leaven at one time. If any one likes to improve the detail by applying it to (1) body, soul, and spirit (1 Thess. v. 23); or (2) to Jews, Samaritans, and Galilaeans; or (3) to the three sons of Noah (!), as representing Semites, Aryans, and Allophylians,—it should be understood that these are pious applications, and interesting plays of fancy, not comments on our Lord's words.

ἕως οὗ ἐζυμώθη ὅλον. The whole heart of each man (2 Cor. x. 5), and the whole world (xxiv. 47).

22—30. The Narrow Door.

22. **διεπορεύετο κατὰ πόλεις καὶ κώμας.** '*He was continuing His journey through the several cities and villages.*' The *κατὰ* is distributive. Some see in this the starting-point of a separate journey. The expression is too vague on which to build. It may imply a fresh progress after some brief period of rest.

23. **εἰ ὀλίγοι οἱ σωζόμενοι;** For *εἰ* introducing a dubious question see Matt. xii. 10. The question may naturally have arisen from the last teachings respecting the small beginnings of the Kingdom of God. There is nothing to shew whether it was suggested by speculative curiosity, or by despondent pity. But without directly rebuking such questions, our Lord, as in other instances, strove to place the ques-

tioners in a wiser frame of mind (Deut. xxix. 29). The answer is a direct discouragement to all pitiless, and especially to all self-righteous, eschatologies. It is a solemn assertion of the necessity for earnest, personal endeavour. Thus to all idle attempts to define the certainties of the future, our Lord says, Consider the question with reference to *yourself*, not with reference to *others*. Look at it in the spirit of the publican, not in the spirit of the Pharisee. The wisdom and necessity of the answer may be seen from 2 Esdras viii., where the question is discussed, and where it is *assumed* that few only will be saved, "The most High hath made this world for many, but the world to come for few" (viii. 1). "There are many more of them which perish than of them which shall be saved; like as a wave is greater than a drop" (ix. 15, 16). "Let the multitude perish then" (id. 22). Part, at least, of the Book of Esdras is probably post-Christian.

οἱ σωζόμενοι. Literally, '*who are being saved*,' i.e. who are in the way of salvation. The same word occurs in Acts ii. 47, and is the opposite to **ἀπολλύμενοι**, 'those that are perishing,' 1 Cor. i. 18; 2 Cor. ii. 15.

24. πρὸς αὐτούς. He does not directly answer the individual questioner, but lays down a general principle for the benefit of all.

ἀγωνίζεσθε. The word implies the strong efforts of a contest. 1 Tim. vi. 12.

διὰ τῆς στενῆς θύρας. 'Through the narrow door'; reading *θύρας* (ℵBDL) for *πύλης*. Matt. vii. 13. The "strait" of the A.V. meant 'narrow' (from *strictus*). We find the same conception—derived from Scripture—in the Mahometan notion of the arch of *Al Seirat*, narrow as a razor's edge, over which the good pass into Paradise; and in 2 Esdras vii. 7, "The entrance [of the city] is narrow, and is set in a dangerous place to fall, like as if there were a fire on the right hand, and on the left a deep water."

ζητήσουσιν εἰσελθεῖν καὶ οὐκ ἰσχύσουσιν. They shall fail because they only *seek* and do not *strive*, nor do they look for the narrow door. They wish for heaven, but will not abandon earth. Sometimes also because they seek too late (Prov. i. 28, 29; Is. i. 15; John vii. 34; Heb. xii. 17), but mainly because they seek to enter through other ways by which there is no entrance, since Christ is the only door (John x. 7, xiv. 6).

25. ἔξω ἑστάναι καὶ κρούειν τὴν θύραν. Matt. xxv. 10. That the first application of the warning was to Jews who relied on their privileges appears from the fact that the excluded class are not poor sinners, but self-righteous Pharisees who claim entrance as their right.

Κύριε ἄνοιξον ἡμῖν. Matt. vii. 22, 23.

26. τότε ἄρξεσθε λέγειν. The fut. following the aor. subj. (*ἄρξησθε*) indicates the persistence of the attempts; but all excuse shall be cut short at once, iii. 8.

ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας. Here again (see xiii. 28) we see how our Lord discouraged all notions of any advantage derived from fleshly privileges, or even from proximity to Himself. Rom. ii. 17—20.

27. οὐκ οἶδα ὑμᾶς...ἀπόστητε ἀπ' ἐμοῦ πάντες ἐργάται ἀδικίας. 'You think yourselves safe as children of Abraham, but I know not whence you are.' 2 Tim. ii. 19, "The foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And, Let every one that nameth the name of Christ depart from iniquity."

28. ἐκεῖ. This is explained by Euthymius to mean *then* (*ἐν ἐκείνῳ τῷ καιρῷ*), just as in Acts xiii. 21 *κἀκεῖθεν* means "*and from that time.*" It is better however to understand it to mean 'depart to the place where' (by brachylogy).

ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. The signs respectively of anguish and of rage (Acts vii. 54).

Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ. Marcion, always anxious to disown the Old Testament, altered this into *πάντας τοὺς δικαίους*.

29. ἥξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν καὶ βορρᾶ καὶ νότου. There is an obvious reference to Is. xlix. 12, xlv. 6. Nothing more furiously excited the envy of the Jews than the free admission of the Gentiles to those privileges of the Kingdom of Heaven (Eph. iii. 6) which they themselves rejected. Rom. xi. 1—36; Acts xiii. 44—52.

ἀνακλιθήσονται. 'Shall recline at banquet,' xi. 37, xiv. 8, &c.; Mark vi. 39. Godet rightly says that the Epistles to the Romans and Galatians are commentaries on these words.

30. καὶ ἰδού. The phrase sometimes implies 'strange as you may think it.' It occurs 23 times in St Matthew, 16 in St Luke; but not in St Mark.

εἰσὶν ἔσχατοι οἳ ἔσονται πρῶτοι. Our Lord used this proverbial expression more than once. Matt. xix. 30. It had, besides its universal truthfulness, a special bearing on His own time. "The *publicans and the harlots* go into the Kingdom of God before you," Matt. xxi. 31. "The *Gentiles*, which followed not after righteousness, have attained to righteousness," Rom. ix. 30.

> "There above (on earth)
> How many hold themselves for mighty kings,
> Who here like swine shall wallow in the mire,
> Leaving behind them horrible dispraise."
>
> DANTE, *Inferno.*

31—35. A MESSAGE TO HEROD ANTIPAS.

31. ἐν αὐτῇ τῇ ὥρᾳ. *In that very hour* (ℵADL, &c.).

ἔξελθε καὶ πορεύου ἐντεῦθεν. These Pharisees were as eager as the Gadarenes to get rid of Jesus; but whether this was their sole motive or whether they further wished to separate Him from the multitudes who as yet protected His life, and to put Him in the power of the Sadducean hierarchy, is not clear. That their solicitude for His safety was

purely hypocritical appears in the tone of our Lord's answer, which is yet far more merciful than that in which the prophet Amos had answered a similar message from an analogous quarter. Amos vii. 12—17.

θέλει σε ἀποκτεῖναι. 'Wills to kill thee.' The assertion was probably quite untrue. Herod had not even wished to kill John, but had done so with great reluctance, and had been deeply troubled in conscience ever since. He did indeed wish to *see* Christ, but it was with the very different desire of "seeing some miracle done by Him" (xxiii. 8).

32. τῇ ἀλώπεκι ταύτῃ. 'This she-fox,' as though Christ saw him actually present, or identified *his* fox-like nature with that which the Pharisees were now displaying. The fact that the word is feminine may be only due to its being *generic*. The fox was among the ancients, as well as among the moderns, the type of knavish craftiness and covert attack (comp. ἀλωπεκίζω, Ar. *Vesp.* 1241, and Ajax calls Odysseus a fox, κίναδος). This is the only word of unmitigated *contempt* (as distinguished from rebuke and scorn) recorded among the utterances of Christ, and it was more than justified by the mingled tyranny and timidity, insolence and baseness of Herod Antipas—a half-Samaritan, half-Idumaean tetrarch, who, professing Judaism, lived in heathen practices, and governed by the grace of Caesar and the help of alien mercenaries; who had murdered the greatest of the Prophets to gratify a dancing wanton; and who was living at that moment in an adultery doubly-incestuous with a woman of whom he had treacherously robbed his brother while he was his guest.

σήμερον καὶ αὔριον. It is probable that these expressions are general (as in Hos. vi. 2). They mean 'I shall stay in Herod's dominions with perfect security for a brief while longer till my work is done.' It must be remembered that Peraea was in the tetrarchate of Herod, so that this incident may have occurred during the slow and solemn progress towards Jerusalem.

τῇ τρίτῃ τελειοῦμαι. Vulg. It. *consummor*. The verb has been variously rendered and explained. Bleek makes it mean 'I shall end' (my work in Galilee); Godet, '*I am being perfected*,' in the sense of 'I shall arrive at the destined end of my work'; Resch, '*I complete my work*' by one crowning miracle (John xi. 40—44). This solemn meaning best accords with other usages of the word, e.g. in the cry from the Cross τετέλεσται, 'It is finished' (John xix. 30). See too Heb. v. 9, xi. 40. τελείωσις became an ecclesiastical term for 'martyrdom.'

33. δεῖ με...πορεύεσθαι. 'I must journey'; the same word as in vs. 31, "depart." It seems to imply, 'I will not leave Herod's dominions, but I shall journey on at my own leisure through them.'

οὐκ ἐνδέχεται, i.e. there is a moral unfitness in the murder of a Prophet anywhere but in Jerusalem. The words are those of terrible irony; and yet, even amid the irony, the voice of the Speaker seemed to break with tears as He uttered the tender appeal of the next verse.

34. **Ἱερουσαλὴμ Ἱερουσαλήμ.** The words were perhaps spoken again in the Great Denunciation of the Tuesday in Passion Week, Matt. xxiii. 37. It is noticeable that the form Ἱερουσαλήμ is always used by St Luke (26 times) except in 3 places. The other Synoptists always use Ἱεροσόλυμα except in Matt. xxiii. 37. No certain conclusion can be built on this, for St Paul uses both forms in the same Epistle (Gal. i. 17, iv. 25).

ἡ ἀποκτείνουσα τοὺς προφήτας. "It was full of judgment; righteousness lodged in it; but now *murderers*" (Is. i. 21). See xi. 47, xx. 14; Matt. xxiii. 34; 2 Esdr. i. 32, "I sent unto you my servants the prophets whom ye have taken and slain, and torn their bodies in pieces, whose blood I will require of your hands, saith the Lord."

ποσάκις. This, like other passages in the Synoptists, *implies* more frequent visits to Jerusalem than they actually record.

ὃν τρόπον ὄρνις τὴν ἑαυτῆς νοσσιὰν ὑπὸ τὰς πτέρυγας (ἐπισυνάγει). A metaphor still more tender and appealing than that of the eagle which "stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings" of Deut. xxxii. 11, 12.

οὐκ ἠθελήσατε. 'Ye willed it not' though 'I willed it.' The words indicate "the sad privilege which man possesses of resisting the most serious influences of grace."

35. **ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν.** The authenticity of the word ἔρημος ('desolate') is very doubtful, as it is omitted in ℵABKL, &c. The words therefore mean 'The Shechinah has vanished from you now (Ezek. x. 19, xi. 23). The house is now *yours*, not God's; and because yours therefore a cave of brigands.' If the word ἔρημος be genuine, it may allude to Dan. ix. 27 and "the desolating wing of abomination," as well as to other prophecies, Lev. xxvi. 31; Mic. iii. 12; Is. v. 5, 6. There is a remarkable parallel in 2 Esdras i. 30—33, "I gathered you together as a hen gathereth her chickens under her wings: but now, what shall I do unto you? I will cast you out from my face....Thus saith the Almighty Lord, your house is desolate, I will cast you out as the wind doth stubble."

οὐ μὴ ἴδητέ με. "Their senses are still blinded. The veil of the Talmud that hangs over their eyes is twice as heavy as the veil of Moses." Van Oosterzee.

ἕως ἥξει ὅτε εἴπητε. *Quando dixeritis.* ὅτε with the subj. without ἄν is a frequent Homeric idiom, though hardly found in Attic prose. It implies the event apart from all supposition. (See Winer, p. 372.) If the reading be ἕως ἂν ἥξῃ it implies that the time would come, though none could say (ἄν) when it should come. It is a most frivolous interpretation of these words to make them merely refer to the Hosannas of Palm Sunday (xix. 38) as though they meant, 'I shall not visit Jerusalem till the day of my humble triumph.' They clearly refer to the future and final penitence of Israel. The 'perfecting' of Jesus would be His death, and then once again He would return as

"the Coming One." Hos. iii. 4, 5; Ps. cxviii. 26. Here, as in so many other stern passages of Scripture, in the Valley of Achor is opened a door of Hope, for the phrase implies 'till the time comes as come it will' (Zech. xii.; Rom. xi.).

CHAPTER XIV.

3. **εἰ** before **ἔξεστιν**, which is found in Matt. xii. 10, is here omitted by ℵBDL.

5. **υἱὸς ἢ βοῦς.** See the note.

10. **ἀνάπεσε.** ℵABE, &c. Other MSS. have **ἀνάπεσαι**, which Meyer prefers as the less familiar form. The **ἀνάπεσον** of the *Rec.* is ill-supported.

CH. XIV. THE VARIOUS DISCOURSES OF JESUS AT A BANQUET. "THE SON OF MAN EATING AND DRINKING."

1—6. SABBATH HEALING OF A MAN WITH THE DROPSY.

1. **τινος τῶν ἀρχόντων τῶν Φαρισαίων.** 'Of the Rulers of the Pharisees.' Vulg. *Cujusdam principis Pharisaeorum.* The rendering of our version gives the general sense but is inadmissible. It is perhaps due to the translators being aware that the Pharisees had (strictly speaking) no Rulers. There were no grades of distinction between Pharisees *as such.* But obviously the expression might be popularly used of a Pharisee who was an eminent Rabbi like Hillel or Shammai, or of a Pharisee who was also a Sanhedrist.

σαββάτῳ φαγεῖν ἄρτον. Sabbath entertainments of a luxurious and joyous character were the rule among the Jews, and were even regarded as a religious duty (Nehem. viii. 9—12; Tob. ii. 1; John xii. 2). All the food was however cooked on the previous day (Ex. xvi. 23). That our Lord accepted the invitation, though He was well aware of the implacable hostility of the Pharisaic party towards Him, was due to His gracious spirit of forgiving friendliness; and to this we owe the beautiful picture of His discourse and bearing throughout the feast which this chapter preserves for us. Every incident and remark of the banquet was turned to good. We have first the scene in the house (1—6); then the manœuvres to secure precedence at the meal (7—11); then the lesson to the host about the choice of guests (12—14); then the Parable of the King's Feast suggested by the vapid exclamation of one of the company (15—24).

καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν. '*And they themselves were carefully watching Him,*' comp. vi. 7. The invitation in fact even more than those in vii. 36, xi. 37 was a mere plot;—part of that elaborate espionage, and malignant heresy-hunting (xi. 53, 54, xx. 20; Mk. xii. 13), which is the mark of a decadent religion, and which the Pharisees performed with exemplary diligence. The Pharisees re-

garded it as their great object in life to exalt their sacred books; had they never read so much as this—"the wicked *watcheth* the righteous and seeketh occasion to slay him" Ps. xxxvii. 32; or "all that *watch for iniquity* are cut off, that *make a man an offender for a word*, and lay a snare for *him that reproveth in the gate*" Is. xxix. 20, 21?

2. καὶ ἰδοὺ ἄνθρωπός τις ἦν ὑδρωπικὸς ἔμπροσθεν αὐτοῦ. The verse represents with inimitable vividness the flash of recognition with which the Lord at once grasped the whole meaning of the scene. The dropsical man was not one of the guests; he stood *as though by accident* in the promiscuous throng which may always enter an Oriental house during a meal. But his presence was no accident. The dropsy is an unsightly, and was regarded as an incurable, disease. The Pharisaic plot had therefore been concocted with that complex astuteness which marks in other instances (xx. 19—38; John viii. 5) also the deadliness of their purpose. They argued (i) that He could not ignore the presence of a man conspicuously placed in front of Him; (ii) that perhaps He might fail in the cure of a disease exceptionally inveterate; (iii) that if He *did* heal the man on the Sabbath day there would be room for another charge before the synagogue or the Sanhedrin. One element which kindled our Lord's indignation against the Pharisees for these crafty schemes was the way in which they made a mere tool of human misery and human shame.

3. ἀποκριθεὶς...εἶπεν πρὸς τοὺς νομικοὺς καὶ Φαρισαίους. See on v. 22. He took the initiative, and answered their unspoken thoughts.

ἔξεστιν τῷ σαββάτῳ θεραπεῦσαι; Some MSS. read *εἰ ἔξεστιν*, comp. xxii. 49; Acts i. 6. In later Greek *εἰ* became a mere interrogative particle. We have already seen (vi. 1—11, xiii. 11—17; comp. John v. 11, ix. 14) that these Sabbath disputes lay at the very centre of the Pharisaic hatred to him, because around the ordinance of the Sabbath they had concentrated the worst puerilities and formalisms of the Oral Law; and because the Sabbath had sunk from a religious ordinance into a national institution, the badge of their exclusiveness and pride. But this perfectly simple and transparent question at once defeated their views. If they said 'It is not lawful' they exposed themselves before the people to those varied and overwhelming refutations which they had already undergone (see on xiii. 15). If they said 'It is lawful' then *cecidit quaestio*, and their plot had come to nothing.

ἡσύχασαν. It was the silence of a splenetic pride and obstinacy which while *secretly* convinced determined to remain unconvinced. But such silence was His complete public justification. If the contemplated miracle was unlawful why did not they—the great religious authorities of Judaism—forbid it?

4. ἐπιλαβόμενος. 'Taking hold of him,' i.e. laying his hand upon him.

5. υἱὸς ἢ βοῦς. The unquestionable reading if we are to follow

the MSS. is *υἱὸς ἢ βοῦς*. The strangeness of the collocation (which however may be taken to imply 'a son—nay even an ox') has led to the conjectural emendation of *υἱὸς* into *ὄϊς* 'a sheep' (whence the reading *πρόβατον* 'a sheep' in D) or *ὄνος* 'an ass' which was suggested by Deut. xxii. 4. When however it is a question between two readings it is an almost invariable rule that *the more difficult* is to be preferred as the more likely to have been tampered with. Further (i) Scripture never has "ass and ox" but always "ox and ass;" and (ii) "son" is a probable allusion to Ex. xxiii. 12, "thine ox and thine ass and the *son* of thine handmaid shall rest on the sabbath," and (iii) the collocation 'son and ox' is actually found in some Rabbinic parallels. If it be said that 'a son falling into a well' is an unusual incident, the answer seems to be that pits (as in Matt. xii. 2) and wells (as here) are so common and often so unprotected in Palestine that the incident must have been less rare than it is among us.

εὐθέως ἀναστάσει αὐτόν. *Will at once draw him out.* Vulg. *extrahat.* They would draw him out although the Sabbath labour thus involved would be considerable. And why would they do this? because they had been taught, and in their better mind distinctly felt, that mercy was above the ceremonial law (Deut. xxii. 4). An instance which had happened not *many* years before shews how completely they were blinding and stultifying their own better instincts in their Sabbath quibblings against our Lord. When Hillel—then a poor porter—had been found half-frozen under masses of snow in the window of the lecture-room of Shemaiah and Abtalion where he had hidden himself to profit by their wisdom because he had been unable to earn the small fee for entrance, they had rubbed and resuscitated him *though it was the Sabbath day*, and had said that he was one for whose sake it was well worth while to break the Sabbath.

6. οὐκ ἴσχυσαν ἀνταποκριθῆναι πρὸς ταῦτα. Inability to answer never makes any difference in the convictions of ignorant hatred and superstitious narrowness.

7—11. Humility; a Lesson for the Guests.

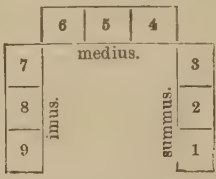
7. ἔλεγεν...παραβολήν. See on iv. 23.

πρὸς τοὺς κεκλημένους. To the invited guests, as distinguished from the onlookers.

ἐπέχων. Sc. *νοῦν*, turning his attention to the fact (*animadvertens, attendens*).

ἐξελέγοντο. 'They were picking out for themselves.' The selfish struggle for precedence as they were taking their places—a small ambition so universal that it even affected the Apostles (Mk. ix. 34)—gave Him the opportunity for a lesson of Humility.

τὰς πρωτοκλισίας. *The best couches*, i. e. the chief places at table. These at each of the various *triclinia* would be those numbered 2, 5, and 8. The host usually sat at 9.



See Smith's *Dict. of Antiquities*, s.v. *Triclinium*.

8. εἰς γάμους. The term is used generally for any great feast; but perhaps our Lord here adopted it to make His lesson less immediately personal.

ἐντιμότερός σου. Phil. ii. 3, "in lowliness of mind let each esteem other better than themselves."

9. ἄρξῃ μετὰ αἰσχύνης τὸν ἔσχατον τόπον κατέχειν. *The lowest place.* The '*room*' of the A. V. meant 'place' as in Ps. xxxi. 8. If, by the time that the guests are seated, it be found that some one has thrust himself into too high a position for his rank, when he is removed he will find all the other good places occupied. There is an obvious reference to Prov. xxv. 6, 7. How much the lesson was needed to check the arrogant pretensions of the Jewish theologians, is shewn again and again by the Talmud, where they assert no reward to be too good or too exalted for their merits. Thus at a banquet of King Alexander Jannaeus, Rabbi Simeon Ben Shetach, in spite of the presence of some great Persian Satraps, thrust himself at table between the King and Queen, and, when rebuked for his intrusion, quoted in his defence Ecclus. xv. 5, "Exalt wisdom, and she...shall make thee sit among princes."

10. ἀνάπεσε. Some MSS. read *ἀνάπεσαι*, but only the 2nd aor. of this verb is found.

δόξα. 'Glory.' It need, however, hardly be said that nothing is farther from our Lord's intentions than to teach mere calculating worldly politeness. From the simple facts of life that an intrusive person renders himself liable to just rebuffs, he draws the great spiritual lesson so much needed by the haughty religious professors by whom He was surrounded, that

> "Humble we must be if to heaven we go;
> High is the roof there, but the door is low."

11. ταπεινωθήσεται. *Shall be* 'humbled.' The 'abased' of the A. V. is a needless and enfeebling variation. See on i. 52, xiii. 30, and Matt. xxiii. 12. A similar lesson is prominent in the Book of

Proverbs (xv. 33, xvi. 18, 19, xxix. 23), and is strongly enforced by St Peter (1 Pet. v. 5).

12—14. Whom to invite; a Lesson to the Host.

12. μὴ φώνει τοὺς φίλους σου. In this, as many of our Lord's utterances, we must take into account (1) the idioms of Oriental speech; (2) the rules of common sense, which teach us to distinguish between the letter and the spirit. It is obvious that our Lord did not mean to *forbid* the common hospitalities between kinsmen and equals, but only, as the context shews, (1) to discourage a mere *interested* hospitality intended to secure a return; and (2) to assert that unselfish generosity is superior to the common civilities of friendliness. The "*not*" therefore means, as often elsewhere in Scripture, "not only, but also," or "not so much...as," as in Prov. viii. 10; John vi. 27; 1 Cor. i. 17, xv. 10; 1 Tim. ii. 9, &c. In other words, "not" sometimes denies "not absolutely but conditionally (Gal. v. 21) and comparatively (1 Cor. i. 17)." See Matt. ix. 13; Jer. vii. 22; Joel ii. 13; Heb. viii. 11. In Hellenistic Greek *φωνεῖν* is used for *καλεῖν*.

μήποτε καὶ αὐτοὶ κ.τ.λ. *Lest perchance they too.* "This," says Bengel, "is a fear not known to the world." The turn of the sentence is, in fact, what a Greek would have described as a happy *παρὰ προσδοκίαν*. It teaches by surprise.

καὶ γένηται ἀνταπόδομά σοι. In a similar case Martial says, "You are asking for *gifts*, Sextus, not for *friends*."

13. κάλει πτωχούς. Matt. xxv. 35. The duty is recognised in another form by Nehemiah. "Eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared," Nehem. viii. 10.

14. ἐν τῇ ἀναστάσει τῶν δικαίων. The same duty is enforced with the same motive by St Paul, 1 Tim. vi. 17—19. By the phrase "*the resurrection of the just*," our Lord possibly referred to the twofold resurrection, xx. 35; 1 Cor. xv. 23; 1 Thess. iv. 16, &c. But the allusion may be more general, Acts xxiv. 15.

15—24. The Refused Banquet; a Lesson to a Guest.

15. ἀκούσας δέ τις τῶν συνανακειμένων ταῦτα. He may have wanted to diminish the force of the rebukes implied in the previous lessons by a vapid general remark. At any rate, he seems to have assumed that *he* would be one of those who would sit at the heavenly feast which should inaugurate the new aeon, and from which, like all Jews, he held it to be almost inconceivable that any circumcised son of Abraham should be excluded. Hence the warning involved in this parable which was meant to prove how small was the real anxiety to accept the divine invitation.

φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ θεοῦ. Almost the same words occur in Rev. xix. 9. The Jews connected the advent of the Messianic

Kingdom with banquets of food more delicious than manna—the flesh of Leviathan, and the bird Bar Juchne.

16. **ἄνθρωπός τις ἐποίει δεῖπνον μέγα.** The difference between this parable and that of the King's Supper (Matt. xxii. 1—10) will be clear to any one who will read them side by side. He who gives the invitation is God. Ps. xxv. 6.

καὶ ἐκάλεσεν πολλούς. This implies the breadth and ultimate universality of the Gospel message. But as yet the "many" are the Jews, who (in the first application) are indicated by those who refuse.

17. **ἀπέστειλεν τὸν δοῦλον αὐτοῦ τῇ ὥρᾳ τοῦ δείπνου.** This is still a custom in the East, Prov. ix. 1—5; Thomson, *Land and Book*, I. ch. ix. The message of the servant corresponds to the ministry of John the Baptist and of Jesus Himself.

ἔρχεσθε, ὅτι ἤδη ἕτοιμά ἐστιν. "Repent ye; for the kingdom of heaven is at hand," x. 1, 9; Matt. iii. 1, 2.

18. **ἀπὸ μιᾶς.** *With one consent* (*γνώμης*), lit. *from* one determination; or *with one voice* (*φωνῆς*), comp. *ἀπὸ τῆς ἴσης, ἀπ' εὐθείας, ἐξ ὀρθῆς*, &c. They are rather colloquial than classical phrases.

παραιτεῖσθαι. *Deprecari.* 2 Macc. ii. 31; Acts xxv. 11. The Greek word is the exact equivalent of our '*to beg off*.' The same fact is indicated in John i. 11, v. 40, and in the "ye would not" of xiii. 34; and the *reason* is the antipathy of the natural or carnal man (*ὁ ψυχικὸς*) to God, John xv. 24.

ἠγόρασα. These aorists simply regard the facts asserted as *single* acts.

ἔχε με παρῃτημένον. *Consider me as having been excused.* (Comp. *εἶχον* 'they considered' in Matt. xiv. 5.) The very form of the expression involves the consciousness that his excuse of necessity (*ἀνάγκην ἔχω*) was *merely* an excuse. There is, too, an emphasis on the *me*—"excusatum *me* habeas"—it may be the duty of others to go; *I* am an exception.

19. **πορεύομαι δοκιμάσαι αὐτά.** The second has not even the decency to plead any *necessity*. He merely says 'I am going to test my oxen,' and implies 'my will is sufficient reason.'

20. **οὐ δύναμαι ἐλθεῖν.** The 'I cannot,' as in xi. 7, is only an euphemism for 'I will not.' He thinks his excuse so valid that there can be no question about it. He relies doubtless on the principle of the exemption from war, granted to newly-married bridegrooms in Deut. xxiv. 5. Compare Hdt. i. 36 where Croesus declines to let his son go on a hunt *νεόγαμός τε γάρ ἐστι καὶ ταῦτά οἱ νῦν μέλει*. Perhaps St Paul is alluding to this parable in 1 Cor. vii. 29—33, "The time is short: it remaineth, that both they that have wives be as though they had none;...and they that buy, as though they possessed not; and they that use this world, as not using it to the full." Thus the three hindrances are possessions, wealth, pleasures. But, as Bengel says, neither the field (Matt. xiii. 44), nor the plowing (ix. 62), nor the wedding (2 Cor. xi. 2)

need have been any real hindrance. The 'sacred hate' of vs. 26 would have cured all these excuses.

21. **παραγενόμενος ὁ δοῦλος ἀπήγγειλεν τῷ κυρίῳ αὐτοῦ ταῦτα.** We have here a shadow of the complaints and lamentations of our Lord over the stiffnecked obstinacy of the Jews in rejecting Him.

τότε ὀργισθεὶς ὁ οἰκοδεσπότης.

"God, when He's angry here with any one
His wrath is free from perturbation;
And when we think His looks are sour and grim
The alteration is in us, not Him."

HERRICK.

τὰς πλατείας καὶ ῥύμας τῆς πόλεως. This corresponds to the call of the publicans, sinners, and harlots—the lost sheep of the House of Israel, iv. 18; Mk. xii. 37; Matt. xxi. 32; James ii. 5. In classic Greek *ῥύμη* means 'a rush.' In later Greek (probably as a colloquialism) it acquired the sense of *alley*.

22. **καὶ ἔτι τόπος ἐστίν.** 'Grace, no less than Nature, abhors a vacuum.' Bengel.

23. **εἰς τὰς ὁδοὺς καὶ φραγμούς**, i.e. *outside* the city; intimating the ultimate call of the Gentiles.

ἀνάγκασον εἰσελθεῖν. *Constrain them to come in;* by such moral suasion as that described in 2 Tim. iv. 2. For this use of *ἀναγκάζω* comp. Matt. xiv. 22. The compulsion wanted is that used by Paul the Apostle, not by Saul the Inquisitor. The abuse of the word "Compel" in the cause of intolerance is one of the many instances which prove the deadliness of that mechanical letter-worship which attributes infallibility not only to Scripture, but even to its own ignorant misinterpretations. The compulsion is merciful, not sanguinary; it is a compulsion to inward acceptance, not to outward conformity; it is employed to overcome the humble despair of the penitent, not the proud resistance of the heretic. Otherwise it would have been applied, not to the poor suffering outcasts, but to the haughty and privileged persons who had refused the first invitation. Yet even Augustine shews some tendency to this immoral perversion of the words in his "*Foris inveniatur necessitas*, nascitur intus voluntas." Others apply it to threats of eternal punishment, and a ministry which dwells on lessons of wrath. Maldonatus well says "adeo rogandos...*ut quodammodo compelli videantur*." Those who *refused* the invitation were *not* dragged in.

24. **λέγω γὰρ ὑμῖν.** Since the '*you*' is plural this verse is probably the language of our Lord, indirectly assuming that His hearers would see the bearing of this parable.

οὐδεὶς τῶν ἀνδρῶν ἐκείνων. It must be remembered that Jesus had now been distinctly and deliberately rejected at Nazareth (iv. 29) and Jerusalem (John viii. 59); in Judaea, Samaria (ix. 53), Galilee (x. 13),

and Peraea (viii. 37). "Seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles," Acts xiii. 46; Heb. xii. 25; Matt. xxi. 43, xxii. 8.

25—35. Lessons of Whole-heartedness, and of Counting the Cost; the Tower-builder; the warring King; the savourless Salt.

25. **συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί.** And there *were journeying with Him* (towards Jerusalem) *numerous crowds*. This is evidently a scene of the journey, when many separate caravans of the Galilaean pilgrims were accompanying Him on their way to one of the great Jewish feasts. The warning might have prevented them from following Him now, and shouting 'Crucify Him' afterwards.

26. **καὶ οὐ μισεῖ τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα.** Marcion read the milder word *καταλείπει*. It is not so much the true explanation to say that *hate* here means *love less* (Gen. xxix. 31), as to say that when our nearest and dearest relationships prove to be positive obstacles in coming to Christ, then all natural affections must be flung aside; comp. Deut. xiii. 6—9, xxi. 19—21, xxxiii. 8, 9. A reference to Matt. x. 37 will shew that 'hate' means *hate by comparison*. Our Lord purposely stated great principles in their boldest and even most paradoxical form by which He alone has succeeded in impressing them for ever *as principles* on the hearts of His disciples. The 'love of love' involves a necessity for the possible 'hate of hate,' as even worldly poets have understood.

"Va, je t'aimais trop pour ne pas te haïr."
"I could not love thee, dear, so much
Loved I not honour *more*."
Lovelace.

ἔτι δὲ καὶ τὴν ἑαυτοῦ ψυχήν. This further explains the meaning of the word 'hate.' The *ψυχή* 'soul' or 'animal life' is the seat of the passions and temptations which naturally alienate the spirit from Christ. These must be hated, mortified, crucified if they cannot be controlled; and life itself must be cheerfully sacrificed, Rev. xii. 11; Acts xx. 24. "Il faut vivre dans ce monde," says St Francis de Sales, "comme si nous avions l'esprit au ciel, et le corps au tombeau."

27. **οὐ βαστάζει τὸν σταυρὸν αὐτοῦ.** Not only must self be mortified, but even the worst sufferings endured, 1 Thess. iii. 4, 5. The allusion to the cross must still have been mysterious to the hearers (Matt. x. 38), the more so since they were dreaming of Messianic triumphs and festivities.

28. **θέλων πύργον οἰκοδομῆσαι.** This and the next similitude are meant, like the previous teachings, to warn the expectant multitudes that to follow Christ in the true sense might be a far more serious matter than they imagined. They are significant lessons on the duty of deliberate choice which will not shrink from the ultimate consequences—the duty of counting the cost (see Matt. xx. 22). Thus

they involve that lesson of "patient continuance in well-doing," which is so often inculcated in the New Testament.

29. πάντες οἱ θεωροῦντες ἄρξωνται αὐτῷ ἐμπαίζειν. Very possibly this might have actually happened in some well-known instance, since the Herodian family had a passion for great buildings and probably found many imitators. First failure, then shame awaits renegade professions and extinguished enthusiasms.

31. ἑτέρῳ βασιλεῖ συμβαλεῖν εἰς πόλεμον. 'To meet another king in battle.' There may be an historical allusion here to the disturbed relations between Herod Antipas and his injured father-in-law Hareth, king of Arabia, which (after this time) ended in the total defeat of the former (Jos. *Antt.* XVIII. 5, § 3).

32. ἐρωτᾷ τὰ πρὸς εἰρήνην. This is sufficient to overthrow the interpretation which sees Man and Satan in the warring kings. Another view is that it implies the hostility of man to God, and the urgent need of being reconciled to Him (e.g. Bengel says on the words 'king,' "Christiana militia regale quiddam"). *That* however is never a calculated hostility which deliberately sits down and expects to win the victory; otherwise it would be a good inference that "a Christian's weakness is his strength." It is a mistake, and one which often leads to serious errors, to press unduly the details of parables; as when for instance some would see in the 10,000 soldiers a reference to the Ten Commandments. The general lesson is—Do not undertake what you have neither the strength nor the will to achieve, nor that in which you are not prepared, if need be, to sacrifice life itself.

33. οὐκ ἀποτάσσεται πᾶσιν τοῖς ἑαυτοῦ ὑπάρχουσιν. '*Renounceth not all his possessions*' (Vulg. *renunciat*, comp. ix. 61); i. e. every affection, gift or possession that interferes with true discipleship. We must be ready 'to count all things but loss for Christ,' Phil. iii. 7, 8.

34. καλὸν οὖν τὸ ἅλας, the true reading (*Salt therefore is good*), connecting this verse with what has gone before. This similitude was thrice used by Christ with different applications. "Ye are the salt of the earth," Matt. v. 13. "Have salt in yourselves," Mk. ix. 50. Here the salt is the inward energy of holiness and devotion, and in the fate of salt which has lost its savour we see the peril which ensues from *neglect* of the previous lessons.

35. ἔξω βάλλουσιν αὐτό. *Forth they fling it!* There is not a moment's doubt that it has become perfectly useless. There is nothing stronger than salt which can restore to it its lost pungency. Hence, if it have been spoilt by rain or exposure, it is only fit to be used for paths. The peril of backsliding, the worthlessness of the state produced by apostasy, is represented in St John (xv. 6) by the cutting off and burning of the dead and withered branch. The main lesson of these three similitudes is expressed with its full force in Heb. vi. 4—12, x. 26—39; and the importance of it is emphasized by the proverbial expression, "He that hath ears to hear" (Matt. xi. 15; Deut. xxix. 4; Is. vi. 9, 10).

CHAPTER XV.

16. **γεμίσαι τὴν κοιλίαν αὐτοῦ ἀπό.** ℵBDL, &c. Other MSS. have softened it into *χορτασθῆναι ἐκ.* See note.

17. **ὧδε.** ℵBL. It has probably been lost in some MSS. by *homoeoteleuton* with *ἐγὼ δέ.*

CH. XV. PARABLES FOR PUBLICANS AND SINNERS. THE LOVE AND FREE FORGIVENESS OF GOD.

1—10. THE LOST SHEEP.

1. **ἦσαν δὲ αὐτῷ ἐγγίζοντες πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ ἀκούειν αὐτοῦ.** 'And there were drawing near to Him all the tax-gatherers and the sinners to listen to Him.' The *ἦσαν ἐγγίζοντες* seems to imply that group after group of these neglected classes approached Him. St Chrysostom says that their very life was legalised sin and specious greed. On the publicans, see iii. 12, v. 27. 'The sinners' mean in general the degraded and outcast classes. See Introd. and Wordsworth, ad loc. The three parables which follow are essentially parables of grace, and their main thought is illustrated in the discourse about the Good Shepherd and His other sheep not of this fold, in John x. 1—18.

2. **διεγόγγυζον.** 'Were loudly murmuring' (xix. 7; Josh. ix. 18). "With arid heart they blame the very Fount of Mercy," Gregory the Great. In all ages it had been their sin that they 'sought not the lost.' Ezek. xxxiv. 4.

οἵ τε Φαρισαῖοι καὶ οἱ γραμματεῖς. See Excursus VI.

καὶ συνεσθίει αὐτοῖς. He not only gives them a genial welcome (*προσδέχεται*) but publicly recognises them. They found in Him none of the bitter contempt to which they were accustomed from the 'religious authorities' of Palestine. Even their *touch* was regarded as unclean by the Pharisees. But our Lord, who read the heart, knew that the religious professors were often the worse sinners before God, and He associated with sinners that He might save them. "Ideo secutus est...usque ad mensam, ubi maxime peccatur." Bengel. It is this yearning of redemptive love which finds its richest illustration in these three parables. They contain the very essence of the Glad Tidings, and two of them are peculiar to St Luke.

3. **εἶπεν...τὴν παραβολὴν ταύτην.** Matt. xviii. 12—14. In these three parables we have pictures of the *bewildered* sinner (3—7); the *unconscious* sinner (8—10); the *voluntary* sinner (11—32).

4. **τίς ἄνθρωπος.** The word is used to suggest the truth that *a fortiori* God (vs. 7) will be even more compassionate.

ἑκατὸν πρόβατα. And yet out of this large flock the Good Shepherd grieves for *one* which strays. There is an Arab saying that God has divided pity into a hundred parts, and kept ninety-nine for Himself.

ἐν τῇ ἐρήμῳ, i.e. the *Midbar*, or pastures; see ii. 8. The sheep are left of course under minor shepherds, not uncared for. Some see in the Lost Sheep the whole human race, and in the ninety-nine the Angels: as though mankind were but a hundredth part of God's flock.

ἕως εὕρῃ αὐτό. Strange that utterances so gracious as this should be utterly passed over, when so many darker details are rigidly pressed!

5. ἐπιτίθησιν ἐπὶ τοὺς ὤμους αὐτοῦ χαίρων. The Received text has *ἑαυτοῦ*, '*his own shoulders.*' All anger against the folly of the wanderer is swallowed up in love, and joy at its recovery. "He bare our sins in His own body," 1 Pet. ii. 24. We have the same metaphor in the Psalm of the shepherd king (Ps. cxix. 176; comp. Is. liii. 6; John x. 11), and in the letter of the Apostle to whom had been addressed the words, "Feed my sheep," 1 Pet. ii. 25. This verse supplied a favourite subject for the simple and joyous art of the catacombs. Tert. *De Pudic.* 7. See Lundy, *Monumental Christianity*, pp. 150 sq.

6. συνκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας. See on xiv. 12.

συνχάρητέ μοι. "For the *joy* set before Him, He endured the cross," Heb. xii. 2; comp. Is. liii. 11.

7. λέγω ὑμῖν. *I*—who know (John i. 51).

χαρὰ...ἔσται...ἤ. 'There shall be greater joy...*than.*' *ἤ* sometimes follows a positive and not a comparative form, as in *θέλω ἤ*, 1 Cor. xiv. 19, *λυσιτελεῖ...ἤ*, xvii. 2, *ἰσχύει οὗτος ἢ ἡμεῖς*, Num. xxii. 6, LXX., *καλόν ἐστιν...ἤ*, Matt. xviii. 8. This construction is frequent in the LXX., being an imitation of the Hebrew מִן after an adjective. See vs. 10; Matt. xviii. 13. St Luke's report is the more tender and enthusiastic.

δικαίοις οἵτινες οὐ χρείαν ἔχουσιν μετανοίας. There is a shade of irony both in the words "*just*" and "*repentance.*" Neither word can be understood in its full and true sense; but only in the inadequate sense which the Pharisees attached to them. See v. 32. The 'Pharisees and scribes' in an external sense were 'just persons,' for *as a class* their lives were regular, though we learn from Josephus and the Talmud that many individuals among them were guilty of flagrant sins. But that our Lord uses the description with a holy irony is clear from the parable of the Pharisee and the publican (see xviii. 9). They trusted in themselves that they were righteous, and despised others. They did *need* repentance (*carebant*), but did not *want* it (*non egebant*). It was a fixed notion of the Jews that God had "*not appointed repentance to the just*, and to Abraham, and Isaac, and Jacob, *which have not sinned against thee*" (Prayer of Manasses).

8. δραχμὰς ἔχουσα δέκα. Ten drachmas. This parable is peculiar to St Luke. The Greek drachma (about 10*d.*) corresponds to the Latin denarius. Each represented a day's wages, and may be roughly rendered shilling. Tob. v. 14; Thuc. III. 17; Tac. *Ann.* I. 17. These small silver coins were worn by women as a sort of ornamental fringe

round the forehead (the *semedi*). The loss might therefore seem less trying than that of a sheep, but (1) in this case it is a *tenth* (not a *hundredth*) part of what the woman possesses; and (2) the coin has on it the image and superscription of a king (Gen. i. 27; Matt. xxii. 20). "We are God's drachma"—"I feel more strongly every day that everything is vanity; I cannot leave my soul in this heap of mud." Lacordaire (Chocarne, p. 42, E. Tr.). Further, this parable is meant to illustrate the gracious truth that the death of a sinner causes *a sense of personal loss* (ἣν ἀπώλεσα vs. 9) in the heart of the Heavenly Father. The former parable indicates the misery of the lost in themselves (τὸ ἀπολωλός, vs. 4).

ἅπτει λύχνον καὶ σαροῖ τὴν οἰκίαν καὶ ζητεῖ ἐπιμελῶς. Σαροῖ a colloquial form for *σαίρει*. We should notice the thorough and deliberate method of the search. Some see in the woman a picture of the Church, and give a separate meaning to each particular; but "if we should attribute to every single word a deeper significance than appears, we should not seldom incur the danger of bringing much into Scripture which is not at all contained in it." Zimmermann.

ἕως ὅτου εὕρῃ. If it be admissible to build theological conclusions on the incidental expressions of parables, there should be, in these words, a deep source of hope.

9. συνκαλεῖ. Some MSS. read *συγκαλεῖται*, which would express a more personal joy, just as ἣν ἀπώλεσα expresses a more personal loss.

εὗρον τὴν δραχμὴν ἣν ἀπώλεσα. She does not say 'my piece.' If the woman be intended to represent the Church, the loss of the 'piece' entrusted to her may be in part, at least, her own fault.

10. χαρὰ ἐνώπιον τῶν ἀγγέλων. Comp. xii. 9. The same as the 'joy in heaven' of vs. 7; the Te Deums of heaven over the victories of grace.

ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι. "I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." Ezek. xxxiii. 11.

11—32. The Son Lost and Found.

11. εἶχεν δύο υἱούς. The primary applications of this divine parable,—which is peculiar to St Luke, and would alone have added inestimable value to his Gospel—are (1) to the Pharisees and the 'sinners'—i.e. to the professedly religious, and the openly irreligious classes; and (2) to the Jews and Gentiles. This latter application however only lies indirectly in the parable, and it is doubtful whether it would have occurred consciously to those who heard it. This is the *Evangelium in Evangelio*. How much it soars above the conceptions of Christians, even after hundreds of years of Christianity, is shewn by the 'elder-brotherly spirit' which has so often been manifested (e.g. by Tertullian and all like him) in narrowing its interpretation.

12. **τὸ ἐπιβάλλον μέρος τῆς οὐσίας.** This would be one third (Deut. xxi. 17). The granting of this portion corresponds to the natural gifts and blessings which God bestows on all alike, together with the light of conscience, and the rich elements of natural religion. Here we have the history of a sinful soul. Its sin (12, 13); its misery (14—16); its penitence (17—20); its forgiveness (20—24).

διείλεν αὐτοῖς τὸν βίον. See vi. 35. "The Lord is good *to all*," Ps. cxlv. 9. "God is no respecter of persons," Acts x. 34. "He maketh His sun to rise on the evil, and on the good, and sendeth rain on the just and on the unjust," Matt. v. 45. But the boon, though granted in merciful accordance with a divine plan, was in reality a bane; it is equivalent to *παραδιδόναι ταῖς ἐπιθυμίαις* (Rom. i. 24—28), though that too is often a mercifully-intended punishment.

> "God answers sharp and sudden on some prayers;
> And flings the thing we have asked for in our face,
> A gauntlet—with a gift in it." E. B. Browning.

13. **μετ' οὐ πολλὰς ἡμέρας.** This shadows forth the *rapidity* (1) of national, and (2) of individual degeneracy. "In some children," says Sir Thomas Elyot in *The Governour*, "nature is more prone to vice than to vertue, and in the tender wittes be sparkes of voluptuositie, whiche norished by any occasion or objecte, encrease oftentymes into so terrible a fire, that therwithall vertue and reason is consumed." The first sign of going wrong is yearning for spurious liberty.

ἀπεδήμησεν εἰς χώραν μακράν. *Discedentes a se non prohibet, redeuntes complectitur*, Maldonatus. The Gentiles soon became "afar off" from God (Acts ii. 39; Eph. ii. 17), "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." So too the individual soul, in its temptations and its guiltiness, ever tries in vain to *escape* from God (Ps. cxxxix. 7—10) into the 'far country' of sin, which involves *forgetfulness* of Him. Jer. *Ep.* 146. Thus the younger son becomes "Lord of himself, that heritage of woe."

ζῶν ἀσώτως. Literally, '*living ruinously*'—*perdite*. The adverb occurs here only, and is derived from *α*, 'not,' and *σώζω*, 'I save.' The substantive occurs in 1 Pet. iv. 4; Eph. v. 18. Aristotle defines *ἀσωτία* as a mixture of intemperance and prodigality. For the *historical* fact indicated, see Rom. i. 19—32. The *individual* fact needs, alas! no illustration. One phrase—two words—is enough. Our loving Saviour does not dwell upon or darken the details of our sinfulness.

14. **δαπανήσαντος δὲ αὐτοῦ πάντα.** *Historically*,

> "On that hard Roman world, disgust
> And secret loathing fell;
> Deep weariness, and sated lust
> Made human life a hell." M. Arnold.

Individually, "The limits are narrow within which, by wasting his capital, a man obtains a supply of pocket-money." G. Macdonald.

ἐγένετο λιμὸς ἰσχυρὰ κατὰ τὴν χώραν ἐκείνην. God has given him his heart's desire and sent leanness withal into his bones. The worst famine of all is "not a famine of bread or a thirst of water, but of hearing the words of the Lord" (Amos viii. 11); and in such a famine even "the fair virgins and young men faint for thirst" (id. vs. 13). "They have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water," Jer. ii. 13.

ἰσχυρά. Λιμὸς is made *fem.* as in Doric.

ἤρξατο ὑστερεῖσθαι. The whole heathen world at this time was saying, "Who will shew us any good?" Weariness, despair, and suicide were universal. Individually this is the retributive anguish of those who have wasted the gifts of life.

"My days are in the yellow leaf,
The flowers and fruits of love are gone,
The worm, the anguish, and the grief
Are mine alone.

The fire that on my bosom preys
Is lone as some volcanic isle;
No torch is kindled at its blaze—
A funeral pile."

BYRON.

15. ἐκολλήθη ἑνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης. '*He attached himself to one of the citizens.*' There is, however, a touch of intended degradation in the word *ἐκολλήθη*. (Comp. Aesch. *Agam.* 1566.) It means that he became absolutely dependent on his employer—a veritable *astrictus glebae*. In the N.T. this verb is chiefly used by St Luke and St Paul. Even in its worst and most willing exile the soul cannot cease to be by right a citizen of *God's* kingdom—a fellow-citizen with the saints, Eph. ii. 19. Its true citizenship (*πολίτευμα*) is still in heaven (Phil. iii. 20). By the 'citizen of the far country' is indicated either men hopelessly corrupt and worldly; or perhaps the powers of evil. We observe that in this far-off land, the Prodigal, with all his banquets and his lavishness, has not gained a single *friend*. Sin never forms a real bond of pity and sympathy. The cry of tempters and accomplices ever is, "What is that to us? see *thou* to *that*."

ἔπεμψεν αὐτόν. 'Freedom' from righteousness is *slavery* to sin.

βόσκειν χοίρους. The intensity of this climax could only be duly felt by Jews, who had such a loathing and abhorrence for swine that they would not even *name* them, but spoke of a pig as *dabhar acheer*, 'the other thing.'

16. ἐπεθύμει. "*He was longing.*"

γεμίσαι τὴν κοιλίαν αὐτοῦ ἀπὸ... Vulg. *cupiebat implere ventrem suum.* The plain expression—purposely adopted to add the last touch to the youth's degradation—gave offence to some copyists, who substituted for it the verb 'to be fed.' The reading adopted in our text is, however, certainly the true one, and perhaps implies that

from such food nothing could be hoped for but to allay the pangs of famine. He only hopes to 'fill his belly,' not to sate his hunger. Even the world's utmost gorgeousness and most unchecked sensuality could not avail to raise the soul of men or of nations out of utter misery.

τῶν κερατίων ὧν ἤσθιον οἱ χοῖροι. "*The carob-pods of which the swine were eating.*" *κεράτια* (whence our *carat*) means 'little horns,' i.e. the long, coarse, sweetish, bean-shaped pods of the carob tree (*ceratonia siliqua*, St John's bread-tree), which were only used by the poorest of the population. Some (incorrectly) give the same meaning to the *ἀκρίδες* ('locusts') which formed the food of St John the Baptist.

καὶ οὐδεὶς ἐδίδου αὐτῷ. No one 'was giving,' or 'chose to give' him either the husks or anything else. Satan has no desire for, and no interest in, even the smallest alleviation of the anguish and degradation of his victims. Even the vile earthly gifts, and base sensual pleasures, are withheld or become impossible. "Who *follows* pleasure, pleasure slays." When Augustine, Ambrose, Jerome, &c. explain the 'husks' to mean 'secular doctrines'; 'the famine lack of the word of truth'; the swine 'demons' &c., they vulgarise the whole parable, and evaporate its exquisite poetry to leave no residuum but the dull "after-thoughts of theology."

17. εἰς ἑαυτὸν δὲ ἐλθών. His previous state was that of his false self—a brief delusion and madness—'the old man with his affections and lusts.' Now he was once more beginning to be "in his right mind." "The heart of the sons of men is full of evil, and madness is in their heart while they live," Eccl. ix. 3. In Acts xii. 11 the phrase is used of awaking from a trance. Comp. Lucret. IV. 994, "Donec discussis *redeant* erroribus *ad se*."

πόσοι μίσθιοι τοῦ πατρός μου. The hired servants correspond to any beings who stand in a lower or more distant relation to God, yet for whom His love provides.

18. ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου. The *ἀναστὰς* is pictorial, comp. Acts v. 17; Mk. i. 35, &c. The youth in the parable had loved his father, and would not doubt about His father's love; and in the region which the parable shadows forth, the mercy of God to the returning penitent has always been abundantly promised. Is. lv. 7; Jer. iii. 12; Hos. xiv. 1, 2, &c.; and throughout the whole New Testament.

πάτερ, ἥμαρτον. "Repentance is the younger brother of innocence itself." Fuller, *Holy War*.

20. καὶ ἀναστὰς ἦλθεν πρὸς τὸν πατέρα αὐτοῦ. A mere flash of remorse is not enough; a journey must be taken: the back must be at once and finally turned on the far land; and all the shame of abandoned duties and forsaken friends be faced. "The course to the unific rectitude of a manly life" always appears to the sinner to be, and sometimes really is, "in the face of a scorching past and a dark future."

ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος. "Now in Christ Jesus ye who sometimes were far off, are made nigh by the blood of Christ," Eph. ii. 13.

ἐσπλαγχνίσθη, καὶ δραμὼν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ. The *δραμών*, especially in the case of an old man and an Oriental, marks the intensity of his love. On this full, frank, absolute forgiveness see Ps. ciii. 8—10, 12. On the tender Fatherly love of God see Is. xlix. 15; Matt. vii. 11, &c.

καὶ κατεφίλησεν αὐτόν. For the verb see vii. 38—45. '*Kissed him warmly or closely*,' Gen. xxxiii. 4; Matt. xxvi. 48.

21. πάτερ, ἥμαρτον. '*Father, I sinned.*' There is a deeper accent in this *ἥμαρτον* than in that of vs. 18. Then he spoke in remorse for consequences; now in contrition for offences. Like a true penitent he grieves not for what he has *lost*, but for what he has *done*. Here again the language of David furnishes the truest and most touching comment, "I acknowledged my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord, and Thou forgavest the iniquity of my sin," Ps. xxxii. 5. "There is forgiveness with Thee, that Thou mayest be feared," Ps. cxxx. 4. The Prodigal's penitence is not mere sorrow for punishment.

ἥμαρτον εἰς τὸν οὐρανόν. This includes and surpasses all the other guilt, which is the reason why David, though he had sinned so deeply against man, says "against Thee, Thee only have I sinned, and done this evil in Thy sight," Ps. li. 4.

ἐνώπιον. See i. 6, iv. 7, &c.

22. εἶπεν δὲ ὁ πατήρ. He at once issues his commands to the servants; he answers *his son* by deeds not by words. It is as though he had purposely cut short the humble self-reproaching words of shame which would have entreated him to make his lost son like one of his hired servants. "While they are yet speaking, I will hear," Is. lxv. 24.

ἐξενέγκατε. The true reading is probably *ταχὺ ἐξενέγκατε* ℵBL &c. (Vulg. *cito proferte*); but in any case the 'quickly' is implied in the aorist.

στολὴν τὴν πρώτην. The *talar* or *στολὴ ποδήρης*, xx. 46; John xix. 23; Is. lxi. 10; Rev. iii. 18. Compare the remarkable scene of taking away the filthy rags from the High Priest Joshua, and clothing him with change of raiment, in Zech. iii. 1—10. It is literally 'the *first* robe' and some (e.g. Theophylact) have explained it of the robe he *used* to wear at home—the former robe. It means however *τὴν τιμιωτάτην* (Euthym.).

ὑποδήματα εἰς τοὺς πόδας. Another sign that he is to be regarded as a son, and not as a mere sandalled or unsandalled slave (see on x. 4). Some have given special and separate significance to the best robe, as corresponding to the 'wedding garment,' the robe of Christ's

righteousness (Phil. iii. 9); and have identified the seal-ring with Baptism (Eph. i. 13, 14); and the shoes with the preparation of the Gospel of peace (Eph. vi. 15; Zech. x. 12); and in the next verse have seen in the 'fatted calf' an allusion to the Sacrifice of Christ, or the Eucharist. Such applications are pious and instructive afterthoughts, though the latter is as old as Irenaeus; but it is doubtful whether the elaboration of them does not weaken the impressive grandeur and unity of the parable, as revealing the love of God even to His erring children. We must not confuse *Parable* with *Allegory*. The one dominant meaning of the parable is that God loved us even while we were dead in sins, Eph. ii. 1, 5.

23. **θύσατε.** 'Sacrifice it' (comp. Herod. I. 118, where there is a sacrifice and supper for a son's safety). Hence perhaps one reason for assigning to St Luke the Cherubic symbol of the calf (Introd. p. xix).

24. **νεκρὸς ἦν καὶ ἀνέζησεν.** The metaphor of 'death' to express the condition of impenitent sin is universal in the Bible. "Thou hast a name that thou livest and art dead," Rev. iii. 1. "Awake thou that sleepest, and arise from the dead," Eph. v. 14. "You hath He quickened who were dead in trespasses and sins," Eph. ii. 1. "Yield yourselves unto God *as those that are alive from the dead*," Rom. vi. 13.

ἦν ἀπολωλώς. This poor youth had been in the exact Roman sense *perditus*—a 'lost,' an 'abandoned' character.

25. **ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος κ.τ.λ.** Many have felt a wish that the parable had ended with the moving and exquisite scene called up by the last words; or have regarded the remaining verses as practically a *separate* parable, Such a judgment—not to speak of its presumption—shews a narrow spirit. We must not forget that the Jews, however guilty, were God's children no less than the Gentiles, and Pharisees no less than publicans from the moment that Pharisees had learnt that *they too* had need of repentance. The elder son is still a son, nor are his faults intrinsically more heinous,—though more perilous because more likely to lead to self-deception—than those of the younger. Self-righteousness is sin as well as unrighteousness, and may be even a worse sin, Matt. xxi. 31, 32; but God has provided for both sins a full Sacrifice and a free forgiveness. We could ill spare this warning against the elder-brotherliness of spirit to which modern religionists are no less liable than the Jews and the Pharisees.

συμφωνίας καὶ χορῶν. Literally, "*a symphony and choruses.*"

26. **τί εἴη ταῦτα.** The question indicates contempt—"what all this was about." For the construction comp. i. 29, xviii. 36, xxii. 23. See note on xviii. 36.

28. **ὠργίσθη.** The feelings of the Jews towards the Gentiles (1 Thess. ii. 14—16) when they were embracing the offers of the Gospel —("The Jews...were filled with envy and spake against those things which were spoken by Paul, contradicting and blaspheming," Acts xiii. 45)—and the feelings of the Pharisees towards our Lord, when He ate

with publicans and sinners, are the earliest historical illustrations of this phase of the parable. It illustrates feelings which refer more directly to such historical phenomena; the earlier part is of more universal application. Yet envy and lovelessness are too marked characteristics of modern religionism to render the warning needless.

οὐκ ἤθελεν εἰσελθεῖν. "*Foris* stat Israel," sed "*Foris stat* non *excluditur*." Ambrose.

ἐξελθὼν παρεκάλει αὐτόν. "How often would I have gathered thy children together...but ye would not," xiii. 34; see Acts xvii. 5, 13, xxii. 21, xxviii. 27. The yearning chapters addressed to the obstinacy of Israel by St Paul (Rom. x. xi.) furnish another illustration of this picture.

29. **δουλεύω σοι.** 'I am thy slave.' He does not say "Father:" and evidently regards the yoke not as perfect freedom but as distasteful bondage. The slave is ever dissatisfied; and this son worked in the spirit of a "hired servant."

οὐδέποτε ἐντολήν σου παρῆλθον. This is the very spirit of the Pharisee and the Rabbi, xviii. 11, 12. "All these things have I kept from my youth up." Such self-satisfaction can only spring from an ignorance of the breadth and spirituality of God's commandments. The respectable Jews, sunk in the complacency of formalism and letter-worshipping orthodoxy, had lost all conception that they were, at the best, but unprofitable servants. Like this elder son they "went about to establish their own righteousness" (Rom. ix. 14); and though they kept many formal commandments they 'transgressed' the love of God (xi. 42). Observe that while the younger son confesses with no excuse, the elder son boasts with no confession. This at once proves his hollowness, for the confessions of the holiest are ever the most bitter. The *antitheses* in the verse are striking, 'You never *gave* me a *kid*, much less *sacrificed* a *fatted calf*;—not even for my *friends*, much less for harlots.' He is so satisfied with himself as to be quite dissatisfied with his father on whose "unfairness" towards him, and "unjust lenience" to his other son, he freely comments.

ἐμοὶ οὐδέποτε ἔδωκας ἔριφον. He is bitter and reproachful. To *me* thou never gavest (so much as) *a kid*, (B has *ἐρίφιον*, *a kidling*); but to him the fatted calf. The reward of a life near his father's presence and in the safety of the old home was nothing to him. He is like the rescued Israelites still yearning for the flesh-pots of Egypt.

μετὰ τῶν φίλων μου. Here again is a touch of self-satisfied malignity. *I* should not have eaten the kid *μετὰ πορνῶν*, as *he* has done, but with worthy friends.

30. **ὁ υἱός σου οὗτος ὁ καταφαγών σου τὸν βίον μετὰ πορνῶν.** Every syllable breathes rancour. He disowns all brotherhood; and says "came," not "*returned*;" and tries to wake his father's anger by saying "*thy* living;" and malignantly represents the conduct of his erring brother in the blackest light; and calls his brother by the contemptuous term **οὗτος**.

31. τέκνον. *Child.* The elder brother is still a 'child' of his father, however erring.

σὺ πάντοτε μετ' ἐμοῦ εἶ. '*Thou* (emphatic) *always art with me.*'

πάντα τὰ ἐμὰ σά ἐστιν. So far as the elder son is sincerely "a doer of the law" he is "justified," Rom. ii. 13. All that his father had was his. To him belonged "the adoption, and the glory, and the Shechinah, and the covenants, and the giving of the Law, and the service of God, and the promises; whose are the fathers, and of whom after the flesh Christ came, who is God over all, blessed for ever," Rom. ix. 4, 5. Religionists of the Elder-brother type cannot realize the truth that *they* are not impoverished by the extension to others of God's riches (Matt. xx. 14). Let us hope that after this appeal the elder son also went in.

32. εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει. There was a moral fitness in our mirth. "They glorified God...saying, Then hath God also to the Gentiles granted repentance unto life," Acts xi. 18. It would be impossible to mark more emphatically God's displeasure at the narrow, exclusive, denunciatory spirit which would claim for ourselves only, or our party, or our Church, a monopoly of heaven. The hard dogmatism and speculative theories of a self-asserting Theology "vanish like oppressive nightmares before this single parable in which Jesus reveals the heavenly secrets of human redemption, not according to a mystical or criminal theory of punishment, but anthropologically, psychologically, and theologically to every pure eye that looks into the perfect law of liberty." Von Ammon, *Leb. Jesu*, III. 50.

ὁ ἀδελφός σου οὗτος. The *οὗτος* which the elder son had used is repeated, but in a very different sense. For he *is* thy brother, and I thy father, though thou wouldest refuse this name to him, and didst not address that title to me.

νεκρὸς ἦν καὶ ἔζησεν. Comp. Rom. xi. 15.

CHAPTER XVI.

2. δύνῃ. ℵBD. *δυνήσῃ* is approved by Meyer as the more difficult reading.

6. τὰ γράμματα. ℵBDL Copt. Goth. &c. *τὸ γράμμα* is a correction.

9. ἐκλίπῃ ℵBDL, *ἐκλείπῃ* A, *ἐκλίπητε* EG &c., *ἐκλείπετε* D. See note.

21. The words *ψιχίων τῶν* are omitted with ℵBL.

25. ὧδε. The *ὅδε* of the Rec. is a correction or a clerical error.

Ch. XVI. 1—13. The Unjust Steward.

1. **Ἔλεγεν δὲ καὶ...** Jesus now passes from the sin of hypocrisy to the cognate sin of cupidity, as in Matt. vi. 18, 19. The whole series of parables is anti-pharisaic. In interpreting the two following parables it is very necessary to bear in mind the *tertium comparationis*, i.e. the one special point which our Lord had in view. To press each detail into a separate dogmatic truth is a course which has led to flagrant errors in theology and even in morals.

τις ἦν πλούσιος ὃς εἶχεν οἰκονόμον. The rich man and the steward are both men of the world. It is only in one general aspect that they correspond to God and to ourselves as His stewards (Tit. i. 7) who are 'required to be faithful,' 1 Cor. iv. 1—5. No parable has been more diversely and multitudinously explained than this. For instance, in the steward some have seen the Pharisees, or the publicans, or Judas Iscariot, or Christ, or Satan, &c. To enter into and refute these explanations would take up much space and would be quite fruitless. We *cannot* be wrong if we seize as the *main* lesson of the parable, the one which Christ Himself attached to it (8—12), namely, the use of earthly gifts of wealth and opportunity for heavenly and not for earthly aims.

διεβλήθη. Vulg. *diffamatus est.* In Classic Greek the word means 'was slandered.' Here it has the more general sense (see LXX. Dan. vi. 24), but perhaps involves the notion of a *secret* accusation.

ὡς διασκορπίζων. He not only 'had wasted' (i.e. squandered on himself) his lord's goods, but was still doing so. The Vulg. *quasi dissipasset* misled the translators of the A.V.

2. **τί τοῦτο ἀκούω περὶ σοῦ;** This might mean 'Why do I hear this?' (So the A.V. "How is it" &c.) but it is simpler to render it 'What is this that I hear about thee?' comp. Acts xiv. 15, **τί ταῦτα ποιεῖτε;** The interrog. and relative clauses are blended.

ἀπόδος τὸν λόγον. 'Render the account.'

οὐ γὰρ δύνῃ ἔτι οἰκονομεῖν. 'Thou canst not be any longer steward.'

3. **σκάπτειν οὐκ ἰσχύω.** 'To dig I am not strong enough.'

ἐπαιτεῖν αἰσχύνομαι. Ecclus. xl. 28, "better die than beg."

4. **ἔγνων τί ποιήσω.** The original graphically represents the sudden flash of discovery, 'I have it! I know now what to do.' *Subito* consilium cepit.' Bengel.

εἰς τοὺς οἴκους ἑαυτῶν. "*Into their own houses.*" I will confer on them such a boon that they will not leave me houseless. This eating the bread of dependence, which was all the steward hoped to gain after his life of dishonesty, was, after all a miserable prospect, Ecclus. xxix. 22—28. If different parts of the parable shadow forth different truths, we may notice that the steward has not *enriched* himself; what he has had he has spent. So at death, when we have

to render the account of our stewardship to God, we cannot take with us one grain of earthly riches.

5. προσκαλεσάμενος ἕνα ἕκαστον. In the East rents are paid in kind, and a responsible steward, if left quite uncontrolled, has the amplest opportunity to defraud his lord, because the produce necessarily varies from year to year. The unjust steward would naturally receive from the tenants much more than he acknowledged in his accounts.

6. βάτους. The Hebrew *bath* and the Greek *μετρητής*, rather less than, but roughly corresponding to, the *firkin*=9 gallons. This remission would represent a large sum of money.

δέξαι σου τὰ γράμματα. 'Receive thy bill.' (Vulg. *cautionem.*) The steward hands the bill back to the tenant to be altered.

γράψον πεντήκοντα. Since Hebrew numerals were *letters*, and since Hebrew letters differed but slightly from each other, a very trivial forgery would represent a large difference.

7. κόρους. The cor was the same as the Hebrew homer=10 ephahs. It is said to be about an English 'quarter,' i.e. 8 bushels, but from Jos. *Antt.* xv. 9, § 92, it seems to have been nearly 12 bushels. The steward knows what he is about, and makes his remissions according to the probabilities of the case and the temperament of the debtor. His astuteness tells him that some can be bought cheap.

8. ὁ κύριος. The lord is of course only the landlord of the parable. *φρονίμως* does not mean 'wisely' (a word which is used in a higher sense), but *prudently*. The tricky cleverness, by which the steward had endeavoured at once to escape detection, and to secure friends who would help him in his need, was exactly what an Oriental landlord would *admire as clever*, even though he saw through it. And the last act of the steward had been so far honest that for the first time he charged to the debtors the correct amount, while he doubtless represented the diminution as due to his kindly influence with his lord. The lesson to us is *analogous* skill and prudence, but spiritually employed. This is the sole point which the parable is meant to illustrate. The childish criticism of the Emperor Julian that it taught cheating (!) is refuted by the fact that parables are meant to teach lessons of heavenly wisdom by even the 'imperfections' of earth. There is then no greater difficulty in the Parable of the Unjust Steward than in that of the Unjust Judge or the Importunate Friend. The fraud of this "steward of injustice" is neither excused nor palliated; the lesson is drawn from his worldly prudence in supplying himself with friends for the day of need, which *we* are to do by wise and holy use of earthly gifts. This *οἰκονόμος τῆς ἀδικίας* (see vs. 9) was *φρόνιμος*, but he was not also *πιστός*, as we are urged to be (xii. 42). But *faithful* stewards may imitate him in the only point here touched upon, namely, the due application of means to ends.

οἱ υἱοὶ τοῦ αἰῶνος τούτου κ.τ.λ. 'The sons of this age are more prudent than the sons of the light towards' or 'as regards (*εἰς*) their own generation'; i.e. they make better use of their earthly opportunities for their own lifetime than the sons of the light (John xii. 36; Eph. v. 8; 1 Thess. v. 5) do for *their* lifetime; or even than the sons of light do of their heavenly opportunities for eternity. The zeal and alacrity of the "devil's martyrs" may be imitated even by God's servants. With *υἱοὶ φωτός* comp. *τέκνα ὑπακοῆς*, 1 Pet. i. 14, *τέκνα κατάρας*, 2 Pet. ii. 14, *ὁ υἱὸς τῆς ἀπωλείας*, 2 Thess. ii. 3. It is a vivid Hebraism.

ὑπέρ. The word helps out the decaying force of the comparative.

9. ἑαυτοῖς ποιήσατε φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας. Comp. vs. 8, *ὁ κριτὴς τῆς ἀδικίας*, xviii. 6. It is the *qualitative* genitive, and describes the characteristic *abuse* of wealth. This descriptive genitive in Hebrew makes up for the paucity of adjectives. The Greek may imply either, *Make the unrighteous mammon your friend;* or *make yourselves friends by your use of the unrighteous mammon.* There is no proof that mammon is the Hebrew equivalent to Plutus, the Greek god of wealth (Matt. vi. 24). 'Mammon' simply means wealth, and is called 'unrighteous' by metonymy (i.e. the ethical character of the use is represented as cleaving to the thing itself) because the abuse of riches is more common than their right use (1 Tim. vi. 10). It is not therefore necessary to give to the word 'unrighteous' the sense of 'false' or 'unreal,' though sometimes in the LXX. it has almost that meaning. We turn mammon into a friend, and make ourselves friends by its means, when we use riches not as our own to squander, but as God's to employ in deeds of usefulness and mercy.

ὅταν ἐκλίπῃ. *Cum defecerit.* 'When *it* (mammon) fails,' which the true riches never do (xii. 33). The reading *ἐκλίπητε* means 'when *ye die.*'

δέξωνται. The '*they*' are either the poor who have been made friends by the right use of wealth (comp. vs. 4), or the word is the impersonal or categoric plural, as in xii. 11, 20, xxiii. 31. Comp. Matt. xxiv. 31; Mark xiii. 27; Tobit iv. 7. The latter sense seems to be the best, for it is only by analogy that those whom we aid by a right use of riches can be said ('by their prayers on earth, or their testimony in heaven') to 'receive' us. The notion of a *human* welcome into heaven does not occur in Scripture.

εἰς τὰς αἰωνίους σκηνάς. 'Into the eternal tents,' John xiv. 2, "And give these the everlasting tabernacles which I had prepared for them," 2 Esdr. ii. 11. (Comp. 2 Cor. v. 1; Is. xxxiii. 20, and see p. 384.) The general duty inculcated is that of "laying up treasure in heaven" (Matt. vi. 20; comp. 1 Tim. vi. 17—19). There is no Ebionite reprobation of riches *as* riches here; only a warning not to trust in them (Mk. x. 24).

10. ἐν ἐλαχίστῳ. Comp. xix. 17. The most which we can have in this world is 'least' compared to the smallest gift of heaven.

11. τὸ ἀληθινόν. The ideally genuine; lit. '*that which is true*,' i.e. real and not evanescent. Earthly riches are neither true, nor ours.

12. ἐν τῷ ἀλλοτρίῳ. The expression refers to the faithlessness of the unjust steward. The lesson of the verse is that nothing which we possess on earth is our own; it is entrusted to us for temporary use (1 Chron. xxix. 14), which shall be rewarded by real and eternal possessions (1 Pet. i. 4). "Vitaque *mancipio* nulli datur, omnibus *usu*," Lucr. III. 985.

13. οὐδεὶς οἰκέτης...δουλεύειν. No *domestic* can *slave*, &c.

δυσὶ κυρίοις. God requires a whole heart and an undivided service. "If I yet pleased men, I should not be the servant of Christ," Gal. i. 10. "Whosoever...will be the friend of the world is the enemy of God," Jas. iv. 4. "Covetousness...is *idolatry*," Col. iii. 5.

οὐ δύνασθε κ.τ.λ. If this point had been attended to commentators would not have fallen into the "unspeakable misrepresentations and unrighteous judgments" which have marked so many explanations of the preceding parable.

14—31. Dives and Lazarus: A Parable to the Covetous, preceded by Rebukes to the Pharisees.

14. φιλάργυροι. 'Lovers of money,' 2 Tim. iii. 2. The charge is amply borne out by the references in the Talmud to the rapacity shewn by the Rabbis and Priests of the period. See Matt. xxiii. 13.

ἐξεμυκτήριζον. *Kept scoffing at Him.* Comp. LXX. 2 Sam. xix. 21; Ps. ii. 4. The word is one expressive of the strongest and most open insolence, xxiii. 35. There is a weaker form of the word in Gal. vi. 7. Here the jeering was doubtless aimed by these haughty and respected plutocrats at the deep poverty of Jesus and His humble followers. It marks however the phase of daring opposition which was not kindled till the close of His ministry. They thought it most ridiculous to suppose that riches hindered religion—for were not they rich and religious? And had not Shammai mentioned 'riches' as one of a Rabbi's qualifications?

15. ἐνώπιον τῶν ἀνθρώπων. vii. 39, xv. 29; Matt. xxiii. 25, &c.

γινώσκει τὰς καρδίας. Hence God is called *καρδιογνώστης* in Acts xv. 8; and "in thy sight shall no man living be justified," Ps. cxliii. 2. There is perhaps a reference to 1 Sam. xvi. 7; 1 Chron. xxviii. 9.

ὑψηλόν. 'Lofty.'

βδέλυγμα. Their 'derision' might terribly rebound on themselves. Ps. ii. 4.

16. μέχρι Ἰωάννου. This is one of our Lord's clearest intimations that the aeon of the Law and the Prophets was now merging into a new dispensation, since they were only "a shadow of things to come," Col. ii. 17.

εἰς αὐτὴν βιάζεται. The phrase is classical. Thuc. I. 63, VII. 69. It implies 'is making *forcible* entrance into it,' Matt. xi. 12, 13. The allusion is to the eagerness with which the message of the kingdom was accepted by the publicans and the people generally, vii. 20; John xii. 19. The other rendering, 'every man useth violence against it,' does not agree so well with the parallel passage in St Matthew.

17. μίαν κεραίαν. The tip or horn of a letter, such as that which distinguishes ב from כ or ה from ח. Thus the Jews said that the letter Yod prostrated itself before God, because Solomon had taken it from the law (in the word *Nashim*) by marrying many wives, and God made this same answer to them. Similarly they said that when God took the Yod (the "jot" of Matt. v. 18) from the name Sara*i*, He divided it between Sara*h* and Abra*h*am, since Yod = 10, and H = 5.

πεσεῖν. 'To fall.' See Matt. v. 18. The law did not fall to the ground; its abrogation was only its absolute fulfilment in all its eternal principles. The best comment on the verse is Matt. v. 27—48. The bearing of these remarks on the previous ones seems to be that our Lord charges the Pharisees with hypocrisy and men-pleasing, because while they professed the most scrupulous reverence to the Law, they lived in absolute violation of its *spirit*, which was alone valuable in God's sight.

18. ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ At first sight this verse (which also occurs with an important limitation in Matt. v. 32) appears so loosely connected with the former as to lead the Dutch theologian Van der Palm to suppose that St Luke was merely utilising a spare fragment on the page by inserting isolated words of Christ. But compressed as the discourse is, we see that this verse illustrates, no less than the others, the spirit of the Pharisees. They professed to reverence the Law and the Prophets, yet divorce (so alien to the primitive institution of marriage) was so shamefully lax among them that great Rabbis in the Talmud practically abolished *all* the sacredness of marriage in direct contradiction to Mal. ii. 15, 16. Even Hillel said a man might divorce his wife if she over-salted his soup. They made the whole discussion turn, not on eternal truths, but on a mere narrow verbal disquisition about the meaning of two words *ervath dabhar*, 'some uncleanness' (lit. 'matter of nakedness'), in Deut. xxiv. 1, 2. Not only Hillel, but even the son of Sirach (Ecclus. xxv. 26) and Josephus (*Antt.* IV. 8, § 23), interpreted this to mean 'for any or every cause.' (Matt. xix. 3—12; Mark x. 2—12.) Besides this shameful laxity the Pharisees had never had the courage to denounce the adulterous marriage and disgraceful divorce of which Herod Antipas had been guilty.

19. ἄνθρωπος δέ τις. He is left nameless, perhaps to imply that *his* name was not "written in heaven" (x. 20). Legend gives him the name *Nimeusis* or *Nineues*. 'Dives' is simply the Latin for 'a rich man.' Our Lord in the parable continues the subject of His discourse against the Pharisees, by shewing that wealth and respectability are very differently estimated on earth and in the world beyond. The

parable illustrates each step of the previous discourse:—Dives regards all he has as his very own; uses it selfishly, which even Moses and the Prophets might have taught him not to do; and however lofty in his own eyes is an abomination before God.

πορφύραν καὶ βύσσον. The two words express extreme luxury. He wore purple without, Egyptian byssus underneath. Robes dyed in the blood of the *murex purpurarius* were very costly and were only worn by the greatest men.

> "Over his lucent arms
> A military vest of purple flowed
> Livelier than Melibaean or the grain
> Of Sarra (Tyre) worn by kings and heroes old
> In time of truce."

Byssus is the fine linen of Egypt (Gen. xli. 42; Esth. viii. 15; Prov. xxxi. 22; Ezek. xxvii. 7; Rev. xviii. 12), a robe of which was worth twice its own weight in gold.

εὐφραινόμενος καθ' ἡμέραν λαμπρῶς. Literally, '*making merry* (xii. 19) *every day, splendidly.*' Luther, *lebte herrlich und in Freuden.* It indicates a life of banquets. The description generally might well apply to Herod Antipas, vii. 25; Mark vii. 14, 21.

20. Λάζαρος. Lazarus is not from *lo ezer*, 'no help,' i.e. 'forsaken,' but from *Elî ezer*, 'helped of God,' *Gotthilf.* It is contracted from the commoner Eleazar. This is the only parable in which a proper name occurs; and the only miracles of which the recipients are named are, Mary Magdalene, Jairus, Malchus, and Bartimaeus. Whether in the name there be some allusive contrast to the young and perhaps wealthy Lazarus, brother of Martha and Mary, as Prof. Plumptre has conjectured, is uncertain. From this parable come the words—lazaretto, lazzarini, a lazar, &c.

ἐβέβλητο. Not 'was laid,' as in A.V., but 'had been cast down,' implying by one graphic touch the careless roughness and neglect with which he was treated.

πρὸς τὸν πυλῶνα αὐτοῦ. Not a mere *πύλη* but a *πυλών*—a stately portal.

21. ἀπὸ τῶν πιπτόντων. '*From the things that fell.*' The word *ψιχίων* in some MSS. is a reminiscence of Matt. xv. 27. The clause *καὶ οὐδεὶς ἐδίδου αὐτῷ* in some MSS. is a gloss from xv. 16. It is not said that such fragments were refused him.

οἱ κύνες. There was no one to look after him. He was left to these unclean beasts. This seems to be involved in *ἀλλὰ καί.* The only dogs in the East are the wild and neglected Pariah dogs, which run about masterless and are the common scavengers.

ἐρχόμενοι ἐπέλειχον. The *ἐρχόμενοι* adds to the vividness of the picture. The incident is only added to give in one touch the abjectness of his misery, and therefore to enhance the rich man's neglect. The fault of Dives was callous selfishness.

22. εἰς τὸν κόλπον Ἀβραάμ. Comp. xiii. 28. This expression is used as a picture for the banquet of Paradise (comp. Numb. xi. 12; John i. 18, xiii. 23, and Ps. Josephus, *De Maccab.* 13).

ἀπέθανεν δέ. "They spend their days in wealth, and in a moment go down to the grave," Job xxi. 13.

καὶ ἐτάφη. Nothing is said of the pauper-funeral of Lazarus. In one touch our Lord shews how little splendid obsequies can avail to alter the judgment of heaven.

"One second, and the angels alter that."

23. ἐν τῷ ᾅδῃ. 'In Hades.' See x. 15. Hades, which is represented as containing both Paradise and Gehenna, and is merely the Greek equivalent of the Hebrew *Sheol*, 'the grave,' is *the intermediate condition of the dead between death and the final judgment.* The scene on earth is contrasted with the reversed conditions of the other world. The entire imagery and phraseology are Jewish, and are borrowed from those which were current among the Rabbis of Christ's day. Beyond the awful truth that death brings no necessary forgiveness, and therefore that the retribution must continue beyond the grave, we are not warranted in pressing the details of the parable which were used as part of the vivid picture. And since the scene is in Hades, we cannot draw from it any safe inferences as to the *final* condition of the lost. The state of Dives may be, as Tertullian says, a *praelibatio sententiae*, but it is not as yet the absolute sentence.

ἀπὸ μακρόθεν. One of the numerous mixtures of analytic and synthetic expressions (see my *Brief Greek Syntax*, pp. 1—6) which we find in the decadent stages of a language. Μακρόθεν alone means 'from afar,' but is helped out by ἀπό, and the pleonasm is unconscious, as in *Mon cher Monsieur.*

ἐν τοῖς κόλποις. The plur. is often used for 'bosom' because the word properly means the folds of the robe (*sinus*). For the meaning of the metaphoric expression see John i. 18, xiii. 23.

24. ὕδατος. The partitive genitive—'in *some* water.' But he who refused the crumbs is denied the drops.

ὀδυνῶμαι. 'I am suffering pain.' The verb is not βασανίζομαι. See ii. 48, where ὀδυνῶμαι is rendered 'sorrowing.'

ἐν τῇ φλογὶ ταύτῃ. Perhaps meant to indicate the agony of remorseful memories. In Hades no

"Lethe the river of oblivion rolls:
Her watery labyrinth, whereof who drinks
Forthwith his former state and being forgets,
Forgets both joy and grief, pleasure and pain."

As for the material flame and the burning tongue, "we may," says Archbishop Trench, "safely say that the form in which the sense of pain, with the desire after alleviation, embodies itself, is figurative." Even the fierce and gloomy Tertullian says that how to understand what is meant by these details "is scarcely perhaps discovered by

those who inquire with gentleness, but by contentious controversialists never."

25. τέκνον. 'Child.' Even in the punishment of Hades he is addressed by a word of tenderness (xv. 31, xix. 9).

ἀπέλαβες. 'Receivedst to the full.' Comp. *ἀπέχειν*, vi. 24.

τὰ ἀγαθά σου. The "good things" of Dives were such as he had accounted to be absolutely his own, and to be really good (Matt. vi. 2); the "evil things" of Lazarus were not 'his,' but part of God's merciful discipline to him, Rev. vii. 14. The parable gives no ground for the interpretation that the temporal felicity of Dives was a reward for any good things he had done, or the misery of Lazarus a punishment for his temporal sins.

νῦν δὲ ὧδε. '*But now, here.*'

ὀδυνᾶσαι. 'Thou art pained,' as before. The parable is practically an expansion of the beatitudes and woes of vi. 22—25.

26. χάσμα μέγα ἐστήρικται. This, as Meyer says, is the argument *ex impossibili* after the argument *ex aequo*. *Change of place* is not a possible way of producing *change of soul*. Dives while he still had the heart of Dives would have been in agony even in Abraham's bosom. But 1 Pet. iii. 19, 20 throws a gleam of hope athwart this gulf. It *may* be (for we can pretend to no certainty) no longer impassable, since Christ died and went to preach to spirits in prison. With this "great gulf" (2 Sam. xviii. 17, LXX.) compare the interesting passage of Plato on the vain attempts of great criminals to climb out of their prisons. *Rep.* x. 14.

ὅπως...μὴ δύνωνται. '*In order that they may not be able.*'

27. εἰς τὸν οἶκον τοῦ πατρός μου. It is difficult not to see in this request the dawn of a less selfish spirit in the rich man's heart.

28. πέντε ἀδελφούς. If there be any special meaning in this detail, the clue to it is now lost. Some have seen in it a reference to the five sons of the High Priest Annas, all of whom succeeded to the Priesthood,—Eleazar, Jonathan, Theophilus, Matthias, and the younger Annas, besides his son-in-law Caiaphas. But this seems to be very unlikely. An allusion to Antipas and his brethren is less improbable, but our Lord would hardly have admitted into a parable an oblique personal reflexion.

ὅπως διαμαρτύρηται. '*That he may bear (effectual) witness.*'

29. Μωϋσέα καὶ τοὺς προφήτας. See John i. 45, v. 39, 46.

31. πεισθήσονται. "We are saved by faithful hearing, not by apparitions," Bengel. This was most remarkably exemplified in the results which followed the raising of another Lazarus (John xii. 10), and the resurrection of our Lord Himself (Matt. xxviii. 11—13). Observe that the reply of Abraham ('be persuaded,' 'arose,' 'from among' [*ἐκ* not *ἀπὸ*] the dead) is much stronger than the words used by Dives. "A far mightier miracle...would be ineffectual for producing a far slighter effect," Trench.

CHAPTER XVII.

1. **τοῦ τὰ σκάνδαλα μὴ ἐλθεῖν.** ℵBLX.

2. **λίθος μυλικός.** ℵBDL, La. Ti. See note. *μύλος ὀνικὸς* is from Matt. xviii. 6.

4. **ἁμαρτήσῃ.** The sense requires this, as special *acts* are referred to. The *ἁμάρτῃ* is from vs. 3.

9. **οὐ δοκῶ.** Omitted in ℵBLX. Copt. Arm. &c.

11. **διὰ μέσον.** ℵBL. The phrase is not found in N.T. D reads *μέσον*, and some MSS. *διὰ μέσου*.

23. **ἰδοὺ ἐκεῖ, ἰδοὺ ὧδε.** BL. Copt. The asyndeton adds to the vividness.

36. **δύο ἔσονται ἐν τῷ ἀγρῷ κ.τ.λ.** An interpolation from Matt. xxiv. 40.

CH. XVII. **1—4.** THE PERIL OF CAUSING MEN TO STUMBLE.

1. **ἀνένδεκτόν ἐστιν.** In the present condition of the world it is morally impossible. The *οὐχ ἐνδέχεται* of the Rec. is a more common phrase. The nearest approach to the word is *ἔνδεκτον* in Apollonius.

τοῦ μὴ ἐλθεῖν. Some MSS. omit the *τοῦ*. If genuine it seems to depend on the notion of *distance* or *exclusion* involved in *ἀνένδεκτον*. Comp. *κατεῖχον αὐτὸν τοῦ μὴ πορεύεσθαι*, iv. 42, xxiv. 16; Acts xiv. 18.

σκάνδαλα. See on vii. 23. While the world remains what it is, some will always set snares and stumblingblocks in the path of their brethren, and some will always fall over them, and some will make them for themselves (1 Cor. xi. 19; 1 Pet. ii. 8).

οὐαὶ δὲ δι' οὗ ἔρχεται. No moral necessity, no predestined certainty, removes the responsibility for individual guilt.

2. **λυσιτελεῖ αὐτῷ εἰ κ.τ.λ.** The literal rendering of the verse is 'It is for his advantage if a millstone *is hanging* round his neck, and *he has been flung* into the sea, rather than that, &c.' In other words, the fate of a man who is lying drowned at the bottom of the sea is better than if his continuance in life would have led to causing "one of these little ones" to stumble. The general thought is like that of Queen Blanche, who used to say of her son St Louis when he was a boy, that *she would rather see him dead at her feet* than know that he had fallen into a deadly sin. Marcion and Clemens Romanus seem to have read *εἰ οὐκ ἐγενήθη ἦ λίθος κ.τ.λ.*

λίθος μυλικός. The true reading here is not *μύλος ὀνικός*, a millstone so large as to require an ass to work it. This is introduced from Matt. xviii. 6.

περίκειται...ἔρριπται. 'It were better for him if with the stone round his neck he has been cast into the sea and is now lying there.' The tenses are very forcible.

ἤ. On the construction λυσιτελεῖ...ἤ see the note on xv. 7. The **ἵνα** (as often) has lost its proper force, and resembles some uses of the Latin *ut*. See a similar construction in 1 Cor. ix. 15.

τῶν μικρῶν τούτων ἕνα. '*Of these little ones even one.*' The position of the **ἕνα** is emphatic. Better for the man to have been drowned, than so to live as to lead Christ's little ones astray. St Mark adds "that believe in me" (ix. 42). The reference is not to children, or the young, though of course the warning applies no less to their case; but primarily to publicans and weak believers. Christ calls even the Apostles "children," John xiii. 33 (cf. 1 John ii. 12, 13).

3. προσέχετε ἑαυτοῖς. The following lesson of forgiveness is added because the hard repellent spirit of aggressive Pharisaism and spiritual pride was of all others the most likely to cause offences. It broke up the bruised reed, and stamped on the smoking flax.

ἐὰν ἁμάρτῃ. 'If he sin,' omitting "*against thee.*" Comp. Matt. xviii. 15—17, 21, 22.

ἐπιτίμησον...ἄφες. The former duty had been fully recognised in the old dispensation (Lev. xix. 17; Prov. xvii. 10); the latter far more distinctly and emphatically in the new (Matt. xviii. 15). The former is only intended as a help to the latter, 1 Thess. v. 14.

4. ἑπτάκις. A purely general expression, which as little involves the quantitative limitation of forgiveness upon repentance as the "seventy times seven" of Matt. xviii. 22. Some of the Rabbis had limited the duty of forgiveness to a thrice-repeated offence; but

> "Who with repentance is not satisfied,
> Is not of heaven or earth."

5—10. The Power of Faith. The Insufficiency of Works.

5. οἱ ἀπόστολοι τῷ κυρίῳ. The high title given, and the spontaneous united request, shew how deeply they had felt the previous lessons.

πρόσθες ἡμῖν πίστιν. Literally '*Add to us faith*,' i.e. give us more faith, without which we can never fulfil these great moral requirements.

6. ὡς κόκκον σινάπεως, "which is the least of all seeds," Matt. xiii. 32.

τῇ συκαμίνῳ ταύτῃ. The "this" is interesting because it shews that our Lord was teaching in the open air, and pointed to the tree as He spoke. The sycamine (Hebr. *shikmah*, 1 Chr. xxvii. 28) seems to be a generic name for various kinds of mulberries (e.g. the *Morus alba* and *nigra*), which were freely cultivated in the East. The black mulberry is still called *συκαμινέα* in Greece (see xix. 4). In Matt. xvii. 20 we have a similar passage with the variation of "this mountain," which our Lord doubtless spoke pointing to Mount Hermon. The Jews gave to a great Rabbi the title of 'uprooter of mountains,' in the sense of 'remover of difficulties;' and our Lord here most

appropriately expresses the truth that Faith can remove all difficulties and obstacles, Mk. ix. 23, xi. 23. Perhaps the warning against spiritual elation springs from the magnificence of this promise.

ἐκριζώθητι. Literally, '*Be instantly uprooted*'; and yet it is a tree with very deep roots.

7. δοῦλον ἔχων ἀροτριῶντα. The Parable of the Ploughing Slave is simply an illustration from daily life. The slave is working in the fields, at ploughing or pasturing, and when he comes back the master orders him to prepare his dinner, nor does he give him any special daily thanks for his ordinary daily duties, even if they be duly performed. So even the best of us do not do more than our commonest and barest duty, even if we attain to that. Perhaps the "which *of you*," as addressed to the poor Apostles, may be surprising; but the sons of Zebedee at least had once had hired servants, Mk. i. 20.

ποιμαίνοντα. 'Tending sheep.' So that here we have two great branches of pastoral work.

ἐρεῖ αὐτῷ, Εὐθέως παρελθὼν ἀνάπεσε. 'Will say to him, when he enters from the field, Come forward immediately, and recline at table.' There is none of the harshness which some have imagined. The master merely says, Get me my dinner, and then take your own. The "by and by" of the A.V. is an archaism for 'immediately,' but the *εὐθέως* should be joined with the participle, not with the preceding verb.

8. ἑτοίμασον τί δειπνήσω. Here the *τί* becomes equivalent to a relative, *para quod comedam*. Comp. Matt. x. 19, *δοθήσεται ὑμῖν...τί λαλήσετε, quod dicatis*. Winer, p. 210.

ἕως φάγω. '*Till I have eaten*' (which I am going certainly to do; hence no *ἄν* is needed).

φάγεσαι. The Hellenistic Greek *φάγομαι* is used as a future, as Greek authors use *ἔδομαι*, James v. 3; Rev. xvii. 16.

9. μὴ ἔχει χάριν...; '*He does not thank that slave, does he?*' i.e. does he feel or express any *special gratitude* to him (*ἔχει χάριν*, 1 Tim. i. 12). As a matter of fact, men are not in the habit of acknowledging the daily service of their dependents. Our Lord draws from this common circumstance of life a rebuke of the spirit which would spin out to eternity a selfish desire for personal rewards (Matt. xix. 27, xx. 21).

[οὐ δοκῶ.] The words are probably genuine, though omitted in ℵBL, &c. There is a touch of irony in them, and doubtless they express a passing shade of disapproval at the thanklessness and discourtesy with which dependents are too often treated. The other side of the picture—God's approval of our efforts—is given in xii. 37; Rev. iii. 20.

10. ὅταν ποιήσητε πάντα. And this can never be, Ps. cxliii. 2. Even if it could "non est *beneficium* sed *officium* facere quod debeas." M. Seneca *Controv.* ii. 13.

ἀχρεῖοι. The same word for unprofitable occurs in Matt. xxv. 30; Rom. iii. 12. This verse, like many others (Is. lxiv. 6; Rom. iii. 27), cuts at the root of the whole Romish notion as to the possibility of 'works of supererogation,' see Article XIV. "Servi inutiles sunt, insufficientes quia nemo tantum timet, tantum diligit Deum, tantum credit Deo quantum oportuit," Augsb. Conf. "We sleep half our lives; we give God a tenth of our time; and yet we think that with our good works we can merit Heaven. What have I been doing to-day? I have talked for two hours. I have been at meals three hours. I have been idle four hours. Ah! enter not into judgment with Thy servant, O Lord!" Luther. Yet in a lower sense—though 'insufficient,' though 'unmeritorious'—it is possible for us to be "good and faithful servants," Matt. xxv. 21, 23. We *must* be unprofitable in the realm of bare obligation and external service, and yet we may be faithful and honoured in the sphere of love.

11—19. The Cleansed Ten; the Thankless Nine.

11. ἐν τῷ πορεύεσθαι εἰς Ἰερουσαλήμ. 'As they were on their way.' The most natural place chronologically, for this incident would have been after ix. 57. St Luke places it here to contrast man's thanklessness to God with the sort of claim to thanks *from* God which is asserted by spiritual pride.

διὰ μέσον Σαμαρίας καὶ Γαλιλαίας. The most natural meaning of these words is that our Lord, when rejected at the frontier village of En Gannim (see on ix. 52, 56), altered His route, and determined to pass towards Jerusalem through Peraea. In order to reach Peraea He would have to pass down the Wady of Bethshean,—which lies *between the borders of Galilee and Samaria,*—and there to cross the bridge over Jordan.

12. δέκα λεπροὶ ἄνδρες. So in 2 K. vii. 3 we find *four* lepers together. The one Samaritan would not have been allowed to associate with the nine Jews had not leprosy obliterated religious distinctions, as it still sadly does in the leper-houses (Biut el Masakin, 'Abodes of the Unfortunate') at Jerusalem, where alone Jews and Mahometans will live together.

πόρρωθεν. As the Law required, Lev. xiii. 45, 46. See on v. 12. Usually they stood at the roadside, as they still do, clamorously demanding alms, but they had heard the fame of Jesus, and asked from Him a vaster benefit. The leper of v. 12 was exceptionally bold.

14. ἰδών. Jesus always listened *instantly* to the appeal of the leper, whose disease was the type of that worse moral leprosy which He specially came to cleanse. See on v. 13.

εἶπεν. Apparently He called out this answer to them while they were *still* at the required legal distance of 100 paces.

τοῖς ἱερεῦσιν. See on v. 14.

15. ἰδὼν ὅτι ἰάθη. The healing took place when they had shewn, by starting on their way to fulfil the command of Jesus, that they had faith. The Samaritan was on his way to his own priests at Gerizim.

μετὰ φωνῆς μεγάλης. Some see in this an implied contrast to the harsh, husky voice of his leprous condition; but this is unlikely.

16. ἦν Σαμαρίτης. See on x. 33.

17. οὐχὶ οἱ δέκα...οἱ δὲ ἐννέα ποῦ; Literally, '*Were not the ten cleansed? but the nine—where?*' What worse leprosy of superstition, ignorance, eager selfishness, or more glaring ingratitude had kept back the others? We do not know.

18. οὐχ εὑρέθησαν. Ingratitude is one of the most universal and deeply seated of human vices, and our Lord was perfectly familiar with it. But in this instance He was moved by the depth of this thanklessness in so many recipients of so blessed a favour. Hence His sorrowful amazement. He felt as if all His benefits "were falling into a deep silent grave."

"Blow, blow, thou winter wind;
Thou art not so unkind
As man's ingratitude."

ἀλλογενής. 'Alien,' 2 Kings xvii. 24. See on x. 33. The word is from the LXX. (Lev. xxii. 10). The classic equivalents are ἀλλοεθνής, ἀλλόφυλος. Josephus says that the Samaritans eagerly called themselves ἀλλοεθνεῖς when they wanted to disclaim a consanguinity which might be perilous (*Antt.* IX. 14, § 3): but it is almost impossible to suppose that Samaria was swept clean of *every* inhabitant, and the ethnographical and other affinities of the Samaritans to the Jews seem to shew *some* mixture of blood, which they themselves claimed at other times (Jos. *Antt.* XI. 8, § 6; John iv. 12).

19. σέσωκέν σε. 'Hath saved thee.'

20—37. The 'When?' and 'Where?' of the Kingdom of God.

20. ἐπερωτηθεὶς δέ. '*But being further questioned by the Pharisees.*'

ἔρχεται. Literally, '*is coming.*' They seem to have asked with impatient irony, 'When is all this preparation and preaching to end, and the New Kingdom to begin?'

μετὰ παρατηρήσεως. I.e. by narrow, curious watching. See xiv. 1. He implies that their entire *point of view* is mistaken; they were peering about for great external signs, and overlooking the slow and spiritual processes which were at work before their eyes.

21. ἐντὸς ὑμῶν. *Intra vos est*, Vulg., i.e. *in animis vestris.* As far as the Greek is concerned, this rendering of ἐντὸς is defensible (comp. Matt. xxiii. 26), and the spiritual truth expressed by such a rendering —which implies that "the Kingdom of God is...righteousness and peace, and joy in the Holy Ghost" (Rom. xiv. 17)—is most important.

See Deut. xxx. 14. So that Meyer is hardly justified in saying that the conception of the Kingdom of God as an ethical condition of the soul is modern not historico-biblical. But *ἐντὸς ὑμῶν* may also undoubtedly mean *among you* (marg.), 'in the midst of your ranks,' as in Xen. *Anab.* I. 10, § 3; and this rendering is more in accordance (i) with the *context*—as to the sudden coming of the Son of Man; and (ii) with the *fact*,—for it certainly could not be said that the Kingdom of God was in the hearts of the Pharisees. The meaning then is the same as in John i. 26; Matt. xii. 28. But in either case our Lord implied that His Kingdom had *already* come while they were straining their eyes forward in curious observation, vii. 16, xi. 20 (*ἔφθασεν ἐφ' ὑμᾶς*).

22. **ἐλεύσονται ἡμέραι κ.τ.λ.** Comp. Matt. ix. 15, "The days will come, when the bridegroom shall be taken from them, and then shall they fast in those days." See too John xii. 35, xiii. 33, xvii. 12. They were looking *forwards* with no realization of that rich *present* blessedness for which they would one day yearn. Rev. vi. 10.

23. **ἰδοὺ ἐκεῖ.** A vivid description of the perpetual Messianic excitements which finally ceased in the days of Barcochba and the Rabbi Akibha. We find a similar warning in xxi. 8. See Jos. *Antt.* xx. 8; *B. J.* II. 13, VI. 5; Tac. *Hist.* v. 13. With the whole passage compare Matt. xxiv. 23—41.

24. **ὥσπερ γὰρ ἡ ἀστραπή.** Bright, swift, sudden, universal, irresistible.

ἐκ τῆς...εἰς τὴν. Understand *χώρας, χώραν.* Comp. *ἐξ ἐναντίας*, Mk. xv. 39.

25. **δεῖ αὐτὸν πολλὰ παθεῖν.** It was essential to our Lord's training of the Twelve at this period of His ministry, that He should again and again—as in solemn *refrain* to all His teaching—warn them of this coming end. See xviii. 31.

26. **καθώς.** Once in Herodotus, but never in Attic for *καθάπερ.*

ἐν ταῖς ἡμέραις Νῶε. As described in Gen. vii. 11—23. The Second Advent should flame upon a sensual and unexpectant world.

27. **ἤσθιον, ἔπινον κ.τ.λ.** 'They were eating, they were drinking' —retaining the imperfects of the original, as well as the vivid *asyndeton.* Comp. xii. 19.

28. **Λώτ.** See Gen. xix. 15—25; Jude 7; Ezek. xvi. 46—56; Am. iv. 11; Is. xiii. 19.

30. **κατὰ τὰ αὐτὰ ἔσται.** St Paul, no less than St Luke, had caught the echo of these solemn warnings. 2 Thess. i. 6—10.

ἀποκαλύπτεται. As the veil is gradually drawn He shall be seen standing there. Rev. i. 1.

31. **ἐπὶ τοῦ δώματος.** The common Oriental place for cool and quiet resort. See on xii. 3, v. 19.

τὰ σκεύη αὐτοῦ. Vulg. *vasa.* I.e. his furniture or goods:

"Therefore away to get our stuff aboard."

SHAKSP. *Com. of Errors.*

The A.V. took "*stuff*" from Tyndale.

μὴ καταβάτω. Let him escape at once by the outer steps, Matt. xxiv. 16—18. It is clear that in these warnings, as in Matt. xxiv., our Lord has distinctly in view the Destruction of Jerusalem, and the awful troubles and judgments which it brought, as being the first fulfilment of the Prophecy of His Advent.

32. τῆς γυναικὸς Λώτ. Gen. xix. 26; Wisd. x. 7, "and a standing pillar of salt is a monument of an unbelieving soul." The warning is the same as in ix. 62. Turn no regretful gaze on a guilty and forsaken world.

33. ὃς ἐὰν ζητήσῃ κ.τ.λ. See the same utterance, with slight verbal alterations, in ix. 24; John xii. 25. St Paul's high confidence as to the issue of his own apparently ruined and defeated life, furnishes us with a beautiful comment, 2 Tim. iv. 6—8. For "to save" (σῶσαι) some MSS. read to 'make his own,' 'to purchase' (περιποιήσασθαι).

ζωογονήσει αὐτήν. '*Shall bring it to new birth.*' In the N.T. this verb only occurs here and at Acts vii. 19; 1 Tim. vi. 13(?).

34. ταύτῃ τῇ νυκτί. Lit. '*in this night,*' i.e. in the night of horror and judgment which I now conceive as present.

δύο. Not necessarily men; but human beings, e.g. man and wife. The numerals are of course masculine, because the man might be either the one "taken" or the one "left."

35. ἀλήθουσαι ἐπὶ τὸ αὐτό. As to this day in the use of the common handmills of the East.

36. [δύο ἔσονται ἐν τῷ ἀγρῷ κ.τ.λ.] This verse is of more than doubtful authenticity in this place, being omitted by nearly all the important MSS. It is probably interpolated from Matt. xxiv. 40.

37. ποῦ, κύριε; This question also our Lord declines to answer. The Coming of God's Kingdom is not to be limited either by chronological or by geographical conditions.

τὸ σῶμα. '*The carcass,*' although here the specific word for carcass (πτῶμα) is not used as in Matt. xxiv. 28. Comp. xxiii. 52.

οἱ ἀετοί. 'The vultures.' The same generic word is indeed used for both genera of birds, but the eagle does not feed on carcasses. Some commentators both ancient and modern have interpreted "the body" to mean Christ, and "the eagles" His gathering Saints. Scriptural usage seems to make such an interpretation impossible, especially as there is probably a direct allusion to Job xxxix. 30, "Her young ones also suck up blood: *and where the slain are, there is she.*" See too Hab. i. 8; Hos. viii. 1; Rev. xix. 17—21. Sometimes a reference is supposed to the eagle-standards of Rome. (Comp. Deut. xxviii. 49—52; John xi. 48.) This is very possible, especially as the

Jews were very familiar with the Roman eagle, and so strongly detested it that the mere erection of the symbol in Jerusalem was sufficient to lash them into insurrection (Jos. *Antt.* XVII. 6, § 3). But the proverb has a far wider significance, and is illustrated by the rush of avenging forces whenever the life of a nation has fallen into dissolution and decay. See the vision of the eagle in 2 Esdras xi. 45, "And therefore appear no more, O eagle, nor thy horrible wings, nor thy wicked feathers, nor thy malicious heads, nor thy hurtful claws, nor all thy vain body."

CHAPTER XVIII.

1. **αὐτούς** La. Ti., &c. following the best MSS.

5. **ὑποπιέζῃ** in some MSS., rose only from not understanding the rare word.

14. **παρ' ἐκεῖνον** ℵBL, Copt. Sah. *μᾶλλον παρ' ἐκ.* D. *ἢ γὰρ ἐκεῖνος* AE, &c. *ἢ ἐκ.* Elz. If this last reading were right the *ἤ* must be explained as in XV. 7.

25. **τρήματος** ℵBD, La. Ti. for *τρυμαλιᾶς* (AEFG) or *τρυπήματος*. **βελόνης** ℵBDL. *ῥαφίδος* is from the parallels.

28. **ἀφέντες τὰ ἴδια** ℵBDE, Gr. La. Ti. The Rec. is from the parallels.

30. **ἀπολάβῃ**, see note.

39. **σιγήσῃ** La. Ti. from the best MSS. *σιωπήσῃ* is from the parallels. It suits the sense best, for *σιωπᾶν* = *tacere* 'to hold the tongue;' and *σιγᾶν* = *silere*, 'to make no noise.' But *σιγᾶν* is peculiar to St Luke and St Paul.

CH. XVIII. 1—8. THE DUTY OF URGENT PRAYER. THE UNJUST JUDGE.

1. **δεῖν πάντοτε προσεύχεσθαι αὐτούς.** 'That they ought always to pray,' since the true reading adds *αὐτούς*. It is only here and in vs. 9 that the explanation or point of a parable is given before the parable itself. Both parables are peculiar to St Luke. The duty inculcated is rather *urgent* prayer (as in xi. 5—13) than that spirit of unflagging prayer which is elsewhere enforced, xxi. 36; 1 Thess. v. 17; Eph. vi. 18.

> "Prayer is the *soul's sincere desire*
> Uttered, or *unexpressed*."

The connexion with the last chapter may be the *ἐκδίκησις* which will accompany Christ's return.

καὶ μὴ ἐνκακεῖν. The word used is a late word meaning *to give in* through cowardice, or *give up* from faint-heartedness. It is a Pauline word, 2 Cor. iv. 1, 16; Gal. vi. 9.

2. **κριτής τις.** 'A certain judge.' The little story is not improbably taken from life, and doubtless the inferior judges under such a sovereignty as that of the Herods might afford many instances of carelessness and venality.

τὸν θεὸν μὴ φοβούμενος κ.τ.λ. On the *μὴ* see xiii. 11. The description of a character perfectly abandoned. He is living in violation of both of the two great commandments; in contradiction to the spirit of both Tables of the Decalogue. His conduct is the reverse of the noble advice of Jehoshaphat to his judges, 2 Chr. xix. 6, 7; (2 Cor. viii. 21). *ἐντρέπομαι* more usually in classical Greek governs a genitive. It is found in xx. 13; Matt. xxi. 37; 2 Thess. iii. 15.

3. **χήρα.** See Ex. xxii. 22; Deut. x. 18; Is. i. 17, 23; Mal. iii. 5; 2 Sam. xiv. 2, 5. The necessity for *special* justice and kindness to widows rose from the fact that in the East they were of all classes the most defenceless and oppressed. Hence the prominent place which they occupy in the arrangements of the early Church (Acts vi. 1, ix. 41; 1 Tim. v. 3, &c.).

ἤρχετο πρὸς αὐτόν. 'She kept coming to him.' Grotius, *ventitabat.* The widow woman is a representative alike of the Christian Church and of the Christian soul.

ἐκδίκησόν με. 'Do me justice.' The word "*avenge*" is a little too strong. The technical term *ἐκδίκησον* implies 'settle my case (so as to free me) from my adversary.' The same word is found in Rom. xii. 19; Rev. vi. 10. There is again a curious parallel in Ecclus. xxxv. 14—17, "He will not despise...the widow when she poureth out her complaint. Do not the tears run down the widow's cheeks? and is not her cry against him that causeth them to fall?...The prayer of the humble pierceth the clouds, and...he will not depart till the Most High shall behold to judge righteously and *execute judgment.*"

ἀπό. A *constructio praegnans.* 'Avenge (and so deliver) me from. (Comp. Judg. xi. 36.)

4. **εἶπεν ἐν ἑαυτῷ.** The shamelessness with which he acknowledges his own sin renders it still more aggravated.

εἰ καὶ τὸν θεὸν κ.τ.λ. The *οὐ* coalesces with the *φοβοῦμαι* and is unaffected by *εἰ* as in xi. 8, xvi. 11, 12, &c. "The creed of a powerful atheist." Bengel.

5. **παρέχειν μοι κόπον.** 'Gives me trouble.'

εἰς τέλος ἐρχομένη. Literally, '*coming to the end,*' '*coming for ever*'—another colloquialism.

ὑπωπιάζῃ με. Vulg. *ne sugillet me.* Beza, *ne obtundat me.* Literally, '*should blacken me under the eyes.*' Some have supposed that he is afraid lest the widow should be driven by desperation to make an assault on him; but undoubtedly the word is a colloquialism (*πόλεις ὑπωπιασμέναι* Ar. *Pax*, 519) retained in Hellenistic Greek, and found also in St Paul in 1 Cor. ix. 27, where it is rendered, "I *keep under* my body." It is like the English colloquialism '*to brow-beat* a person.'

Comp. the Latin *obtundo*, and the expression "Expenses which *pinch* parents *blue*." Comp. Matt. xv. 23.

6. ὁ κριτὴς τῆς ἀδικίας. Literally, '*the judge of injustice*.' Cp. xvi. 8.

7. ὁ δὲ θεός. The argument is simply *a fortiori*. Even an unjust and abandoned judge grants a just petition at last out of base motives when it is often urged, to a defenceless person for whom he cares nothing; how much more shall a just and merciful God hear the cry and avenge the cause of those whom He loves?

τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ. The best comment is furnished by Rev. vi. 9—11. But the 'avenging' is rather the 'vindication,' i.e. the deliverance from the oppressor.

βοώντων αὐτῷ. 'Shout.' It is "strong crying," comp. Jas. v. 4, 'the *shouts* of the reapers of your fields.'

καὶ μακροθυμεῖ ἐπ' αὐτοῖς. '*And He is longsuffering in their case*.' In the A. V. the longsuffering of God is shewn not to His elect (though they too need and receive it, 2 Pet. iii. 9), but to their enemies. See Ecclus. xxxv. 17, 18—another close parallel, probably an interpolated plagiarism from this Gospel. The elect are far more eager not only for deliverance, but even for vengeance, than God is. They shew too much of the spirit which God reproves in Jonah. But God knows man's weakness and "therefore is He patient with them and poureth His mercy upon them." Ecclus. xviii. 11. But the best supported reading is *καὶ μακροθυμεῖ ἐπ' αὐτοῖς*. This would denote that the longsuffering is shewn toward the elect. He *is* pitiful to them, in the midst of their impatience. Others take the word *μακροθυμεῖ* to mean 'delay,' and understand the previous *μή*; in the sense of *num?* 'Does He delay in their case?' Meyer takes it to mean 'And is He slow (to strike) for them?'

8. ποιήσει τὴν ἐκδίκησιν αὐτῶν. Is. lxiii. 4; Ps. ix. 12, "When He maketh inquisition for blood, He remembereth them, He forgetteth not the cry of the humble." "Yet a little while," Heb. x. 37; 2 Pet. iii. 8, 9. The best comment on the Parable and our Lord's explanation of it may be found in His own Discourses, John xiv., xv.

ἐν τάχει. 'Speedily,' in reality (2 Pet. iii. 8) though not in semblance.

ἆρα εὑρήσει τὴν πίστιν; 'Shall He find this faith on the earth?' So St Peter tells of scoffers in the last days who shall say "Where is the promise of His coming?" 2 Pet. iii. 3, 4; and before that day "the love of many shall wax cold," Matt. xxiv. 12; 2 Thess. ii. 3. Even the faith of God's elect will in the last days be sorely tried (Matt. xxiv. 22). Ἆρα is like the Latin *num*. Comp. Gal. ii. 17 *ἆρα Χριστὸς ἁμαρτίας διάκονος;*

9—14. The Duty of Humble Prayer. The Pharisee and the Tax-gatherer.

9. τοὺς πεποιθότας ἐφ' ἑαυτοῖς. See xvi. 15; Phil. iii. 4; 2 Cor. i. 9. The Jewish words '*Jashar*,' 'the upright man,' and '*Tsaddik*,' 'just,'

expressed their highest moral ideal; but they made their uprightness and justice consist so much in attention to the ceremonial minutiae of the Levitic Law, and rigid externalism so engrossed their thoughts, that they had lost sight of those loftier and truer ideals of charity which the Prophets had continually set before them. This fetish-worship of the letter, this scrupulosity about trifles, tended only to self-confidence and pride. It had long been denounced in Scripture. "There is a generation that are pure in their own eyes, and yet is not washed from their filthiness," Prov. xxx. 12; "which say, *Stand by thyself, come not near to me; for I am holier than thou.* These are a smoke in my nose, a fire that burneth all the day," Is. lxv. 5. This is the sort of 'faith' which the Son of Man shall find on the earth,—men's faith in themselves!

ἐξουθενοῦντας τοὺς λοιπούς. 'The rest.' The word ἐξουθενεῖν (a late Aeolic form, one of a group of words common to St Luke and St Paul) means 'treat as nothing,' 'regard as mere cyphers,' Rom. xiv. 3, 10. The Rabbis invented the most highflown designations for each other, such as 'Light of Israel,' 'Uprooter of Mountains,' 'The Glory of the Law,' 'The Holy,' &c.; but they described the vast mass of their fellow-countrymen as "accursed" for not knowing the law (John vii. 49), and spoke of them as '*empty cisterns*,' '*people of the earth*,' &c. See on v. 32, vii. 34, &c. This Pharisee regards with perfect self-complacency the assumed ruin and degradation of *all the rest of mankind.* In one sense the Parable represents the mutual relations of Jew and Gentile.

10. ἀνέβησαν. The Temple stood on Mount Moriah, which was always called the 'Hill of the House' (*Har ha-Beth*).

προσεύξασθαι. The Temple had long become naturally, and most fitly, a "House of Prayer" (xix. 46), though this was not its main original function.

11. σταθείς. The word might almost be rendered '*posing himself.*' Standing was the ordinary Jewish attitude of prayer (1 K. viii. 22; Mk. xi. 25), but the word (which is not used of the Tax-gatherer) seems to imply that he stood by himself to avoid the contaminating contact of the 'people of the earth,' and posed himself in a conspicuous attitude (xix. 8; Matt. vi. 5; Acts ii. 14), as well as "prayed with himself" as the words are perhaps rightly rendered. He was "a *separatist* in spirit as in name," Trench. (Pharisee from *pharash* 'to separate.')

πρὸς ἑαυτόν. He prayed, so to speak, to himself. He was the object of his own idolatry.

ὁ θεός. The nom. for the voc., see viii. 54, xii. 32. 'O God.' His prayer is no prayer at all; not even a thanksgiving, only a boast. See the strong denunciation of such insolent self-sufficiency in Rev. iii. 17, 18.

ὥσπερ οἱ λοιποὶ τῶν ἀνθρώπων. 'As the rest of mankind.'

ἅρπαγες, ἄδικοι, μοιχοί. Could he, in any real sense, have made out even this claim to be free from glaring crimes? His class at any

rate are charged by Christ with being "full of extortion" (Matt. xxiii. 25); and they were unjust, seeing that they "omitted judgment" (id. 23). They are not indeed charged by Jesus with adultery either in the metaphorical or literal sense, but they are spoken of as being prominent members of an adulterous generation, and on several occasions our Lord sternly rebuked their shameful laxity in the matter of divorce (Matt. xix. 3—9). And not only does Josephus charge them with this crime also, but their Talmud, with perfect self-complacency, shews how the flagrant immorality of even their most eminent Rabbis found a way to shelter itself, with barefaced and cynical casuistry, under legal forms. See John viii. 1—11, and Lightfoot, *Hor. Hebr.* ad loc.; *Life of Christ*, II. 152. It appears from the tract *Sotah* in the Mishnah, that the ordeal of the 'water of jealousy' had been abolished by Jochanan Ben Zakkai, the greatest Rabbi of this age, because the crime had grown so common.

ὡς οὗτος ὁ τελώνης. Spoken *δεικτικῶς* with a gesture as well as an accent of contempt. He thus makes the Publican a foil to his own virtues. "This," says St Augustine, "is no longer to *exult*, but to *insult*." It implies, as Luther says, "this publican who skins and scrapes everyone, and clutches wherever he can."

12. νηστεύω δὶς τοῦ σαββάτου. Mk. ii. 18. This practice had no divine sanction. The Law appointed only a single fast-day in the year, the Day of Atonement (Lev. xvi. 29). By the time of Zechariah there seem to have been *four* yearly fasts (Zech. viii. 19). The bi-weekly fast of the Pharisees was a mere burden imposed by the oral Law. The days chosen were Thursday and Monday, because on those days Moses was believed to have ascended and descended from Sinai, *Babha Kama*, f. 82, 1. The man boasts of his empty ceremonialism. *τοῦ σαββάτου* is a partitive genitive.

πάντα ὅσα κτῶμαι. 'Of all that I acquire.' The incorrect "*possess*" of the A.V. comes from the Vulg. *possideo*, which would require *κέκτημαι*. Comp. xxi. 19, 'acquire,' or 'ye shall acquire' your souls. The Pharisee speaks as though he were another Jacob! (Gen. xxviii. 22; comp. Tob. i. 7, 8). Here too he exceeds the Written Law, which only commanded tithes of corn, wine, oil, and cattle (Deut. xiv. 22, 23), and not of mint, anise, and cummin (Matt. xxiii. 23). The fact that he does not say a word about his sins shews how low was his standard. "He that covereth his sins shall not prosper," Prov. xxviii. 13. He was clothed with phylacteries and fringes, not with humility, 1 Pet. v. 5. A Talmudic treatise, the *Berachôth* (Schwab, p. 336), furnishes us with a close analogy to the prayer of the Pharisee in that of Rabbi Nechounia Ben Hakana, who on leaving his school used to say, 'I thank thee, O Eternal, my God, for having given me part with those who attend this school instead of running through the shops. I rise early like them, but it is to study the Law, not for futile ends. I take trouble as they do, but I shall be rewarded, and they will not; we run alike, but I for the future life, while they will only arrive at the pit of destruction.'

13. **μακρόθεν ἑστώς.** The word for standing is not *σταθεὶς* as in the case of the Pharisee, but merely *ἑστώς*. It is not certain whether the "afar off" means 'afar off from the Pharisee,' or (as is more probable) afar off from the Holy Place to which the Pharisee would thrust himself, as of right, into closest proximity.

οὐδὲ τοὺς ὀφθαλμούς. Not even venturing to lift his eyes, much less his hands (1 Tim. ii. 8, *ἐπαίροντας ὁσίους χεῖρας*). Meyer appositely quotes Tacitus (*Hist.* iv. 72), "Stabant conscientia flagitii moestae *fixis in terram oculis*." The Jew usually stood with arms outspread, the palms turned upwards, as though to receive the gifts of heaven, and the eyes raised. "Unto Thee lift I up mine eyes," Ps. cxxiii. 1, 2; but on the other hand, "Mine iniquities have taken such hold upon me that I am not able to look up," Ps. xl. 12; "O my God, I am ashamed and blush to lift up my face to Thee, my God: for our iniquities are increased over our head, and our trespass is grown up into the heavens," Ezra ix. 6.

ἔτυπτεν τὸ στῆθος. For this custom of expressing grief, see xxiii. 48; Nahum ii. 7; Jer. xxxi. 19. "Pectus, conscientiae sedem." Bengel.

ὁ θεός, ἱλάσθητί μοι τῷ ἁμαρτωλῷ. 'O God, be merciful to me the sinner.' *Ἱλάσθητι* 'be propitiated' as in Heb. ii. 17. He speaks of himself as the chief of sinners, 1 Tim. i. 15; or perhaps means humbly to contrast his own unworthiness with the *righteousness* of the Pharisee.

14. **δεδικαιωμένος.** Of the Pharisee it might be said, "His soul which is lifted up is not upright in him;" but of the Tax-gatherer, "the just shall live by his faith," Hab. ii. 4. But the day had not yet come in which the words "be merciful" (*ἱλάσκου*), and "justified" (*δεδικαιωμένος*), possessed the deep full meaning which they were soon to acquire (Heb. ii. 17; Rom. iii. 20). The phrase was not unknown to the Talmud, which says that while the Temple stood, when every Israelite had offered sacrifice, 'his sin was pardoned and he departed justified.' The reading of the Received text *ἢ ἐκεῖνος* is untenable, though it correctly gives the meaning. (See Winer, p. 302.) The best supported reading is *ἢ γὰρ ἐκεῖνος*, but it seems to have originated by mistake from *παρ' ἐκεῖνον*. Abp Trench quotes Crashaw's striking epigram:

> "Two went to pray: or rather say
> One went to brag, the other to pray;
> One stands up close, and treads on high,
> Where th' other dares not send his eye.
> One nearer to the altar trod,
> The other to the altar's God."

παρ' ἐκεῖνον. *Prae illo.* The *παρὰ* follows the implied comparative. Comp. xiii. 2. See the critical note.

πᾶς ὁ ὑψῶν ἑαυτόν. See xiv. 11. In this Parable, as in that of the Prodigal son, we have the contrast between unrighteousness and self-righteousness.

15—17. Jesus and the Children. A Lesson of Humility.

15. τὰ βρέφη. '*Their babes.*' At this point St Luke ends the special information which he derived from the documents about the journey, and rejoins the main stream of the synoptic narrative. It seems to have been a custom of Jewish mothers to carry their babes to eminent Rabbis for their blessing; naturally therefore these mothers would bring their children and babes to Jesus. See Matt. xix. 13—15; Mk. x. 13.

ἵνα...ἅπτηται. See on vi. 7. In Hellenistic Greek the subj. came to be normally used where the Attic would use the opt.

16. προσεκαλέσατο. St Mark adds that Jesus was much displeased with the officious interference of the disciples who so little understood His tenderness.

τῶν γὰρ τοιούτων. Because children are meek, humble, trustful, guileless, unsophisticated, pure. It was a lesson which Jesus often taught, Matt. v. 3, xi. 25, xvii. 10, 14; 1 Cor. xiv. 20; 1 Pet. ii. 1, 2.

ὡς παιδίον. See Matt. xi. 25. Hence the Psalmist says, "My soul is even as a weaned child," Ps. cxxxi. 2. Tradition (erroneously) supposed that St Ignatius was one of these children.

18—30. The Great Refusal. The Young Ruler who loved Riches more than Christ.

18. ἄρχων. St Matthew (xix. 20) only calls him "a young man." He was probably the young and wealthy ruler of a synagogue. The touch added by St Mark (x. 17), that he suddenly ran up and fell on his knees before Him, seems to imply that he was eager to catch the opportunity of speaking to Jesus before He started on a journey, probably the journey from the Peraean Bethany, beyond Jordan (John x. 41, 42), to the Bethany near Jerusalem, to raise Lazarus.

διδάσκαλε ἀγαθέ. This title was an impropriety, almost an impertinence; for the title "good" was never addressed to Rabbis by their pupils. Therefore to address Jesus thus was to assume a tone almost of patronage. Moreover, as the young ruler did not look on Jesus as divine, it was to assume a false standpoint altogether.

τί ποιήσας...; In St Matthew the question runs, "what *good* thing shall I do?" Here, again, the young ruler betrays a false standpoint, as though "eternal life" were to be won by quantitative works, or by some single act of goodness,—by *doing* and not by *being*. It was indeed the fundamental error of his whole class. Rom. ix. 32.

19. τί με λέγεις ἀγαθόν; According to St Matthew the question also ran, 'Why askest thou me about the good?' The emphasis is not on the *me* (for the form used is the enclitic *με* not *ἐμέ*) but on *good*. Why do you give me this strange title which from *your* point of view is unwarrantable? Comp. Plato *Phaed.* 27, "to be a good man is impossible...God alone could have this honour."

εἰ μὴ εἷς ὁ θεός. 1 John iii. 5.

20. St Matthew says that our Lord first answered, "Keep the commandments," and when the young man asked, '*What kind* of commandments?' expecting probably some recondite points of casuistry—minute rules (*Halachôth*) out of the oral Law—our Lord to his surprise mentions the broadest and most obvious commandments of the Decalogue.

μὴ μοιχεύσῃς. Our Lord seems purposely to have mentioned only the plainest commandments of the Second Table, to shew the young man that he had fallen short *even of these* in their true interpretation; much more of that love to God which is the epitome of the first Table. Thus does Christ 'send the *proud* to the Law, and invite the *humble* to the Gospel.'

21. ταῦτα πάντα ἐφύλαξα. This is a better reading than ἐφυλαξάμην. φυλάσσεσθαι in the sense of *sibi custodire legem* is common in the LXX., but not in classical Greek. There seems to have been an accent of extreme surprise in his reply. 'You bid me not be a thief, adulterer, murderer! For whom do you take me? I am no criminal. *These* I kept since I was a child.' And then he added, "What lack I yet?" (Matt. xix. 20).—Here, again, the Gospel is true to the letter in its picture of a Pharisaic Rabbi. Thus the Talmud describes one of the classes of Pharisees as the tell-me-something-more-to-do-and-I-will-do-it Pharisee; and when R. Chaninah was dying he said to the Angel of Death, "Go and fetch me the Book of the Law, and see whether there is anything in it which I have not kept."

22. ἀκούσας. St Mark says that 'looking on him, He loved him,' or rather 'was pleased with him.' Some have rendered the words 'He kissed him,' since Rabbis in token of approval sometimes kissed a good scholar on the head; this, however, would require not ἠγάπησεν, but ἐφίλησεν. There was something gracious and sincere in the youth's eagerness, and therefore Jesus gave him that test of something more high and heroical in religion which he seemed to desire, but to which he failed to rise.

ἔτι ἕν σοι λείπει. In Attic poetry λείπω is used in the sense of 'is lacking' (ἐλλείπει) as here. This command to sell all and give to the poor was *special*, not general. The youth had asked for some great thing to do, and Jesus, by thus revealing to him his own self-deception, shews him that in spite of his spiritual pride and profession of magnanimity he is but trying to serve two masters. The disciples had already accepted the test, xii. 33, xvi. 9. To the world in general the command is not to sell all, but "not to trust in uncertain riches, but to be rich in good works, ready to distribute, willing to communicate," 1 Tim. vi. 17—19.

23. περίλυπος ἐγενήθη. St Matthew says, 'he went away grieving;' St Mark adds that 'his brow grew gloomy and cloudy at the command' (στυγνάσας ἐπὶ τῷ λόγῳ). And thus at the time he made, through cowardice or meanness of mind, what Dante (*Inf.* x. 27) calls '*il gran rifiuto*,' 'the great refusal,' and the poet sees his shade among the whirling throng of the useless and the facing-both-ways on the confines

of the Inferno. Nothing, however, forbids us to hope that the words of Jesus who "loved him" sank into his soul, and brought him to a humbler and holier frame of mind. But meanwhile he lost for his earthly dross that eternal blessedness of self-sacrifice which Christ had offered him. The day came when Saul of Tarsus was like this youth "touching the righteousness which is in the law blameless;" but *he* had grace to count all things but loss for Christ. Phil. iii. 6—9.

The original narrative or tradition had ἀπῆλθε λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά (Mk. x. 22; Matt. xix. 22). St Luke gives the sentence a more classical turn.

24. ἰδὼν δὲ αὐτόν. Several good uncials read merely 'when Jesus saw him.' The Gospel to the Hebrews as quoted by Origen on Matt. xix. 19 has here a weak and prosaic addition, which shews its complete inferiority.

οἱ τὰ χρήματα ἔχοντες. The striking reading of some MSS. (ℵB, &c.) in Mk. x. 24, is that Christ, seeing the pained astonishment of the disciples, said, "Children! how hard it is to enter into the kingdom of God"—hard for all; above all, hard for the rich. Other MSS. have "for those *that trust in* riches" (comp. Prov. xi. 28)—but that would be a truism; and indeed, *while* they trust in riches, it would be not only *hard*, but impossible. The point that Jesus wished to teach was that riches are always a temptation and a snare. 1 Tim. vi. 9, 10. Let us not forget that Judas heard these words only a few days or weeks before he sold his Lord. It was almost a proverb among the ancients that "the very rich are not good." Stobaeus, XCIII. 27.

25. κάμηλον. To soften the apparent harshness of this expression, some have conjectured κάμιλον, 'a rope;' and some have explained 'the needle's eye' of the small side gate for passengers (at the side of the large city gates), through which a camel might press its way, *if it were first unladen*. But (i) the conjecture κάμιλον is wholly without authority. (ii) The name of 'the needle's eye' applied to small gates is probably a modern one which has actually originated from an attempt to soften this verse:—at any rate there is no ancient trace of it. (iii) The Rabbinic parallels are decisive to prove that *a camel* is meant because the Babylonian Jews using the same proverb substitute 'an elephant' for 'a camel.' (iv) It is the *object* of the proverb to express *human impossibility*. In the *human* sphere—apart from the special grace of God—it would be certain that those who *have* riches would be led to *trust* in them, and so would fail to enter into the kingdom of God, which requires absolute humility, ungrudging liberality, and constant self-denial.

26. καὶ τίς δύναται σωθῆναι; The καί at the beginning of the question expresses agitation and surprise. Comp. 2 Cor. ii. 2. Winer, p. 545. Here once more we catch the echo of the sighing despair caused in the minds of the still immature Apostles by some of our Lord's harder sayings.

27. δυνατὰ παρὰ τῷ θεῷ. See on i. 37. "There is nothing too hard for thee," Jer. xxxii. 17; comp. Job xlii. 2; Zech. viii. 6.

28. **εἶπεν δὲ ὁ Πέτρος.** The feeling which dictated his remark is uncertain; perhaps it was a passing touch of self-congratulation; perhaps a plea for pity in the hard task of salvation.

ἀφέντες τὰ ἴδια. '*Abandoning our own homes*,' alluding to a particular crisis, v. 11.

29. **οὐδείς...ὃς ἀφῆκεν.** Compare the sacrifice and reward of the sons of Levi, Deut. xxxiii. 8—11.

εἵνεκεν τῆς βασιλείας τοῦ θεοῦ. Unless the motive be pure, the sacrifice is unavailing.

30. **ἀπολάβῃ.** '*Receive as his due.*' Comp. vi. 34, xvi. 25, xxiii. 41.

πολλαπλασίονα. St Matthew and St Mark say 'a hundredfold,' and St Matthew adds that in the Palingenesia—the New Birthday of the World, the Restoration of all things—they shall sit on twelve thrones, judging the twelve tribes of Israel. St Luke naturally omits the more purely Hebraic conceptions. St Mark adds the two striking words, "*with persecutions.*" Of course, the promise of "the hundredfold" is neither literal nor quantitative, but qualitative and spiritual.

ἐν τῷ καιρῷ τούτῳ. Not only in this present aeon; but at this very season.

ἐν τῷ αἰῶνι τῷ ἐρχομένῳ. In the Messianic age which is now dawning.

ζωὴν αἰώνιον. John xvii. 3.

31—34. Jesus prophesies that He should be crucified.

Between these verses and the last should probably be inserted the journey from the Peraean Bethany to the Judaean Bethany, and the Raising of Lazarus (John xi. 1—46). This signal miracle was omitted by the Synoptists for the same reasons as those which led them to a marked reticence about the family of Lazarus (see on x. 38 and my *Life of Christ*, II. 173). This miracle led to a meeting of the Sanhedrin, at which it was decided—mainly on the authority of Caiaphas—that Jesus must be put to death though not during the ensuing Passover,—with such precautions as were possible. The terrible decision became known. Indeed, it led to attempts to murder Lazarus and seize Jesus, which compelled Him to retire secretly to the obscure village of Ephraim (John xi. 54)—probably Et-Taiyibeh, not far from Bethel (Beitin), and about 20 miles from Jerusalem. Here our Lord spent, in undisturbed and unrecorded calm, the last few weeks of His life, occupied in training the Apostles who were to convert the world. Towards the close of the time He would see, from the hill of Ephraim, the crowds of Galilaean pilgrims streaming down the Jordan valley to keep the Passover at Jerusalem; and, secure under their protection till His brief days of destined work were done, He left His place of retreat to join their caravans for His last solemn progress to Jerusalem.

31. **παραλαβών.** '*Taking them apart*,' and on the road, as we learn from Matt. xx. 17. St Mark, with one of his graphic touches of

detail, describes Jesus walking before them, and (as we infer from the expression of the Evangelist) in such awful majesty of sorrow that those nearest Him were filled with deep amazement, and those who were following at a greater distance felt a hush of fear (Mark x. 32). Then it was that He beckoned them to Him, and revealed the crowning circumstances of horror respecting His death.

τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ υἱῷ τοῦ ἀνθρώπου. 'All the things that have been written through the prophets for the Son of Man shall be accomplished;' or, perhaps, *shall be accomplished to the Son of Man.* D reads *περὶ τοῦ υἱοῦ τοῦ ἀνθρώπου*, which is a gloss.

32. τοῖς ἔθνεσιν. This was the third, and by far the clearest and most circumstantial prophecy respecting His death. Hitherto, except for scattered hints which they could not understand (ix. 22, 45), the Apostles might have supposed that Jesus would be put to death by the Jewish authorities. Now He tells them that He shall be delivered *to the Gentiles*, which involved the fact that He should be crucified, as indeed now for the first time He plainly told them (Matt. xx. 19). It was necessary thus to check all blind material Messianic hopes, the ineradicable prevalence of which was proved immediately afterwards by the ambitious request of Salome and her sons (Mark x. 35—45; Matt. xx. 20—28). But while the magnificent promises which they had just heard, and the magnificent miracle which they would immediately witness, together with the shouting multitudes who would soon be attending our Lord, made it necessary thus to extinguish all *worldly* hopes in their minds, yet to prevent them from being crushed with sorrow, He now adds, without any ambiguity, the prophecy of His resurrection on the third day.

34. οὐδὲν τούτων συνῆκαν, as had been the case before, ix. 43—45; and St Mark tells us (ix. 32) that "they were afraid to ask Him." It was only at a later period that the full significance of all these words dawned on them (John xii. 16). We must learn, as Pascal says, to *love* divine truths before we can understand them. The Apostles *refused to admit* the plain meaning of these clear statements (Matt. xvi. 22).

35—43. Bartimaeus healed at Jericho.

35. ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἰερειχώ. This would be a week before our Lord's death—on the evening of Thursday, Nisan 7, or the morning of Friday, Nisan 8. St Mark (x. 46) and St Matthew (xx. 29) say that this miracle took place as He was leaving Jericho. With simple and truthful writers like the Evangelists, we may feel sure that some good reason underlies the obvious apparent discrepancy which would however in any case be unimportant. Possibly it may arise from the two Jerichos—the old town on the ancient site, and the new semi-Herodian town which had sprung up at a little distance from it. And, as Chrysostom says, such discrepancies have their own value as a marked proof of the mutual independence of the Evangelists.

τυφλός τις. St Matthew (xx. 30), as in the case of the Gadarene demoniac, mentions *two* blind men; and in any case a blind man would hardly have been sitting quite alone. The name of Bartimaeus is only preserved by St Mark.

36. τί εἴη τοῦτο. '*What this might be.*' See xv. 26. Ἄν might also have been used in this dependent question; or the indicative as in Acts xxi. 33, *ἐπυνθάνετο τίς ἂν εἴη καὶ τί ἐστι πεποιηκώς.*

38. υἱὲ Δαυείδ. The use of this Messianic title implies a strong faith in Bartimaeus.

ἐλέησόν με. "The Kyrie Eleison of the soul which precedes its Hosanna." Van Oosterzee.

39. ἐπετίμων αὐτῷ. Compare xviii. 15; Matt. xix. 13.

40. ἐγγίσαντος δὲ αὐτοῦ. The narrative of St Mark, which is evidently derived from an immediate eye-witness, describes Bartimaeus as 'springing to his feet and flinging away his outer robe,' when he was told that Jesus had called him.

41. θέλεις ποιήσω. See note on ix. 54.

κύριε. In St Mark the title given is *Rabboni*, the highest form of the title Rabbi.

42. ἡ πίστις σου σέσωκέν σε. The brief sentences of the narrative have been beautifully woven by Mr Longfellow into his little poem of Blind Bartimaeus:

"Recall those mighty voices three,
'Ιησοῦ ἐλέησόν με!
Θάρσει, ἔγειραι! Ὕπαγε·
'Η πίστις σου σέσωκέ σε!"

43. δοξάζων τὸν θεόν. The time for any reticence respecting miracles was long past. St Luke is specially fond of recording doxologies. See v. 26, vii. 16, xiii. 17, xvii. 15, xxiii. 47.

αἶνον. A poetical word, which in the N.T. is only found here and in Matt. xxi. 16, but is more common in the LXX.

CHAPTER XIX.

4. συκομορέαν. See note.

ἐκείνης. See note. The *δι' ἐκείνης* of Elz. is a gloss.

5. εἶδεν αὐτὸν καί. A prosaic pragmatic addition, wanting in ℵBL, Ti. W.H.

13. ἐν ᾧ, ℵABDL, &c. *ἕως* is an incorrect gloss. See note.

20. ὁ ἕτερος, BDL.

29. ἐλαιών. See note.

38. ὁ ἐρχόμενος βασιλεύς, AL. ὁ *βασιλεύς*, ℵ. ὁ *ἐρχόμενος*, D. *ἐρχόμενος, ὁ βασιλεύς*, B.

40. κράξουσιν. See note.

46. ἔσται, ℵBL, for *ἐστιν*.

CH. XIX. 1—10. ZACCHAEUS THE TAX-GATHERER.

1. εἰσελθὼν διήρχετο. Literally, '*having entered Jericho was passing through it.*'

τὴν Ἰερειχώ. Jericho (the City of Palm trees, Deut. xxxiv. 3; Judg. i. 16) is about 6 miles from the Jordan, and 15 from Jerusalem. It was from a point opposite to it that Moses had viewed Canaan, Deut. xxxiv. 1. When taken by Joshua the site had been cursed (Josh. vi. 26): but, in the reign of Ahab, Hiel of Bethel defied and underwent the curse (1 Kings xvi. 34). In later times Jericho became a great and wealthy town, being fertilised by its abundant spring (2 K. ii. 21) and enriched by its palms and balsams, Jos. *Antt.* IV. 6; *B. J.* IV. 8; Ecclus. xxiv. 14, "I was exalted like a palm tree in Engaddi and *like a rose plant in Jericho.*" The plant however usually called the rose of Jericho is the *Anastatica Hierochuntia* of Linnaeus. A mediaeval Itinerary says that the site—on which now stands the miserable and degraded village of Riha—was 'most rich in flowers and odoriferous shrubs.'

2. καὶ ἰδού. The style of this chapter shews that St Luke is using a document of Aramaic origin.

ὀνόματι καλούμενος. The more classic phrase would have been *ὄνομα καλ.*

Ζακχαῖος. *Zakkai* means 'pure.' Ezr. ii. 9; Nehem. vii. 14; Jos. *Vit.* 46. There is a Zakkai in the Talmud, father of the famous Rabbi Jochanan, and he also lived at Jericho. The name shews that he was a Jew, and not as some have fancied a Gentile. Nothing is known of him, though the Clementines make him bishop of Caesarea (*Hom.* III. 63, *Recogn.* III. 65, Meyer).

αὐτὸς ἦν ἀρχιτελώνης. He was *by position a chief tax-gatherer.* For this use of *αὐτὸς* comp. viii. 41. He may even have risen as some Jews did, from the subordinate rank of the *portitores* to that of *publicanus* (Jos. *B. J.* II. 14, § 9). Priests (see on x. 31) and publicans—the latter employed to regulate the balsam-duties, and the exports and imports between the domains of the Romans and of Antipas—were the chief classes at Jericho (Jos. *Antt.* XIV. 4, § 1, XV. 4, § 2; Justin *Hist.* VI. 3).

3. ἐζήτει ἰδεῖν τὸν Ἰησοῦν. Doubtless his riches increased the odium of his position, and being accustomed to contempt and hatred, he wished to see One who was not only a great prophet, but also kind to tax-gatherers and sinners.

τίς ἐστιν. I.e. he desired to distinguish Jesus by sight amid the crowd; or possibly rather 'what sort of person He was.' For the indicative comp. Acts xxi. 33.

ἀπὸ τοῦ ὄχλου. In classical Greek this would be *διὰ τὸν ὄχλον*, but in the N.T. *ἀπὸ* is used in the sense of *propter* and *prae* to express the *cause.* See Acts xxii. 11; John xxi. 6, &c.

4. συκομορέαν. A commoner form of the name is *συκόμορος*. Not the same as *sycamine* (*mulberry*) of xvii. 6, or with our *sycamore* (or pseudo-platanus) but the Egyptian fig, of which the low spreading branches are very easy to climb.

ἐκείνης. '*That way.*' There is no need for the διὰ of some MSS. See v. 19, *ποίας*. Winer, p. 738 sq.

διέρχεσθαι. *To pass through the town.*

5. Ζακχαῖε. Zacchaeus was so prominent a person in Jericho that we can see no difficulty in his being known to Jesus by name.

δεῖ. The word implies a *moral fitness;* "as if," says Luther (quoted by Meyer), "He could not dispense with Zacchaeus, whom nevertheless every one else avoided as a great sinner."

6. χαίρων. This public honour done by the Messiah to one so despised by all classes of his countrymen, ennobled him with a new feeling of happiness and self-respect.

7. πάντες διεγόγγυζον. 'They all began to murmur aloud.' See xv. 2. The '*all*' is very significant as shewing how deep-seated was the national feeling which, because it was unworthy, our Lord at the very zenith of His earthly popularity thus unflinchingly braved. Many of them may not have heard His previous vindication of His object (Matt. ix. 11—13).

παρά. '*At the house of.*' It depends on **καταλῦσαι.** Comp. 2 Tim. iv. 13, *ἀπέλιπον παρὰ Κάρπῳ.* Acts ix. 43.

καταλῦσαι. '*To put up*' as though at a guest-chamber, ii. 7; Mk. xiv. 14. Comp. ix. 12. The word means originally 'to loosen harness.

8. σταθείς. The word means 'taking his position' in sight of all the crowd; see xviii. 11.

πρὸς τὸν κύριον. Not to the crowd who had nothing but contempt and hatred for him, but to Him who loved the nobler self which He saw in him, and of whose notice he desired to be more worthy.

τὰ ἡμίσεια. A vast sacrifice for one whose very position shewed that he had not been indifferent to wealth. *ἡμίσεια* is the reading of ℵBL. In classic Greek it is a fem. sing. but was used by later writers as a neut. plural.

δίδωμι. I now propose to give; a *purpose* not a *past habit.*

εἴ τινός τι ἐσυκοφάντησα. '*Whatever I wrongfully exacted.*' The *εἴ τι* for *ὅ, τι* a little softens the bitterness of the confession. For the verb see iii. 14.

τετραπλοῦν. Far more therefore than was required by the Mosaic Law, which only demanded the restitution of a *fifth part* beyond the principal, Num. v. 7; 1 Sam. xii. 3 (but comp. Ex. xxii. 1). The words neither deny nor affirm that any part of his wealth had been thus dishonestly gained.

9. υἱὸς Ἀβραάμ. Used here in the high spiritual sense (Rom. iv. 11, 12, 16; Gal. iii. 7) though also true (as the name Zacchaeus shews) in the literal sense. See i. 55, iii. 8, xiii. 16.

10. τὸ ἀπολωλός. See xv. 1—32; Matt. xviii. 11; 1 Tim. i. 15; Ezek. xxxiv. 11—16.

11—27. The Parable of the Pounds.

11. προσθεὶς εἶπεν παραβολήν. A Hebraism. Gen. xxxviii. 5.

διὰ τὸ ἐγγὺς εἶναι. Probably therefore the parable was spoken on the journey. Jericho was 150 stades from Jerusalem. Jos. *B. J.* iv. 8, § 3.

ἀναφαίνεσθαι. Literally, '*be manifested to view.*' The disciples had the same excited anticipation after the Resurrection, Acts i. 6, 7. Our Lord was always careful to lead them away from false material hopes. The lessons of the parable are patient waiting and active work, and it was intended to check the effervescent enthusiasm of Messianic temporal hopes.

12. ἄνθρωπός τις εὐγενής. This would seem a most unintelligible incident if we did not know what suggested it. The Evangelists throw no gleam of light upon it, and the fact that we can from contemporary secular history not only explain it, but even trace (without the slightest aid from any of the Gospels) the exact circumstances *which suggested it at this very place and time*, is one of the many invaluable independent circumstances which enable us to prove from history the absolute truthfulness of these records. Two 'nobles'—Herod the Great and his son Archelaus—had actually gone from Jericho to a far country, even to Rome, for the express purpose of 'receiving a kingdom' from the all-powerful Caesar (Jos. *Antt.* xiv. 14, xvii. 9, § 4: comp. 1 Macc. viii. 13), and the same thing was subsequently done by Antipas (id. *Antt.* xviii. 5, § 1). It is deeply interesting to see how Jesus thus utilises any incident—social or political—as a vehicle for spiritual instruction. Probably if we knew the events of His day more minutely, we should see the origin of many others of the parables. The facts here alluded to would naturally be brought both to His mind, and to those of the Galilaeans, by the sight of the magnificent palace at Jericho which Archelaus had rebuilt. (Jos. *Antt.* xvii. 13, § 1.) How little the incidental machinery of parables should be theologically pressed, we may see from the fact that here our Lord takes the movements and the actions of a cruel and bad prince like Archelaus, to shadow forth certain truths of His own ministry (compare the Parables of the Unjust Steward and the Unjust Judge).

13. δέκα δούλους ἑαυτοῦ. 'Ten slaves of his own;' for such a noble would count his servants by hundreds. The men being slaves the sums entrusted to them are small.

δέκα μνᾶς. The *mina* was 100 drachmas (xv. 8), and was worth £3. 6*s*. 8*d*. in nominal value. The word is a corruption of the Hebrew *maneh*. (2 Chr. ix. 16.) A comparison of this parable with that of the *Talents* (Matt. xxv. 14—30) will shew the wide diversities between the two. Archelaus did actually leave money in the charge of some of his servants, especially entrusting Philippus to look after his pecuniary interests in his absence.

πραγματεύσασθε. 'Trade,' *negotiamini*. Tyndale and the Genevan have '*buy and sell*.' The "*occupy*" of the A. V. (in the sense of the Latin *occupare*) is found also in Cranmer and the Rhemish; comp. Ps. cvii. 23, "that...*occupy their business* in great waters" (Prayer-Book). For the command see 1 Pet. iv. 10.

ἐν ᾧ ἔρχομαι. This reading (ἐν ᾧ, ℵABD, &c.) would mean 'while I am on my journey,' literally 'during which I return.' If we adopt the reading ἕως ἔρχομαι it means 'till I come (which is quite certain)' (John xxi. 22). A *contingent* return would be expressed by ἕως ἂν ἔλθω.

14. ἐμίσουν αὐτόν. And this was not strange, seeing that the very beginning of his reign had been signalised by a hideous massacre of his subjects. (Jos. *Antt.* xvii. 9, § 3.)

πρεσβείαν ὀπίσω αὐτοῦ. 'An embassy to follow him' (xiv. 32). Vulg. *legationem*. Here again the incident would be entirely obscure, if we did not know from Josephus that the Jews *did* send an embassy of 50 to Augustus—who were met on their arrival at Rome by 8000 Jews—to recount the cruelties of Archelaus, and plead for deliverance from him and the Herods generally. (Jos. *Antt.* xvii. 11, § 1, &c.) Although not immediately successful, the embassy was one of the circumstances which led to his ultimate deposition.

τοῦτον. The 'this' is supremely contemptuous. For the fact shadowed forth see John xv. 18, xix. 14, 15, 21.

15. λαβόντα τὴν βασιλείαν. Not however the coveted title of king, which was refused him.

γνοῖ. This seems to be the true reading both here and in Mk. v. 43. It is for γνοίη. So we find γνοῖμεν for γνοίημεν in Plutarch.

τίς τί. Comp. Mk. xv. 34. This mixture of two questions is quite classical. See Soph. *Aj.* 454, &c.

διεπραγματεύσατο. A compound form of the verb in vs. 13. The calling of the servants corresponds to the "Give an account of thy stewardship" of xvi. 2.

16. προσηργήσατο. Literally, "*earned in addition*." As though there were no merit of his own in the matter.

17. ἐν ἐλαχίστῳ. See xii. 48, xvi. 10.

ἐπάνω δέκα πόλεων. Another strange touch explained by the history of the times. Archelaus had actually assigned the government of cities to his adherents who had proved faithful (Jos. *Antt.* xiv. 14, § 3,

&c.), and this was not an uncommon plan among the Herodian princes. "We shall also reign with Him," 2 Tim. ii. 12. The somewhat awkward Greek phrase shews how closely St Luke is adhering to his Aramaic document.

18. ἐποίησεν. '*Made*,' in the same idiomatic sense as in English 'to *make* money.'

20. σουδαρίῳ. A Latin word, which, like many others, passed into Greek and even into Semitic languages (comp. λεγεών, ἀσσάριον). These Latinisms are most common in St Mark.

21. ἐφοβούμην...σε. A sure sign that he did not love him, 1 John iv. 18.

αἴρεις ὃ οὐκ ἔθηκας. A typical description of injustice forbidden alike by Jewish and Greek laws (Jos. *c. Ap.* II. 130). One of Solon's laws was ἃ μὴ ἔθου μὴ ἀνέλῃ.

22. ἐκ τοῦ στόματός σου. "A powerful instance of the *argumentum ex concessis*." Lange.

23. ἐπὶ τράπεζαν. 'Into a bank.' The Greek word for a banker is τραπεζίτης. This touch contains the germ of the unrecorded saying (ἄγραφον δόγμα) of our Lord, which is one of the most certainly genuine of those which are preserved by tradition—"Shew yourselves approved money-changers" (γίνεσθε τραπεζῖται δόκιμοι).

σὺν τόκῳ ἂν αὐτὸ ἔπραξα. 'I might have exacted it with interest' (see iii. 13).

24. ἄρατε κ.τ.λ. Here our Lord leaves the historical groundwork. Compare Matt. xxi. 43, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Lk. viii. 18.

25. εἶπαν αὐτῷ. Perhaps the officials round the king; but as this verse is purely parenthetical, it may not impossibly be an interpellation of the crowd, expressive of their vivid interest in the narrative.

26. καὶ ὃ ἔχει. Comp. viii. 18, "even that which he *seemeth to have*."

27. τοὺς ἐχθρούς μου τούτους. They had once been 'citizens,' vs. 14.

κατασφάξατε. '*Slaughter them.*' Archelaus had similarly put some of his political opponents to death. This, too, corresponds to ulterior truths—the ruin and massacre of the unbelieving Jews. Comp. 1 Cor. xv. 25.

ἔμπροσθέν μου. '*Before my eyes.*' The 'nobleman' resembles the tyrant Archelaus, who like Caligula may have delighted in the personal inspection of the executions which he ordered.

28. ἐπορεύετο ἔμπροσθεν. Literally, "*He began to journey in front of them.*" Perhaps during the delivery of the parable, He had paused to let the crowd gather round Him.

ἀναβαίνων. The road from Jericho to Jerusalem is a continual ascent. See x. 30, 31.

29—40. The Triumphal Entry into Jerusalem.

29. **Βηθφαγή.** The site is not identified, but it seems to have been regarded as a suburb of Jerusalem. The name means *House of (unripe) Figs.*

καὶ Βηθανίαν. Perhaps the *House of Dates*, but this is very uncertain. The mention of Bethany *after* Bethphage is surprising. Here, however, St Luke omits the supper in the house of 'Simon the leper' (Matt. xxvi. 6—13; Mk. xiv. 3—9; John xii. 1—19) and the anointing of Jesus by Mary of Bethany. Jesus arrived at Bethany before sunset on Friday, Nisan 8 (March 31, A.D. 30), and therefore before the Sabbath began. Here the throng of Galilaean pilgrims would leave Him to go to their friends in Jerusalem, or to make booths for themselves in the valley of the Kidron and on the slopes of Olivet. The Sabbath was spent in quiet. The supper was in the evening, otherwise the Jews could not have come from Jerusalem, as the distance exceeded a Sabbath day's journey. It was on the next morning (Palm Sunday) that our Lord started for Jerusalem. His stay at Bethany may have been due to friendship, or may have been dictated by prudence. It was the brooding over the imagined loss of the value of the precious ointment—an assault of Satan at the weakest point—which first drove Judas to his secret interview with the Sadducean priests.

Ἐλαιών (but see W. H.). Nom. sing. *Olivetum*, olive-grove. St Luke uses this form, not the gen. plur. ἐλαιῶν. See xxi. 37; Acts i. 12, and Jos. *Antt.* VII. 9, § 2, ἐλαιῶνος ὄρος. The name is here regarded as a sound, and therefore is not put in the accusative. Comp. **ἦν ὄνομα τῷ δούλῳ** Μάλχος, John xviii. 10. See Winer, p. 226.

δύο τῶν μαθητῶν. The minute touch of description in Mk. xi. 4 has led to the conjecture that Peter was one of these two.

30. **πῶλον δεδεμένον.** St Luke is here less circumstantial than the other Evangelists, and does not refer to the prophecy of Zech. ix. 9.

οὐδεὶς...ἐκάθισεν. And therefore adapted for a sacred use. See Num. xix. 2; Deut. xxi. 3; 1 Sam. vi. 7.

35. **ἐπιρίψαντες...τὰ ἱμάτια.** To do Jesus royal honour. Comp. 2 K. ix. 13. Vulg. *jactantes*. The verb which is a **ἅπαξ λεγόμενον** in the N.T. (except 1 Pet. v. 7), implies hasty action.

ἐπεβίβασαν. It is clear that He rode upon the unused foal, which was probably led by the bridle, while it is possible that the mother went by its side. St Matthew, however, alone (apparently) mentions two animals (xxi. 2, 7), and possibly this may have been due to some confusion arising out of the Hebrew parallelism (Zech. ix. 9, "riding upon an ass, *even* upon a colt, son of she-asses") in the translation into Greek from an Aramaic document. The ass in the East is not a despised animal (Gen. xxii. 3, xlix. 14; Judg. v. 10), and it is only because it was despised by Gentiles that Josephus substitutes for it 'horse' or 'beast of burden,' and the Seventy (LXX.) soften it down into 'foal,' &c. The Gentile world abounded in sneers against this

narrative, and had all sorts of absurd stories about the Jews and the ass, or ass's head, which they were supposed to worship (Jos. *c. Ap.* II. 10; Tac. *Hist.* v. 3. 4). The Christians were also called ass-worshippers (Tert. *Apol.* 16; Minuc. Fel. *Oct.* 9), and this calumny is alluded to in one of the hideously blasphemous wall caricatures (*Graffiti*). (See however King's *Gnostics*, p. 90; Lundy, *Monumental Christianity*, p. 60.)

36. τὰ ἱμάτια αὐτῶν. As well as leaves of trees and branches of the palms, which they tore off and kept strewing as they went along (Matt. xxi. 8), as in the reception of Mordecai (Targum on Esther x. 15) and of the Maccabees (2 Macc. x. 7). The very same mode of shewing honour was adopted when Mr Farran, the consul at Damascus, visited Jerusalem in 1834, at a time of great distress.

37. πρὸς τῇ καταβάσει. '*Close to the descent;*' i.e. at the brow of the hill, at the spot where the main road from Bethany sweeps round the shoulder of the hill, and the city first bursts full on the view. At this point the palm-bearing procession from the city seems to have met the rejoicing crowd of the Galilaean pilgrims who had started with Jesus from Bethany.

38. εὐλογημένος ὁ ἐρχόμενος. The various cries recorded by the three Evangelists all come from the Great Hallel (Pss. cxiii—cxviii). St John alone (xii. 17 reading *ὅτι*) points out that the Messianic enthusiasm had been mainly kindled by the raising of Lazarus. St Luke omits *Hosanna*, which would have been unintelligible to his Greek readers.

ἐν ὑψίστοις. *Sub.* *τόποις* as in ii. 14. Comp. *ἐν τοῖς ἐπουρανίοις*, Eph. i. 3.

39. ἐπιτίμησον τοῖς μαθηταῖς σου. St Matthew puts into the mouth of "the Chief Priests and Scribes" the ruder interpellation, "Hearest thou what these say?"

40. ἐὰν...σιωπήσουσιν. Such a construction as *ἐὰν* with the indicative would of course be impossible in classical Greek. It is only explicable by excluding the conditional particle from any influence over the verb—"*if* (*under whatever circumstances*) *these shall keep silent.*"

οἱ λίθοι κράξουσιν. This is the reading of ℵBL for *κεκράξονται*, which is used by earlier and classic writers as the ordinary future of *κράζω*, as it is also in the LXX. There seems to be an allusion to the passage, "For the stone shall cry out of the wall," which occurs amid denunciations of destruction on covetousness and cruelty in Hab. ii. 11. It is also found in the Talmud.

41—44. Jesus weeping over Jerusalem.

41. ἰδὼν τὴν πόλιν. The Temple was at that time magnificent with gilding and white marble, which flashed resplendently in the spring sunlight (Jos. *B. J.* v. 5, § 6), and the city was very unlike the crumbling and squalid city of to-day. But that "mass of gold and snow" woke no pride in the Saviour's heart. Few scenes are more striking than this burst of anguish in the very midst of the exulting procession.

ἔκλαυσεν. Not merely ἐδάκρυσεν 'shed silent tears,' as at the grave of Lazarus (John xi. 35), but ἔκλαυσεν 'wept aloud;' and that although not all the agonies and insults of four days later could wring from Him one tear or sigh.

42. καί γε ἐν τῇ ἡμέρᾳ σου. Is. lv. 6; 2 Cor. vi. 2. καί γε is an uncertain reading (omitted in BD) and is only found in Acts ii. 18; xvii. 27 (W. H.). The day of Chorazin and Bethsaida was past already.

τὰ πρὸς εἰρήνην σου. Perhaps with a *paronomasia* on the name of *Salem* or 'Peace,' and on the *sound* though not the derivation of Jerusalem (*Yeroo Shalom*, 'they shall see peace,' comp. Ps. cxxii. 6, 7). Such plays on words often spring from deep emotion. (See my *Chapters on Language*, pp. 269—276.) Is. xlviii. 18, "O that thou hadst hearkened to my commandments! then had *thy peace* been as a river."

νῦν δέ. '*But as things now are.*' The sense is partly causal. The previous sentence is not concluded, by the figure called *aposiopesis;* in which the *apodosis* of a sentence is suppressed by the emotion of the speaker. Comp. xiii. 9, xxii. 42; Winer, p. 750.

ἐκρύβη. '*They were hid,*' i.e. the present state of things proves the divine decree by which they were destined to be hidden from thee.

43. ἡμέραι. Often used of troublous times, like the Latin *tempora.*

περιβαλοῦσιν...χάρακά σοι. 'Shall surround thee with a palisade,' Is. xxix. 3, 4, xxxvii. 33, LXX. χάραξ in Polybius means a palisaded mound. Literally fulfilled forty years afterwards at the siege of Jerusalem, when Titus surrounded the city first with a palisaded mound (*vallum* and *agger*), and then with a wall of masonry. Hence the 'pale' of Wyclif and the 'mound' of Tyndale were better than the 'trench' of the A.V., Genevan, and Rhemish. The Jews in one of their furious *sorties* destroyed this χάραξ, and then Titus built the wall.

συνέξουσίν σε πάντοθεν. The blockade established was so terribly rigid that myriads of the Jews perished of starvation.

44. ἐδαφιοῦσίν σε. Titus, if we may trust Josephus, accomplished this prophecy wholly against his will, being driven to the utter subversion and destruction of the city, by the desperate obstinacy of the Jews. Sulpicius Severus (*Hist.* II.), who is supposed to be here incorporating a fragment of Tacitus, says, "alii et *Titus ipse* evertendum templum in primis censebant quo plenius Judaeorum *et Christianorum* religio tolleretur." Josephus says that it was so frightfully desolated by the siege, that any Jew coming suddenly upon it would have asked what place it was (Jos. *B. J.* VI. 1, § 1). It was again laid waste in the rebellion under Barcochba.

καὶ τὰ τέκνα σου. This is joined with ἐδαφιοῦσιν by *syllepsis* (not as Meyer says by *zeugma*), 'They shall *level* thee to the ground, and *extirpate* thy children.' The word 'children' here merely means

inhabitants (xiii. 34; Matt. xxiii. 37). The verb which is applied to children in Ps. cxxxvii. 9 does not occur again in the N.T. The siege began at the Passover, and hence it is said that nearly 3,000,000 Jews were crowded into the city.

οὐκ ἀφήσουσιν λίθον κ.τ.λ. The subsequent attempt of the Jews to rebuild the Temple was frustrated by the outburst of subterranean fires. See Gibbon, ch. xxiii. II. 309 (ed. Milman). Comp. Mic. iii. 12.

τῆς ἐπισκοπῆς σου. See Is. xxix. 2—4; Hos. x. 14, 15. For the word 'visitation' see 1 Pet. ii. 12; Ecclus. xviii. 20. The 'visitation' which they had neglected was one of mercy, i. 68; Acts i. 20; 1 Tim. iii. 1. The word is used for 'oversight,' 'bishopric.'

45, 46. Final Cleansing of the Temple.

45. εἰς τὸ ἱερόν. The procession of Galilaean pilgrims would leave Jesus at the foot of Mount Moriah—(the 'Mountain of the House,' Is. ii. 2), beyond which none might advance with dusty feet or stained by travel. Jesus would enter by the Shushan gate.

ἐκβάλλειν. As He had also done at the *beginning* of His ministry, John ii. 15. The needs of the pilgrims—the money which had to be changed—the purchase of cattle for sacrifice, &c.—had made the cloisters, precincts, and even the outer court of the Temple a scene of noisy and greedy barter, as the nave of St Paul's used to be a few generations ago. For further details, see Matt. xxi. 12, 13; Mk. xi. 15—17.

46. οἶκος προσευχῆς. Is. lvi. 7. See on i. 10, xviii. 10.

σπήλαιον λῃστῶν. 'A brigands' cave.' Our Lord had seen many of these brigands' caves (Jos. *Antt.* I. 12) on the steep rocky sides of the Wady Hamâm and elsewhere. Comp. Jer. vii. 11, "Is this house which is called by my name become a den of robbers in your eyes?" It became still more a murderers' cave when the *sicarii* made its pavement swim with blood (Jos. *B. J.* IV. 3, §§ 7, 10).

47, 48. Eagerness of the People to hear.

48. ἐξεκρέματο αὐτοῦ. Literally, "*were hanging from him*," i.e. hung on His lips; "*pendet ab ore*," Verg. *Aen.* IV. 79. The word occurs here only in the N.T., but is found in Gen. xliv. 30, LXX. Scarcely a single version preserves the vivid metaphor of the original; most of them coldly paraphrase it, like the A.V. Tyndale and Cranmer have 'stuck by him,' and Vulg. *suspensus erat.*

> "On thee the loyal-hearted *hung*."
>
> Tennyson.

"Hanged on Him, as the bee doth on the flower, the babe on the breast, the little bird on the bill of her dam. Christ drew the people after Him by the golden chain of His heavenly eloquence." J. Trapp.

CHAPTER XX.

1. **οἱ ἀρχιερεῖς**, ℵBCD, La. W.H. The reading in A, Ti. &c. is *ἱερεῖς*.

10. **δώσουσιν**, ℵABL, La. Ti. &c. *δῶσιν* is probably a grammatical emendation.

13. The **ἰδόντες** at the end of the verse is omitted by ℵBCD, *Edd.*

14. **δεῦτε**, Rec. A poetic adverb which occurs nowhere in the N. T.

19. **οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς**. So ABL, *Edd.*

20. **ὥστε**, ℵBCDL. Some mss. have *εἰς τὸ*, which St Luke does not seem to use.

24. **οἱ δὲ ἔδειξαν καὶ εἶπεν** is added by ℵBL, La. In this and many other instances the text has been modified by the scribes, in an unimportant manner, from the parallels.

CH. XX. 1—8. SUDDEN QUESTION OF THE PRIESTS AND SCRIBES.

1. **ἐν μιᾷ τῶν ἡμερῶν**. '*On one of the days.*' 'Ἐκείνων is omitted in ℵBDLQ. By careful comparison of the Evangelists we find that after the Triumphal Entry into Jerusalem on Palm Sunday, our Lord was received in the Temple by the children—probably those engaged in the Choral Service of the Temple—with shouts of Hosanna, which again called forth the embittered rebuke of the priests. These rebukes He silenced by a reference to Ps. viii. 2. Then came the message brought to Him by Andrew and Philip from the Greek enquirers (supposed by some to have been sent by Abgarus V., King of Edessa), and the Voice from Heaven. After this He retired privately from the Temple, and bivouacked (*ηὐλίσθη*) for the night on the Mount of Olives (John xii. 20—5; Matt. xxi. 17). Next morning—Monday in Passion Week—occurred the incident of the Fruitless Figtree (Matt. xxi. 18, 19), and it was after this that our Lord entered the Temple. This Monday in Passion Week may be called a Day of Parables, since on it were uttered the Parables of the Two Sons (Matt. xxi. 28—32); the Rebellious Husbandmen (9—16); the Rejected Cornerstone (17, 18); and the Marriage of the King's Son (Matt. xxii. 1—14).

εὐαγγελιζομένου, iii. 18, iv. 43, &c. This beautiful word is almost confined to St Luke, who uses it twenty-five times, and St Paul, who uses it twenty times.

ἐπέστησαν. The word implies a sudden and hostile demonstration (Acts iv. 1, vi. 12, xxiii. 27). Thus they surrounded Him while He was walking in the Temple (Mark xi. 27). The idea of suddenness is sometimes separately expressed (*αἰφνίδιος*, xxi. 34).

οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς. The chief priests were the heads of the twenty-four courses. It was probably the humble triumph of Palm Sunday, and the intense excitement produced in the city (*ἐσείσθη*)

by the arrival of Jesus (Matt. xxi. 10), which first awoke the active jealousy of the chief priests of Jerusalem, who were wealthy Sadducees in alliance with the Herodians, and who had hitherto despised Jesus as only a 'Prophet of Nazareth.' From this period of the narrative, the hostility of the Pharisees, as such, is much less marked. Indeed they would have sympathised with the cleansing of the Temple, which involved a terrible reflexion on the greed and neglect of the hierarchic party.

σὺν τοῖς πρεσβυτέροις. There were probably three great sections of the Sanhedrin: 1, Priests; 2, Scribes and Rabbis (Sopherîm, Tanaîm, &c.); and 3, Levites. Derenbourg, *Pal.* ch. vi. Comp. John i. 19.

2. ποίᾳ ἐξουσίᾳ. 'By what kind of authority.' The implication is 'you are only called a Rabbi by courtesy;' you are not a 'pupil of the wise;' you are not a priest, or a scribe, or a political functionary. Yet you usurp functions which rather belong to Caiaphas, or the President of the Sanhedrin, or the Romans, or Herod. If you act as a Prophet *shew us a sign.* Practically it was the old taunt by which He had been grieved in Galilee (Matt. xii. 39, xvi. 4).

ὁ δούς. Every recognised Rabbi had received his diploma; every Priest his ordination.

3. λόγον. 'A question.' The divine *readiness* and (if we may be allowed the expression) *presence of mind* of Jesus was most conspicuously shewn on this perilous day and the next day.

καὶ εἴπατέ μοι. We see from St Mark (xi. 30) that this emphatic expression came *after* His question—as though to hasten their delay, and break up a whispered colloquy of perplexity.

4. ἐξ ἀνθρώπων. Not "of men" as in A. V. but 'from men.' This was equivalent to the question—with which surely the teachers of Israel should *at once* have been provided with an answer—was the Baptist a prophet or a seducer? If they could not answer this question they were obviously *incompetent to decide* as to the authority by which He worked.

5. συνελογίσαντο πρὸς ἑαυτούς. The aorist implies that they at once went aside to discuss together what answer they should give. This deliberation rendered their confession of ignorance more glaring and more fatal to their claims. *ἑαυτούς, themselves*, should in logical strictness be *ἀλλήλους, one another;* but, in most languages, reciprocity is often thus colloquially extended into identity.

οὐκ ἐπιστεύσατε. See vii. 30. It never occurred to them to speak with the courage of their convictions.

6. καταλιθάσει. The word is a strong compound—used here only —'will stone us to death.' Herod had been daunted by the same dread, Matt. xiv. 5; Jos. *Antt.* XVIII. 5, § 2. It illustrates the furious bursts of fanaticism to which the Jews were liable (John viii. 59, x. 31, &c.)

πεπεισμένος. 'Firmly convinced.' The tense implies an unalterable conclusion.

7. μὴ εἰδέναι. 'That they did not know.' The "*could not tell*" of the A. V. is inaccurately introduced by way of antithesis to the next verse. A wise answer in cases of real uncertainty, as the Hebrew proverb taught—"*Learn to say I do not know;*" but a base answer when they *had* an opinion but did not dare to avow it; and doubly base in the matter of a question on which it was their plain duty to have arrived at a judgment. To be reduced to this ignominious necessity of confessing ignorance (though "*we know*" was one of their favourite phrases, John ix. 24, &c.) was a public humiliation which they had brought upon themselves.

8. οὐδὲ ἐγὼ λέγω ὑμῖν. If they were incompetent to decide as to the authority of the Prophet who had saluted Jesus as the Messiah, they were obviously incompetent to decide as to *His* authority.

9—19. The Parable of the Labourers in the Vineyard.

9. πρὸς τὸν λαόν. But still in the hearing of the priests and scribes who had only withdrawn a little into the background (vs. 19; Matt. xxi. 32, 45). St Luke here omits the Parable of the Two Sons (Matt. xxi. 28—32), in which, as in this Parable, the hidden meaning —applicable in the first instance to Pharisees and the people, and in the second to Jews and Gentiles—was hardly veiled. This passage (9—18) was arbitrarily omitted by Marcion, because it recognises the divine economy of the O. T. dispensation.

ἀμπελῶνα. As in Is. v. 1—7; Ps. lxxx.; Ezek. xv. 1—6; Jer. ii. 21. St Luke omits the special isolation, &c. of the vineyard. Vines, grapes, and vine-leaves were symbols of Palestine, on the coins of the Maccabees.

γεωργοῖς. Namely, (1) the Jewish nation; (2) their rulers and teachers.

χρόνους ἱκανούς. The nearly two thousand years of Jewish History. Comp. Matt. xxv. 19. In this long time they learnt to say "the Lord hath forsaken the earth," Ezek. viii. 12; Ps. x. 5.

10. δοῦλον. The various 'servants' are the Judges, the better Priests, and the Prophets.

ἵνα...δώσουσιν. This construction—*ἵνα* with the future indicative in a final clause—would of course be a strange solecism in classical Greek. For this very reason the reading has been corrected by the copyists into *δῶσιν*. See note on xix. 40.

ἀπὸ τοῦ καρποῦ. The payment is in *kind*, on the *métayer* system.

11. προσέθετο...πέμψαι. Jer. xliv. 4. Literally "*And he added to send another*"—a Hebraism, xix. 11; Acts xii. 3; Gen. iv. 2.

ἀτιμάσαντες. There is a gradation in their impious audacity. In St Matthew (xxi. 35) it is (1) beat, (2) killed, (3) stoned. In St Mark (xii. 3—5) it is (1) beat, and sent away empty; (2) wounded in the head, and insulted; (3) killed. And when more servants are sent they beat some and kill some. There is perhaps a specific allusion to Zachariah (xi. 51) and John the Baptist.

12. ἐξέβαλον. On this treatment of God's messengers see on xiii. 33, 34 and Neh. ix. 26; 1 K. xxii. 24—27; 2 Chr. xxiv. 19—22; Acts vii. 52; 1 Thess. ii. 15; Heb. xi. 36, 37, where the same charge is reiterated.

13. τί ποιήσω; Gen. i. 26, vi. 7.

πέμψω τὸν υἱόν μου τὸν ἀγαπητόν. Who "took on Him the form of a servant." Our Lord's teaching respecting His own divine dignity advanced in distinctness as the end was approaching.

ἴσως. '*Perhaps.*' It occurs here alone in the N. T. and once only in the LXX., 1 Sam. xxv. 21 (Heb. אוּלַי, E. V. 'surely'). This 'perhaps' belongs of course only to the parable, but it (i) indicates their free will, and (ii) enhances their awful crime to represent it as having seemed all but inconceivable.

[ἰδόντες.] Omitted in ℵBCDLQ.

ἐντραπήσονται. See on xviii. 2.

14. διελογίζοντο. '*They held a consultation.*' Godet sees in the word a reflection upon the *συνελογίσαντο* of the Sanhedrin in vs. 5.

ἵνα ἡμῶν γένηται ἡ κληρονομία. "His Son, whom He hath appointed heir of all things," Heb. i. 2. Comp. John xi. 47—53. "They killed that they might possess, and because they killed they lost." Aug.

15. ἐκβαλόντες αὐτὸν ἔξω τοῦ ἀμπελῶνος. This may involve an allusion to Christ "without the gate," Heb. xiii. 12, 13; John xix. 17. The prophecy was meant if possible at the last hour to prevent the guilt of its own fulfilment (2 K. viii. 12, 13).

16. ἐλεύσεται καὶ ἀπολέσει. In Matt. xxi. 41 this is the answer of the people themselves to our Lord's question.

δώσει τὸν ἀμπελῶνα ἄλλοις. "Lo, we turn to the Gentiles," Acts xiii. 46.

μὴ γένοιτο. '*Might it not be!*' Heb. *Chalîlah.* In this utterance we hear the groan of the Jewish people when the truth that they were indeed to be rejected burst upon them. It woke an echo even in the heart of the Apostle of the Gentiles. For the Hebrew expression *Chalîlah* see Gen. xliv. 7, 17; Josh. xxii. 29. It occurs ten times in the Epistle to the Romans alone. See *Life of St Paul*, II. 206. It is the opposite of Amen, but occurs here alone in the Gospels.

17. ἐμβλέψας αὐτοῖς. 'Looking fixedly on them,' to add solemnity to His reference to their own Scriptures.

τὸ γεγραμμένον. He here refers them to the very Psalm from which the Hosanna of the multitude had been taken.

λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες. This is a quotation from Ps. cxviii. 22; comp. Is. xxviii. 16. The stone is regarded both as a foundation-stone, and a stone at the angle of the building, binding the two walls together. These words made a deep impression on St Peter (1 Pet. ii. 7, 8).

ἐγενήθη. '*Was made.*' The choice of the corner-stone is past and irrevocable.

18. **πεσὼν ἐπ' ἐκεῖνον τὸν λίθον.** As the Jews did from the first, 1 Cor. i. 23. See Is. viii. 14, 15.

συνθλασθήσεται. '*Shall be sorely bruised.*' The verb is poetic.

ἂν πέσῃ. As it did on the finally impenitent Jews after Christ's Ascension.

λικμήσει αὐτόν. '*It shall winnow him*' (Jer. xxxi. 10), with obvious reference to the great Image which 'the stone cut without hands' smote and broke to pieces, so that its fragments became "like the chaff of the summer threshingfloors, and the wind carried them away," Dan. ii. 35. See Matt. xxi. 44.

19. **πρὸς αὐτούς.** This decidedly shews the *primary* sense of the Parable. As yet they hardly realized its wider significance. So when the priests and rulers saw that Jeremiah spoke against them, "Come," said they, "and let us devise devices against Jeremiah...come, and let us smite him with the tongue" (Jer. xviii. 18).

After this parable our Lord added the Parable of the Marriage of the King's Son. Thus in three continuous Parables He convicted the Priests and Scribes (1) of false professions; (2) of cruel faithlessness; (3) of blind presumption. This with their public humiliation about John's baptism made them thirst for speedy vengeance.

20—26. Question about the Tribute Money.

20. **καὶ παρατηρήσαντες.** For the word used see vi. 7, xiv. 1, xvii. 20. The incident now related took place on the Tuesday in Passion-week—the Day of Temptations, or insidious questions—the last and greatest day of the public ministry of Jesus. On the previous evening He had again retired to the Mount of Olives, and in the morning the disciples remarked that the Fig-tree had withered. He had scarcely arrived in the Temple when the plot of the Jewish rulers on the previous evening began to be carried out.

ἐγκαθέτους. '*Liers in wait*' (*ἐγκαθέτους*, Josh. viii. 14; Job xxxi. 9).

δικαίους. 'Righteous;' ingenuous and scrupulous 'disciples of the wise,' honestly seeking for instruction. They pretend to be strict legalists who revive the scruples of Judas the Gaulonite. Meyer appositely quotes Cicero (*Off.* i. 13), "qui tum, quum maxime fallunt, id agunt ut *viri boni* videantur."

ἐπιλάβωνται αὐτοῦ λόγου. The '*they*' means the priests; *that they may take hold of Him by His speech.* Comp. Xen. *Anab.* iv. 7, § 12, *ἐπιλαμβάνεται αὐτοῦ τῆς ἴτυος*, 'he takes hold of him by the rim of his shield.' Both genitives are partitive. Comp. Ecclus. viii. 11, "Rise not up in anger at the presence of an injurious person, *lest he lie in wait to entrap thee in thy words.*" The words might be rendered '*take hold of Him by His speech.*'

ὥστε. See iv. 29. Here also some MSS. read *εἰς τό*. See critical notes.

τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος. The *ἀρχὴ* refers to the military, and *ἐξουσία* to the civil rule. 'Ἡγεμὼν is a general word for the more precise *ἐπίτροπος*. 'To the (Roman) magistracy and to the jurisdiction of the procurator.' Comp. xii. 11; 1 Cor. xv. 24. They had not the power or the courage to put Christ to death themselves. We see from Matt. xxii. 15; Mark xii. 16 that this plot sprang from an unholy alliance of Pharisees with Herodians—i.e. of scrupulosity with indifferentism—of devotees with sycophants; uniting in common hatred "to crush a reformer whose zeal might be inimical to both." (Neander.)

21. Διδάσκαλε, οἴδαμεν. There is something in this fawning malice, and treacherous flattery, almost as repulsive as the kiss of Judas. It shews that these men knew well *ὑποκρίνεσθαι*.

καὶ οὐ λαμβάνεις πρόσωπον. Gal. ii. 6. Πρόσωπον, 'a mask'; it is as though they would imply that Jesus was not only an Impartial Judge, too true for sycophancy, but also *too keen-sighted to be deceived by hypocrisy*. And the one blighting word 'Ye hypocrites!' shewed them that their words were truer than they had intended. From the phrase *λαμβάνεις πρόσωπον* (which a Greek would have regarded as a strange solecism in this sense) are formed the words *προσωπολήπτης* and *προσωπολημψία*; see Eph. vi. 9; Col. iii. 25; Acts x. 34, &c. It is a Hebrew phrase, Lev. xix. 15; Mal. i. 8.

22. ἔξεστιν ἡμᾶς Καίσαρι φόρον δοῦναι ἢ οὔ; The question was devised with so superlative a craft that it seemed impossible for our Lord to escape. If He said 'It is lawful,' the *Pharisees* hoped at once to undermine His popularity with the multitude. If He said 'It is *not* lawful' (Deut. xvii. 15), the *Herodians* could at once hand Him over, as a traitor, to the secular power. For '*tribute*' each Evangelist uses a different word—*ἐπικεφάλαιον*, 'poll-tax' (Mark in D); the Latin *κῆνσον* 'census' (Matt.); and the classical *φόρον* here and xxiii. 2. It was a capitation-tax, the legality of which was indignantly disputed by scrupulous legalists.

πανουργίαν. A classical word only found in St Paul and St Luke, 2 Cor. iv. 2, xi. 3, &c.

[τί με πειράζετε; κ.τ.λ.] Our Lord saw at once that it was a cunning test-question meant only to entrap Him. Not for a moment did these fawning spies deceive Him though

> "Neither man nor angel can discern
> Hypocrisy, the only evil that walks
> Invisible, except to God alone."

These Pharisees were illustrating the truth that "no form of self-deceit is more hateful than that which veils spite and falsehood under the guise of frankness, and behind the profession of religion."

24. δείξατέ μοι δηνάριον. A denarius. See on vii. 41. We see from Mk. xii. 15, 16 that they were obliged to borrow the heathen coin from one of the tables of the money-changers. They would only carry Jewish money in their own girdles.

τίνος ἔχει εἰκόνα καὶ ἐπιγραφήν; On one side would be the once beautiful but now depraved features of Tiberius; the title *Pontifex Maximus* was probably inscribed on the obverse.

25. ἀπόδοτε. '*Pay as their due.*'

τὰ Καίσαρος Καίσαρι. St Paul very clearly enforces the same duty in Rom. xiii. 6, 7. The 'tribute' in Matt. xvii. 24 was quite different; it was the Temple didrachma.

τὰ τοῦ θεοῦ τῷ θεῷ. To Caesar you owe what he demands in *his own* coinage; to the Temple the tribute which you *can* only pay in the shekel of the sanctuary; to God you owe *yourselves*. *Pay* to Caesar the coins which bear his stamp, to God the duties of your own souls which bear *His* image. Thus both the conspiring parties—Pharisees and Herodians—obtained a lesson which they needed.

26. θαυμάσαντες. Comp. ii. 47. They thought that escape was impossible for Him; and yet He instantly shatters their deeply-laid plot to pieces by shewing that they—Pharisees and Herodians alike—*had decided the question already* (according to their own rule "He whose coin is current is king of the land"), so that there is no need for Him to give any opinion about it. The point was this,—their national acceptance of Caesar's coinage was an admission of Caesar's right. Tribute to them was no longer an offering, but a due; not a voluntary gift, but a political necessity. The very word He used was decisive. They had asked "Is it lawful to *give* (δοῦναι)?" He answers, 'Give *back*' (ἀπόδοτε). By using these coins they all alike admitted that 'they had no king but Caesar.' The Christians understood the principle perfectly (1 Pet. ii. 13, 14) as the ancient Jews had done (Jer. xxvii. 4—8). Yet these hypocrites dared to shout three days afterwards that Jesus 'had forbidden to give tribute to Caesar'!

27—40. Discomfiture of the Sadducees.

27. τινες τῶν Σαδδουκαίων. Matt. iii. 7. On the Sadducees see the Excursus on Jewish Sects. They were undeterred by the discomfiture of the Pharisees and Herodians, and perhaps their plot had been so arranged as coincidently to humiliate our Lord, if they could, by a difficult question, and so to shake His credit with the people. Some have supposed that the memorable incident of the Woman taken in Adultery (John viii. 1—11) also took place on this day; in which case there would have been three temptations of Christ, one *political*, one *doctrinal*, and one *speculative*. But that incident rose spontaneously, whereas these had been pre-arranged.

οἱ ἀντιλέγοντες ἀνάστασιν μὴ εἶναι. The more accurate construction would have been τῶν ἀντιλεγόντων, but the descriptive nominative is here detached from the construction. Winer, p. 668. For the Sadducees, see Jos. *Antt.* xviii. 1, § 4; *B. J.* ii. 8, § 14. They refused to see any proof of it in the Books of Moses; and to the Prophets and the other books (the *Ketubhim* or Hagiographa) they only attached a subordinate importance. Their question was inspired less by hatred than by scorn. Wealthy and powerful, they only professed to despise

Jesus, up to this time, as a 'Prophet of Nazareth,' though now they became His *main* murderers. They are not so much as mentioned by St John, and very slightly by St Mark and St Luke, nor did Christ utter against them the same denunciations as against the Pharisees, who were His daily opponents. All the leading families of high priests at this period were Sadducees. Epicurean worldliness is more tolerant than interested fanaticism.

28. Μωϋσῆς ἔγραψεν ἡμῖν. The law of levirate marriage. Deut. xxiii. 4. See on iii. 23.

29. ἑπτὰ οὖν κ.τ.λ. In Matt. xxii. 25 it runs "there were *with us*," as though they were alluding to an actual case.

30. καὶ ὁ δεύτερος. This question about the husband of the "Sevenfold widow" was one of the materialistic objections to the Resurrection, which as an insipid 'difficulty' had often been discussed in Jewish Schools. It was excessively commonplace, and even if Jesus had given the answer which contented the most eminent Rabbis of the Pharisaic schools—that the woman would be the wife of the *first* husband—it is hard to see what triumph these shallow Epicureans (as the Talmud calls them) would have gained by their question.

33. ἐν τῇ οὖν ἀναστάσει. The forcible order of BL is "*the woman, therefore, in the resurrection, whose wife does she become of the seven?*"

34. οἱ υἱοὶ τοῦ αἰῶνος τούτου, i.e. all who live in the present dispensation. In xvi. 8 the sense is more special. Here, as often elsewhere, the word rendered 'world' is *αἰών*, which properly means 'age.' It is not the *κόσμος* or material Universe, but the Universe regarded subjectively, i.e. the Time-world.

35. καταξιωθέντες. Comp. xxi. 36; Rev. iii. 4; 2 Thess. i. 5. *Sane magna dignatio.* Bengel.

αἰῶνος ἐκείνου τυχεῖν. Literally, "*to attain to that world-age*," i.e. the genuine inheritors of the future aeon beyond the grave, xiv. 14; Phil. iii. 11. The answer of Jesus is not only full of tolerant condescension, but also of a divine wisdom which at once dwarfs into insignificance the insight of the Rabbinic Hillels and Shammais. It is further most important, as being one of the few passages which give us a clear glimpse into the conditions of future blessedness. These Sadducees erred because, in their ignorance of the Scriptures and the power of God (Mark xii. 24), they were imagining a kingdom which could be inherited by "flesh and blood."

36. οὔτε γάρ. This is the better reading; *neque enim*, 'for neither,' &c. "There shall be no more death," Rev. xxi. 4. "The dead shall be raised *incorruptible*," 1 Cor. xv. 52.

ἰσάγγελοι. Like the angels in being immortal, but superior to them in privileges (Heb. i. 4; ii. 5—8; 1 John iii. 2). In this one word our Lord refutes the Sadducean denial of the existence of angels, Acts xxiii. 8; and incidentally those *material* notions of future bliss (xiv. 15) which all the Jews held.

υἱοὶ...θεοῦ. "*I* am the resurrection, and the life," John xi. 25.

υἱοὶ τῆς ἀναστάσεως. Comp. xvi. 8.

37. ἐγείρονται. Literally, "*are being raised*"—the present of eternal certainty.

καὶ Μωϋσῆς. The argument is *à fortiori*, as though our Lord would say "the Prophets prove it abundantly, but I will not quote them. You quote Moses to throw doubt on the Resurrection; but *even Moses*, &c."

ἐμήνυσεν. 'Disclosed,' or *revealed*.

ἐπὶ τῆς βάτου. 'In the Bush,' Vulg. *in libro super rubum*, i.e. in that section of Exodus (Ex. iii.) which they called by that name, just as they called 2 Sam. i. 'the Bow' and Ezek i. 'the Chariot.' Comp. "in Elias," Rom. xi. 2 (*marg.*).

38. νεκρῶν ἀλλὰ ζώντων. 'Of dead beings, but of living beings.' Here, as always, in interpreting the Old Test. our Lord pierces to the heart of the spiritual meaning. The Pharisees had endeavoured to draw proofs of immortality from the Law, i.e. from Numb. xv. 31. In later times they borrowed this proof from Christ,—lighting their torches at the sun though they hated its beams. But they had, up to this time, offered no proof so deep as this. The argument is that God would never have called Himself "the God of Abraham, of Isaac, and of Jacob," if these Patriarchs, after brief and sad lives, had become mere heaps of dust. Would He have given confidence by calling Himself the God of dust and ashes? So 4 *Macc.* xvi. 24, "they who die for God's sake, live unto God as Abraham, Isaac, and Jacob, and all the Patriarchs." Acts xvii. 28.

πάντες γὰρ αὐτῷ ζῶσιν. *To Him*, the date of reference: "opposé à *pour nous*, pour qui les morts sont comme n'étant plus." Godet. Rom. xiv. 8, 9. Our Lord added, "Ye therefore do greatly err." But how incomparably less severe is the condemnation of religious and intellectual error, than the burning rebuke against Pharisaic lovelessness!

39. τινες τῶν γραμματέων. Even the Pharisees could not fail to see the luminous wisdom and spiritual depth of our Lord's reply, and while *all* of them would rejoice at this confutation of their opponents, some of them would have the candour to express their approval. Truth will always offend some, but others will value it. After this grateful acknowledgment, however, one of them could not refrain from gratifying the insatiable spirit of casuistry by asking Christ 'which is the great commandment of the Law?' (Matt. xxii. 34—40; Mk. xii. 28—34). This incident is omitted by St Luke, because he has given similar ones before.

40. οὐκέτι...ἐτόλμων. The total collapse of their stratagems enhanced our Lord's peril, by shewing how impossible it was for these rich and learned "pupils of the wise" to pose themselves as superiors to Christ in wisdom and knowledge. Assumed contempt was deepened into real hatred.

41—47. The Scribes, Sadducees, and Pharisees reduced to a Confession of Ignorance.

41. τὸν Χριστόν. 'The Christ.' See John vii. 42; Ps. cxxxii. 11; Jer. xxiii. 5; Mic. v. 2.

42. ἐν βίβλῳ ψαλμῶν. Ps. cx. 1. The Jews regarded it as a Messianic Psalm, and in vs. 3 the LXX. renders, "From the womb, *before the morning star*, did I beget thee."

ὁ κύριος τῷ κυρίῳ μου. In the Hebrew it is "Jehovah said to my Lord" (*Adonai*).

ἐκ δεξιῶν μου. Comp. Matt. xxvi. 64.

43. ὑποπόδιον τῶν ποδῶν σου. "He must reign till He hath put all enemies under His feet," 1 Cor. xv. 25.

44. πῶς αὐτοῦ υἱός ἐστιν; To a Jew it was inconceivable that a father, or ancestor, should call his son "Lord." The only possible solution—that the Messiah was only "made of the seed of David *after the flesh*" (Rom. i. 3) was one which they had never chosen to accept. They, like the Ebionites, expected for their Messiah a mere 'beloved man.' And thus, for the second time on this day, they had drawn on their own heads the humiliating necessity of publicly confessing their ignorance. They 'did not know' whether the Baptist was an Impostor or a Prophet; they 'could not answer a word' to a most obvious question as to the Messianic hope which they put forward as the very centre of their religion! Comp. xiv. 6.

45. ἀκούοντος...παντὸς τοῦ λαοῦ. 'While all the people were listening.' Here followed the final rupture of Jesus with the authorities—political, social, and religious—of His nation. They had now made their own condemnation inevitable, and had justly provoked that great Denunciation (Matt. xxiii.) on which (as less intelligible to Gentiles) St Luke here only touches. But he has given it in part before (xi. 39—52).

46. θελόντων. In classical Greek this would rather have been expressed by *φιλούντων*, but in Hellenistic Greek *θέλειν τι* = *delectari re*, Winer, p. 587.

περιπατεῖν ἐν στολαῖς. With special conspicuousness of fringes, Numb. xv. 38—40. "The supreme tribunal," said R. Nachman, "will duly punish *hypocrites who wrap their talliths round them* to appear, what they are not, true Pharisees."

ἀσπασμούς. See on xi. 43; *Videri quam esse* was their secret rule.

πρωτοκαθεδρίας. See xiv. 17.

47. κατεσθίουσιν κ.τ.λ. Josephus tells us that the Pharisees had absolute sway in the women's apartments, Jos. *Antt.* xviii. 2, § 4. We know from mediæval history how common is the crime of these religious *haeredipetae*.

προφάσει. 'In pretence.' Their hypocrisy was so notorious that even the Talmud records the warning given by Alexander Jan-

naeus to his wife on his deathbed against *painted* Pharisees. And in their seven classes of Pharisees the Talmudic writers place "*Shechemites*"—Pharisees from self-interest; *Stumblers*—so mock-humble that they will not raise their feet from the ground; *Bleeders*—so mock-modest, that because they will not raise their eyes, they run against walls, &c. Thus the Jewish writers themselves depict the Pharisees as the Tartuffes of antiquity.

μακρὰ προσεύχονται. Such as the twenty-six forms of prayer at ablution; the Eighteen Benedictions (Shemoneh Esreh), &c.

κρίμα. 'Judgment.' The word is not even *κατάκριμα*, or 'condemnation.' Their 'judgment' shall be more severe than that of those who practised *none* of these religious ordinances.

CHAPTER XXI.

4. τοῦ θεοῦ is omitted after *δῶρα* by ℵBLX, &c.

6. ὧδε is added after *λίθῳ* by ℵBL La. W.H. The reading of D is *ἐν τοίχῳ ὧδε*.

8. οὖν is omitted by ℵBDLX La. Ti.

19. κτήσασθε is the reading of ℵDL Elz. and Ti. *κτήσεσθε* is read by AB La. W.H.

25. ἐν ἀπορίᾳ ἤχους. ℵABC *Edd.* for *ἠχούσης*.

34, 35. αἰφνίδιος...ὡς παγίς. *ἐπ[εισ]ελεύσεται γάρ* ℵBDL La. Ti. W.H.

36. κατισχύσητε. ℵBLX Copt. Ti. W.H. &c. *καταξιωθῆτε* ACD, La.; but probably derived from xx. 35.

Between 38 and 39 four cursive MSS. add the story of the woman taken in adultery, John vii. 53—viii. 11.

Ch. XXI. 1—4. The Widow's Mite.

1. ἀναβλέψας δέ. The expression seems to shew that He was sitting with downcast eyes, saddened, perhaps, in His spirit and agitated by the great Denunciation; but this last little incident is 'like a rose amid a field of thistles,'—an act genuinely beautiful in the desert of 'official devotion.'

γαζοφυλάκιον. See John viii. 20. This was in the Court of the Women. The High Priest Jehoiada had put a chest for this purpose at the entrance of the House, 2 K. xii. 9; see Neh. x. 38; Jos. *B. J.* vi. 5; *Antt.* xix. 6, § 1, and 2 Macc. iii. 6—12. It contained the Corban, Matt. xxvii. 6. But in our Lord's day there were thirteen chests called *Shopheroth*, from their trumpet-shaped openings, adorned with various inscriptions. These rich men do not seem to have been observing the injunctions both sacred and Talmudic to give secretly, Matt. vi. 4, 18.

πλουσίους. More literally, "*He saw those who were casting their gifts into the treasury—rich men.*" St Mark tells us that the gifts were large (Mk. xii. 41).

2. τινα. If the *καὶ* of some MSS. (AEGHD, &c.) be genuine, it should perhaps follow the *τινα*—"some one—even a widow;" *aliquam, eamque viduam.*

δύο λεπτά. "Which make a farthing," Mk. xii. 42. The *lepton* or *prutah* was the smallest of coins, and the Rabbis did not allow any one to give less than two.

3. πλεῖον πάντων. Because "one coin out of a little is better than a treasure out of much, and it is not considered how much is given, but how much remains behind." S. Ambrose. See 2 Cor. viii. 12. In the Talmud a High Priest is similarly taught by a vision not to despise a poor woman's offering of meal.

4. οὗτοι. The word is not exactly contemptuous as it often is (see vii. 39, xv. 30), but still it has the depreciatory effect often conveyed by a pronoun being used *δεικτικῶς*, i.e. by substituting a *gesture* for a description.

ἐκ τοῦ περισσεύοντος αὐτοῖς. 'Out of their overplus.' The essence of charity is self-denial.

εἰς τὰ δῶρα. Not "into their gifts" (*quae donarent*, Beza) but 'unto the gifts' of the treasury.

5—7. The Doom of the Temple, and the Question about the End.

5. τινων λεγόντων. The question was asked by the Apostles as Jesus sat on the Mount of Olives, perhaps gazing on the Temple as it shone in the last rays of sunset.

λίθοις καλοῖς. Bevelled blocks of stone, of which some are described as having been forty cubits long and ten high; double cloisters; monolithic columns; alternate slabs of red and white marble, &c. See Jos. *B. J.* v. 5 and *Bab. Succa*, f. 51, 1.

ἀναθήμασιν. 'Sacred offerings' (Ps. lxii.), such as the golden chain of Agrippa; gifts of Ptolemy Philadelphus, Augustus, Julia, Helen of Adiabene, and crowns, shields, goblets, &c.; the golden vine with its vast clusters given by Herod. Jos. *B. J.* v. 5, § 4. See 2 Macc. v. 16; and Jos. *Antt.* XIII. 3, xv. 11, § 3. Hence Tacitus calls it "a temple of immense opulence," *Hist.* v. 8. The word *ἀναθήματα* does not occur again in the N. T., though in reality *ἀνάθεμα* is only a desynonymised form of the same word. Indeed ℵADX La. Ti. here read *ἀναθέμασιν*.

6. ταῦτα ἃ θεωρεῖτε. See Matt. vii. 24; 1 John ii. 24, 27; 2 Cor. xii. 17, &c. 'These things which ye are gazing on' (it is what is called the 'pendent nominative'). See Winer, p. 718, for similar constructions.

λίθος ἐπὶ λίθῳ. See on xix. 44 and the remarkable passage in 2 Esdras x. 54, "in the place where the Highest beginneth to shew *His* city, there can no man's building be able to stand." This was fulfilled in spite of the strong wish of Titus to spare the Temple, Jos. *B. J.* vi. 4, § 5. He was himself so amazed at the massive substructures that he could only see in his conquest the hand of God (id. vi. 9, § 1). This prophecy was in reality that "Let us depart hence" which Josephus (*B. J.* vi. 5, § 3) and Tacitus (*Hist.* v. 13) tell us was uttered by a mysterious Voice before the destruction of Jerusalem.

7. ἐπηρώτησαν. The questioners were Peter and James and John and Andrew, Mark xiii. 3.

πότε...καὶ τί τὸ σημεῖον; Our Lord leaves the former question unanswered (see on xvii. 20) and only deals with the latter. This was His gentle method of discouraging irrelevant or inadmissible questions (comp. xiii. 23, 24).

8—27. Signs of the End.

8. μὴ πλανηθῆτε. A danger incurred even by the elect. Matt. xxiv. 24. The moral key-notes of this great Discourse of the Last Things (Eschatology) are Beware! Watch! Endure! Pray!

πολλοὶ γὰρ κ.τ.λ. "Even now are there many antichrists," 1 John ii. 18.

ὁ καιρὸς ἤγγικεν. 'The crisis has approached.'

9. πολέμους καὶ ἀκαταστασίας. The best comment on the *primary* fulfilment of this Discourse is the *Jewish War* of Josephus, and the *Annals* and *History* of Tacitus (*Ann.* xii. 38, xv. 22, xvi. 13), whose narrative is full of earthquakes, wars, crimes, violences and pollutions, and who describes the period which he is narrating as one which was "rich in calamities, horrible with battles, *rent with seditions, savage even in peace itself.*" (Tac. *Hist.* i. 12.) The main difficulties of our Lord's Prophecy vanish when we bear in mind (i) that Prophecy is like a landscape in which time and space are subordinated to eternal relations, and in which events look like hills seen chain behind chain which to the distant spectator appear as one; and (ii) that in the necessarily condensed and varying reports of the Evangelists, sometimes the *primary* fulfilment (which is shewn most decisively and irrefragably by vs. 32 to be the Fall of Jerusalem), sometimes the *ultimate* fulfilment is predominant. The Fall of Jerusalem was the Close of that Aeon and a symbol of the Final End (τέλος). This appears most clearly in the report of St Luke.

ἀκαταστασίας. Conditions of instability and rottenness, the opposite to *peace*. 1 Cor. xiv. 33; 2 Cor. vi. 5; Jas. iii. 16. Such commotions were the massacre of 20,000 Jews in their fight with the Gentiles at Caesarea; the assassinations or suicides of Nero, Galba, Otho, and Vitellius; the civil wars, &c.

μὴ πτοηθῆτε. 'Be not *scared*,' xxiv. 37; 1 Pet. iii. 6; Prov. iii. 25.

ἀλλ' οὐκ εὐθέως τὸ τέλος. 'But not immediately is the end.' For 'by and by' see xvii. 7; Matt. xiii. 21; Mk. vi. 25. The words are most important as a warning against the same eschatological excitement which St Paul discourages in 2 Thess. ("The end is *not yet*," Matt. xxix. 6; Mk. xiii. 7.) The things which 'must first come to pass' before the *final* end were (1) physical disturbances; (2) persecutions; (3) apostasy; (4) wide evangelisation; (5) universal troubles of war, &c. They were the "beginning of birth-throes" (Matt. xxiv. 8); what the Jews called the "birth-pangs of the Messiah."

11. σεισμοί. Tac. *Hist.* I. 2. For such physical portents at great crises see Thuc. I. 23; Tac. *Ann.* XII. 43, 64, *Hist.* I. 56; Liv. XLIII. 13, &c.

λιμοί. Acts xi. 28. The original gives the common *paronomasia* λιμοὶ καὶ λοιμοί. (Comp. *ἀσυνέτους, ἀσυνθέτους*, Rom. i. 29, 31; Winer, p. 793.)

λοιμοί. Josephus (*B. J.* VI. 9, § 3) mentions both pestilence and famine as the immediate preludes of the storming of Jerusalem. They were due, like the plague at Athens, to the vast masses of people—Passover pilgrims—who were at the time crowded in the city.

φόβητρα. *Terrors*, Vulg. *terrores:* comp. Ps. lxxxviii. 15; Is. xix. 17. See Wisdom xvii. 1—22; 2 Esdr. v. 6. The word occurs here alone in the N. T. Among these would be the "Abomination of Desolation," or "desolating wing of Abomination," which seems best to correspond with the foul and murderous orgies of the Zealots which drove all worshippers in horror from the Temple (Jos. *B. J.* IV. 3, § 7, v. 6, § 1, &c.). Such too would be the rumour of monstrous births (id. VI. 5, § 3); the cry 'woe, woe' for seven and a half years of the peasant Jesus, son of Hanan; the voice and sound of departing guardian-angels (Tac. *Hist.* v. 13), and the sudden opening of the vast brazen Temple-gate which required twenty men to move it (Jos. ib.).

σημεῖα ἀπ' οὐρανοῦ. Josephus mentions a sword-shaped comet. Both Tacitus and Josephus mention the portent that

> "Fierce fiery warriors fought upon the clouds,
> In rank, and squadron, and right form of war;"

and Tacitus tells us how the blind multitude of Jews interpreted these signs in their own favour (*Hist.* v. 13).

12. ἐπιβαλοῦσιν ἐφ' ὑμᾶς τὰς χεῖρας. The best comment on the whole verse is found in Acts iv. 3, v. 17—41, vi. 11—13, xii. 2, xvi. 19—39, xxv. 23; 2 Tim. iv. 16, 17. Comp. John xv. 20, xvi. 2, 3.

13. εἰς μαρτύριον. See Mark xiii. 9; Phil. i. 28; 2 Thess. i. 5.

14. μὴ προμελετᾶν. xii. 11; Matt. x. 19, 20. The meaning is that they were neither *to be anxious about* the form of their Apologia, nor to make it skilfully elaborate.

15. ἐγὼ γάρ. This is emphatic. "*I*—who will then be exalted and glorified—will supply you with spiritual power."

δώσω ὑμῖν στόμα. As in Ex. iv. 11, 12; Jer. 1. 9; Is. vi. 6. God, as Milton says, 'sendeth forth His cherubim with the hallowed fire of His altar to touch the lips of whom He will.' *στόμα, mouth*, is the concrete picture for the abstract *speech*.

οὐ δυνήσονται...ἀντειπεῖν. See Acts iv. 14, vi. 10. They will not be able *to gainsay* your speech, nor to *resist* your wisdom.

16. **παραδοθήσεσθε.** In consequence of the disunions prophesied in i. 34, xii. 53; Matt. x. 21.

καὶ ὑπὸ γονέων κ.τ.λ. '*Even by* parents,' &c., "*non modo ab alienis.*" Bengel.

ἐξ ὑμῶν. Of the four to whom He was immediately speaking, perhaps all, and certainly two, were martyred.

17. **ἔσεσθε μισούμενοι ὑπὸ πάντων.** The hatred shall be *permanent* and *universal*, ii. 34, vi. 22; John xvii. 14; 1 Pet. iv. 14, 16; Acts xxiv. 5; id. xxviii. 22. "They speak against you as evil doers," 1 Pet. ii. 12. "Reproached for the name of Christ," id. iv. 14. "A malefic, an excessive, execrable superstition" (Tac., Plin., Suet.). 'Away with the godless!' 'The Christians to the lions!'

18. **θρίξ.** The expression is proverbial, as in Acts xxvii. 34. No hair shall perish, for they are "all numbered," Matt. x. 30. The previous verse (17) is of course sufficient to shew that the meaning is *spiritual* here, not literal as in Acts xxvii. 34. No *absolute* or *final* harm could happen to them even when they were slain by these enemies. Marcion seems to have omitted the verse from the idle notion that it involved a contradiction.

οὐ μὴ ἀπόληται, i.e. not without the special Providence of God, nor without reward, nor before the due time. Bengel.

19. **ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε.** On the verb *κτῶμαι* comp. xviii. 12; 1 Thess. iv. 4. With the better reading it means 'By your patience ye shall gain your souls' *or* 'lives.' Mk. xiii. 13. The need of patience and endurance to the end is prominently inculcated in the N.T., Rom. v. 3; Heb. x. 36; Jas. i. 4, &c.

20. **κυκλουμένην.** '*In course of being compassed.*' See on xix. 43, and Jos. *B. J.* v. 2, § 6, 12.

21. **οἱ ἐν τῇ Ἰουδαίᾳ.** This expression again most clearly proves what was the *near horizon* of this Prophecy.

εἰς τὰ ὄρη. The Christians, in consequence of "a certain oracular utterance" (Euseb. *H. E.* III. 5), or an angel-warning (Epiphan. *Haer.* I. 123), but more probably in consequence of *this* warning, fled, before the siege, *out of Judaea*, to the little Peraean town of Pella, among the Transjordanic hills. The verse, as Theophylact says, is a warning to the Christians that the battlements of Jerusalem will not be strong enough to protect them.

ἐν μέσῳ αὐτῆς. 'Of her,' i.e. Jerusalem.

ἐν ταῖς χώραις. 'In the fields,' xii. 16; or, perhaps, *in the provinces.*

22. ἡμέραι ἐκδικήσεως. See Dan. ix. 26, 27. Josephus again and again calls attention to the abnormal wickedness of the Jews as the cause of the divine retribution which overtook them. In his *Wars of the Jews* he declares that no generation and no city was "so plunged in misery since the foundation of the world." *B. J.* v. 10, § 5.

τὰ γεγραμμένα. See xix. 42; Is. xxix. 2—4; Hos. x. 14, 15; Deut. xxviii. 49—57; 1 K. ix. 6—9; Ps. lxxix. 1—13; Mic. iii. 8—12.

23. οὐαί. The 'woe' is only an expression of pity for them because their flight would be retarded or rendered impossible.

ἀνάγκη μεγάλη...καὶ ὀργή. 1 Thess. ii. 16, "Wrath is come upon them to the uttermost." Josephus says that, when there were no more to plunder or slay, after "incredible slaughter and miseries," Titus ordered the city to be razed so completely as to look like a spot which had been never inhabited. *B. J.* vi. 10, vii. 1.

24. στόματι μαχαίρης. A Hebraism, though *στόμα* in the sense of 'edge' is also classical (comp. *δίστομος*). 1,100,000 Jews are said to have perished in the war. "It seems as though the whole race had appointed a rendezvous for extermination" Renan. (See on xxii. 49.)

αἰχμαλωτισθήσονται. This is one of the group of words used only by St Luke and St Paul. Josephus speaks of 97,000 Jews sent to various provinces and to the Egyptian mines. *B. J.* vi. 9.

ἔσται πατουμένη ὑπὸ ἐθνῶν. So that the very thing happened which the Maccabees had tried to avert by their fortifications (1 Macc. iv. 60). All sorts of Gentiles—Romans, Saracens, Persians, Franks, Norsemen, Turks—have 'trodden down' Jerusalem since then. The analytic future implies a permanent result.

ἄχρι οὗ πληρωθῶσιν. Attic Greek would require *ἄχρι ἄν*, but the *ἄν* is constantly omitted in the N.T. with these particles of time. See xii. 50, xiii. 8, &c.; Mk. xiv. 32.

καιροὶ ἐθνῶν. By the times—'seasons' or 'opportunities' of the Gentiles—is meant the period allotted for their full evangelisation. Rom. xi. 25. This limit of time was fulfilled at Christ's *Parousia* in the destruction of Jerusalem. The *καιροὶ* merely means the *one καιρὸς* regarded in its several elements.

25. ἐν ἡλίῳ καὶ σελήνῃ καὶ ἄστροις. '*In sun, and moon, and stars.*' The articles of the A.V. should be omitted. Comp. Acts xxvii. 20. These signs are mainly metaphorical—the eclipse of nations and the downfall of potentates—though there may be literal fulfilments also. The language is that of the ancient prophets, Amos viii. 9; Joel ii. 30, 31; Ezek. xxxii. 7, 8, as in Rev. vi. 12—14.

συνοχή. xii. 50 and 2 Cor. ii. 4.

ἤχους. Thus accented the word is the genitive of *ἦχος*. If accented *ἠχοῦς* it is the gen. of *ἠχώ*. It is the objective genitive (perplexity *about*). The true reading is probably *ἤχους*, and the translation, "*in*

perplexity at the roar of the sea and surge." Comp. Ps. xlvi. 4. Is. v. 30. The raging sea is the sea of nations, Jude 13; Rev. xvii. 15.

26. ἀποψυχόντων ἀνθρώπων. Literally, "*men swooning.*" Meyer renders it "*giving up the ghost.*"

καὶ προσδοκίας. "*And expectation;*" only here and in Acts xii. 11.

τῇ οἰκουμένῃ. Literally, "*on the habitable world.*"

αἱ γὰρ δυνάμεις τῶν οὐρανῶν, i.e. the "bright dynasts" (Aesch. *Ag.* 6)—the Hosts of the Heavens.

27. ἐρχόμενον ἐν νεφέλῃ. *Metaphorically* in great world crises (Matt. xvi. 17, 28); *actually* at the Last Coming. Acts i. 11; Matt. xxvi. 64; Rev. xiv. 14.

28. Hope for the Faithful.

28. ἀνακύψατε. The 'earnest expectation' (ἀποκαραδοκία—'watching with outstretched neck') of the creature, Rom. viii. 19, 23. This verb ἀνακύπτειν only occurs in xiii. 11; John viii. 7, 10. Comp. Matt. xxiv. 31.

ἡ ἀπολύτρωσις ὑμῶν. This will follow Christ's *Parousia.* Comp. xviii. 7.

29—36. Parable of the Fig-tree. Duty of Watchfulness.

29. καὶ πάντα τὰ δένδρα. This is added by St Luke only. The fig-tree would be specially significant to Jewish readers.

30. ἀφ' ἑαυτῶν, i.e. you need no one to tell you. xii. 57.

31. γινόμενα. '*Coming.*'

32. οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη. This verse has a nearer and a farther meaning. That very generation would not have passed when, 40 years later, the Jewish nation was crushed, and the Mosaic dispensation rendered impossible. But γενεά also means race, and the Jewish race shall last till the end of all things.

33. παρελεύσονται. 2 Pet. iii. 7; Is. li. 6; Ps. cii. 26.

οἱ δὲ λόγοι μου. 'My sayings,' my utterances. Is. xl. 8.

34. κραιπάλῃ. 'The giddiness of yesterday's debauch'; the headache after drunkenness.—Lat. *crapula.*

μέθῃ. Only in St Paul and St Luke. Comp. Rom. xiii. 13. Hence the exhortation "be sober," νήψατε, 1 Pet. iv. 7; 1 Thess. v. 6.

μερίμναις. Comp. Matt. xiii. 22. The surfeit of *yesterday;* drunkenness of *to-day;* cares for *to-morrow* (Van Oosterzee). The verse recalls the traditional utterance of Christ, *ἐν οἷς ἂν ὑμᾶς καταλάβω, ἐν τούτοις καὶ κρινῶ, in whatsoever things I shall find you, in those I will also judge you.* Just. Mart. *Dial.* 47. Clem. Alex. *Quis Div. Salv.* 40 (Meyer).

βιωτικαῖς. Comp. 1 Cor. vi. 3. ἐπιστῇ. xx. 1.

35. **ὡς παγίς.** Eccles. ix. 12; Rom. xi. 9; 1 Tim. iii. 7. There is the same metaphor in Is. xxiv. 17. The common metaphor is "*as a thief*," 1 Thess. vi. 3; Rev. iii. 3, xvi. 15.

ἐπεισελεύσεται. This classical double compound (BDL) is found here only in the N.T.

τοὺς καθημένους. A Hebraism (Gen. xix. 30, &c.), but perhaps with the collateral notion of 'sitting at ease,' Jer. viii. 14, xxv. 29 (LXX.). 'Face of the earth,' 2 Sam. xviii. 8.

36. **ἀγρυπνεῖτε δὲ κ.τ.λ.** xviii. 1; Eph. vi. 18. Render 'watch ye at all times, making supplication.' **ἐν παντὶ καιρῷ.** *At every season.*

κατισχύσητε. See critical note, and xx. 35.

σταθῆναι. '*To take your place.*' Comp. xviii. 11, xix. 8. Mal. iii. 2 Meyer takes it in the passive sense, '*to be set*' (by the angels, Matt. xxiv. 31).

τοῦ υἱοῦ τοῦ ἀνθρώπου. See on v. 24, ix. 58. On this day our Lord also uttered the Parables of the Ten Virgins and of the Talents, and other warnings, Matt. xxv.

37, 38. How Jesus spent the last Public Days of His Ministry.

37. **τὰς ἡμέρας.** 'During the days.' The notice is retrospective, applying to Palm Sunday, and the Monday and Tuesday in Passion Week. After Tuesday evening He never entered the Temple again. Wednesday and Thursday were spent in absolute and unrecorded retirement, perhaps with His disciples in the house at Bethany, until Thursday evening when He went into Jerusalem again for the Last Supper.

τὰς δὲ νύκτας. '*But* during the nights.'

ηὐλίζετο. Literally, "*used to bivouac;*" it is very probable that He slept in the open air with His disciples, as is very common with Orientals. He would be safe on the slopes of Olivet, among the booths of the Galilaean pilgrims; see xxii. 39; John xviii. 1, 2.

εἰς τὸ ὄρος. Literally, "*into;*" i.e. he went to, and stayed upon (by the common brachylogy).

ἐλαιών. *Olivetum.* See on xix. 29. Substantives in **ών** are collectives, as **ἀμπελών**, a vineyard, &c.

38. **ὤρθριζεν.** '*Resorted to Him at early dawn,*' Jer. xxix. 19 (LXX.), 1 Macc. xi. 67, Evang. *Nicod.* 15.

ἐν τῷ ἱερῷ. Comp. xix. 47; Acts v. 21.

A few cursive MSS. here add the "Gospel for Penitents," John vii. 53—viii. 11.

CHAPTER XXII.

4. C followed by La. adds *καὶ τοῖς γραμματεῦσι.*

14. **οἱ ἀπόστολοι.** The *δώδεκα* is omitted by ℵBD *Edd.*

17. **ποτήριον.** So ℵBCL Ti. W.H. &c. *τὸ ποτ.* AD La.

19, 20. These verses after *διδόμενον* are omitted in D, and some versions substitute 17, 18 for them.

30. **καθήσεσθε.** The reading *καθίσησθε* is probably a grammatical correction to avoid the solecism of the final *ἵνα* with a fut. indic. But the verb is independent of the *ἵνα.*

34. **μὴ εἰδέναι με.** ℵBDL, &c. read *με εἰδέναι ἀπαρνήσῃ.* The first was omitted as superfluous or confused with the following *με.*

43, 44. These verses are omitted in AB Sab. and some cursives, and in some MSS. are obelised and marked with asterisks. Their occasional omission is noticed as early as Epiphanius, Hilary, and Jerome.

64. **ἔτυπτον αὐτοῦ τὸ πρόσωπον καί.** These words are omitted by ℵBKL, &c.

68. The words *μοί, ἢ ἀπολύσητε* at the end of the verse are omitted by ℵBL Ti. W.H. &c.

CH. XXII. 1, 2. APPROACH OF THE PASSOVER. THE PURPOSE OF THE PRIESTS.

In this narrative of the Last Supper, Passion, Trial, and Crucifixion the chief points peculiar to St Luke are in xxii. 8, 15, 24, 28—30, 43, 44, 61, xxiii. 2, 5—16, 27—31, 34, 39—43, 46, 51.

1. **ἤγγιζεν.** 'Was drawing near.'

ἡ λεγομένη πάσχα. This little explanation shews that St Luke is writing mainly for Gentiles. *Strictly* speaking the Passover was *not* co-extensive with the Feast of Unleavened Bread, as is clearly stated in Numb. xxviii. 16, 17, Lev. xxiii. 5, 6. Passover is the translation of the Hebrew *Pesach;* of this *πάσχα* is a transliteration with a sort of alliterative allusion to the Greek *πάσχω.* See on the Passover Ex. xii. 11—20. The Jews of later ages had gradually assumed that a wide difference was intended between the "Egyptian passover" and the "permanent passover."

2. **ἐζήτουν.** 'Were seeking.' The word involves a continuous effort, and probably includes the memorable meeting in the Palace of Caiaphas, which is traditionally placed on the 'Hill of Evil Counsel,' but was probably close to the Temple precincts. They seem to have come on that occasion, in consequence of the advice of Caiaphas, to three conclusions. (1) To put Jesus to death; (2) to do it as secretly as possible; and (3) not to do it during the Feast, so as to avoid the chance of tumults on the part of the Galilaean pilgrims. If this

meeting was on Tuesday evening, at the very time that they were deciding *not* to kill Jesus (Ps. ii. 2) for more than eight days—and it was unusual to put to death during the Passover, Acts xii. 4—He, seated on the slopes of Olivet, was telling His disciples that before the Passover He should be slain, Matt. xxvi. 1—5.

οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς. Their humiliation and defeat before the people—the divine superiority of the wisdom of Jesus so publicly displayed—had at last aroused them into irreconcilable hostility. It is very noticeable that the Pharisees, as a distinct party, now vanish entirely into the background. They are scarcely mentioned again except in Matt. xxvii. 62.

τὸ πῶς ἀνέλωσιν αὐτόν. Having decided 'to do away with Him they now only considered the most feasible plan. *Ἀναιρέω*, vaguely rendered 'kill' in the A.V., is common in St Luke (twice in the Gospel, nineteen times in the Acts), but elsewhere only occurs in the N.T. in Matt. ii. 16, and in another sense in Heb. x. 9 (the reading in 2 Thess. ii. 8 is uncertain).

ἐφοβοῦντο τὸν λαόν. The crowds which listened to Jesus (xxi. 38) shewed that He had friends among the multitude.

3—6. The Traitor and the Priests.

3. εἰσῆλθεν δὲ σατανᾶς εἰς Ἰούδαν. No other expression seems adequately to explain his wickedness. It began in avarice, disappointment, and jealousy; and, when he had long weakened his soul by indulgence in these dark, besetting sins, the imaginary loss of the "300 pence" of which he would have had the disposal (John xii. 4, 5; Mk. xiv. 10),—the now undisguised announcement of our Lord that He should be not only rejected, but *crucified* (Matt. xx. 19)—the consequent shattering of all Messianic hopes—the growing sense that he was becoming distasteful to his Master and his fellows—the open rebuke which he had drawn on his own head by his hypocritic greed at Bethany (John xii. 6)—the rumoured hostility of all the most venerated authorities of the nation—all these formed the climax of his temptations:—and then, at last, the tempting opportunity met the susceptible disposition. "Instead of dominion—service; instead of power—persecution; instead of honour—shame; this was all that was left of his hopes and prospects once so brilliant." His crime was but the epitome of months—perhaps years—of secret faithlessness. "Dicitur Satan in reprobos intrare, cum reverso Dei metu, extincta rationis luce, pudore etiam excusso, sensus omnes occupat." Calvin.

Ἰσκαριώτην. See on vi. 16.

τῶν δώδεκα. The circumstance is mentioned from its pathos. The mere information was needless, vi. 16.

4. ἀπελθών. We infer from the combined accounts that he met the priests on two occasions, on one of which the bargain was proposed, and on the other concluded.

συνελάλησεν. 'Spoke with.'

στρατηγοῖς. Literally, "*generals;*" some MSS. add the gloss *τοῦ ἱεροῦ*. The *Levitic* captains of the Temple who kept order during the Feasts. There was strictly only one who bore the title of "the general of the Temple"—"man of the mountain of the House" (see Neh. ii. 8, vii. 2; Jer. xx. 1; 2 Macc. iii. 4); but he had guards under him (Jos. *B. J.* VI. 5, § 3), and the name might be applied to the whole body. One of the bitter complaints against the High Priests of the day was that they made their own sons "generals of the Temple." St Luke was aware that the *special* title applied only to one person, as appears from Acts iv. 1.

τὸ πῶς. vs. 2. The *fact* had been already determined; the only remaining question was the *how*. Judas and the priests foresaw the possibility of danger in the attempt.

παραδῷ. 'Give Him up.' It is a milder word than *προδῷ*.

5. ἐχάρησαν. This spontaneous offer—and that too from one of Christ's immediate followers—seemed to solve all their difficulties.

συνέθεντο. 'Agreed'; in St Mark, '*promised*.' In Matt. xxvi. 15 it is said that they 'paid' or 'weighed' him the money, with a reference to Zech. xi. 12, 13 (LXX.). This was perhaps done at a second meeting when the actual plan was ripened.

ἀργύριον δοῦναι. The proposal came from the wretched man himself (Matt. xxvi. 15). The paltry sum given (which is mentioned by St Matthew only)—30 shekels, about £3. 16*s*., the price given for the meanest slave—shews that this sum was either regarded as *earnest-money*, or more probably that the Priests felt themselves quite able to carry out their plot, though less conveniently, without any aid from Judas. On one side of these shekels would be stamped the olive-branch, the emblem of peace; on the obverse the censer, the type of prayer, with the inscription, "Jerusalem the Holy"!

6. ἐξωμολόγησεν. 'He consented.' The aor. and imperfect imply that he *at once accepted* their terms and *began to look out* for an opportunity to fulfil his bargain.

ἐζήτει εὐκαιρίαν. Doubtless he was baffled at first by the entire and unexpected seclusion which Jesus observed on the Wednesday and Thursday.

ἄτερ ὄχλου. 'Without a mob'; *ἄτερ* is poetic, and only occurs here and in vs. 35.

7—13. Preparation for the Passover.

7. ἡ ἡμέρα τῶν ἀζύμων. All leaven was most carefully and scrupulously put away on the afternoon of Thursday, Nisan 13.

θύεσθαι. 'Be sacrificed.'

8. ἀπέστειλεν. Apparently our Lord, now withdrawn from His active work, said nothing about the Passover till the disciples questioned Him as to His wishes. The old law that the Paschal Lamb must be chosen ten days beforehand had long fallen into desuetude.

Its observance would have been impossible for the myriads of pilgrims who came from all parts of the world.

10. **ἄνθρωπος κεράμιον ὕδατος βαστάζων.** A very unusual sight in the East, where the water is drawn by women. He must probably have been the slave of one who was an open or secret disciple; unless we have here a reference to the Jewish custom of the master of a house himself drawing the water with which the unleavened bread was kneaded on Nisan 13. If so the "man bearing a pitcher of water" may have even been the Evangelist St Mark, in the house of whose mother, and probably in the very upper room where the Last Supper was held, the disciples used at first to meet (Acts xii. 12). The mysteriousness of the sign was perhaps intended to baffle, as long as was needful, the machinations of Judas.

11. **τῷ οἰκοδεσπότῃ.** See on xii. 39.

τῆς οἰκίας. The addition is pleonastic, but shews that the notion of *οἰκοδεσπότης* was simply that of 'owner.' Comp. Acts vii. 48, *οἰκοδομεῖν οἶκον aedificare domum.* John xii. 13, *τὰ βαΐα τῶν φοινίκων*, 'the *palm-branches* of the *palms*.' Such expressions are very common in Greek, as in *πόλεμον πολεμεῖν* &c. See my *Brief Greek Syntax*, § 312.

τὸ κατάλυμα. Rendered "*inn*" in ii. 7.

τὸ πάσχα. Although reasons will be given in Excursus V. for the view that this was not the *actual* Passover, it is clear that our Lord designedly spoke of it as *His* Passover, and gave it a paschal character. It is *possible* that Jewish customs unknown to us made it allowable for individuals on special occasions to anticipate the regular passover.

12. **ἀνάγαιον.** The Attic form of the word is *ἀνώγεων*. This large room under the roof is the usual place of resort for large gatherings in a Jewish house; probably the very room which also witnessed the appearance of the Risen Christ to the Twelve, and the Descent of the Holy Ghost at Pentecost.

ἐστρωμένον. Laid out with cushions on the divans, &c. Ezek. xxiii. 41 (LXX.); Acts ix. 34 (Greek).

14—38. The Last Supper.

14. **ἡ ὥρα.** If the meal was intended to be directly Paschal, this would be "between the two evenings" (Ex. xii. 6); a phrase interpreted by the Jews to mean between three and six, and by the Samaritans to mean between twilight and sunset. Probably Jesus and His disciples, anxious to avoid dangerous notice, would set forth towards dusk. It is almost impossible to suppose that the disciples at that dangerous crisis, when Jesus was under a ban, and in imminent peril of death, could have arranged to procure a paschal lamb. None of the Evangelists allude to a lamb as forming part of the meal.

ἀνέπεσεν. 'He reclined.' The custom of eating the Passover standing had long been abandoned. The real reason why the Jews

now sat at the meal was because it had lost much of its original simplicity and was a prolonged and joyous festival. The Rabbis gave it as a reason for the change that the standing attitude only suited slaves.

15. **ἐπιθυμίᾳ ἐπεθύμησα.** I earnestly desired. A Hebraism. Matt. xiii. 14; John iii. 29; Acts iv. 17, v. 28, &c. Winer, p. 584.

τοῦτο τὸ πάσχα φαγεῖν. The expression may perhaps point to the fact that *this* was not the actual Jewish Paschal meal, but one which was intended to supersede it by a Passover of far more divine significance.

16. **[οὐκέτι] οὐ μὴ φάγω αὐτό.** 'I will not eat it.' The "not any more" however is a correct gloss.

ἕως ὅτου πληρωθῇ κ.τ.λ. I. e. until the true Passover has been offered by my death, and so the new kingdom established.

17. **δεξάμενος ποτήριον εὐχαριστήσας.** Literally, "*and after receiving a cup, and giving thanks.*" From *εὐχαριστεῖν* comes our word *Eucharist.* The word *δεξάμενος* (differing from *λαβὼν* in vs. 19) seems to imply that the cup was handed to Him.

The main customs of the Jewish Passover are as follows:—(1) Each drinks a cup of wine—'the cup of consecration'—over which the master of the house pronounces a blessing. (2) Hands are washed, and a table carried in, on which are placed bitter herbs, cakes of unleavened bread, the *Charoseth* (a dish made of dates, raisins, and vinegar), the paschal lamb, and the flesh of the *Chagigah* or thank-offering. (3) The father dips a morsel of unleavened bread and bitter herbs, about the size of an olive, in the *Charoseth,* eats it with a benediction, and distributes a similar 'sop' to all present. (4) A second cup of wine is poured out, and the youngest present asks the meaning of the service, to which the father replies. (5) The first part of the Hallel (Ps. cvii.—cxiv.) is sung. (6) Grace is said, and a benediction again pronounced; after which the father distributes bitter herbs and unleavened bread dipped in the *Charoseth.* (7) The Paschal lamb is eaten, and a third cup of wine handed round. (8) After another thanksgiving, a fourth cup—the cup of joy—is drunk. (9) The rest of the Hallel (Ps. cxv.—cxviii.) is sung.

The cup mentioned in this verse has been supposed to be the *third* cup of wine in the Jewish ceremonial; and the actual chalice of the Eucharist (the "cup of blessing," 1 Cor. x. 16, *Cos ha-Berâchah*) is identified with the *fourth* cup. We also see in the Last Supper the benediction, and possibly the Hallel (Matt. xxvi. 30). But (1) the identifications are somewhat precarious. (2) There is no certainty that the "*Sacrificial Passover*" then observed by the Jews was identical in ceremonial with the "*Memorial Passover*" which now alone they are able to observe.

18. **οὐ μὴ...ἀπὸ τοῦ νῦν.** It is not certain from these words that our Lord *declined* to drink of the Passover wine; and that He partook of it seems to be implied in the *ἀπ' ἄρτι* of Matt. xxvi. 29.

ἀπὸ τοῦ γενήματος τῆς ἀμπέλου This is perhaps a reference to the Jewish benediction pronounced over the first cup, "Blessed be Thou, O Lord our God, who hast created the fruit of the vine."

19. λαβὼν ἄρτον. The account in St Luke closely agrees with that given by St Paul (1 Cor. xi. 23—26), which he 'received from the Lord.'

τοῦτό ἐστιν τὸ σῶμά μου. Comp. "I am the door," John x. 7. "That rock *was* Christ," 1 Cor. x. 4. "The bread which we break, is it not the communion of the body of Christ?" 1 Cor. x. 16. All the fierce theological debates between Roman Catholics, Lutherans, Zuinglians, Calvinists, &c. might have been avoided if men had borne in mind the warning of Jesus, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life," John vi. 63. As for the word "*is*" on which so much stress has been laid, if Jesus spoke in Aramaic he would not have used the verb at all.

διδόμενον. St Paul uses *κλώμενον* instead (omitted in W. H. and R.V.). 1 Cor. xi. 24, 25.

εἰς τὴν ἐμὴν ἀνάμνησιν. Only here and in 1 Cor. xi. 24. The emphasis is on the latter words. The Christian Passover was no more to be in remembrance of the deliverance from Egypt, but of that far greater deliverance wrought by Christ.

20. ἡ καινὴ διαθήκη. Hence the name of the [New ?] Testament, (see W. H. and R.V.). The word *διαθήκη* (Heb. *Berith*) means both a will, and an agreement or covenant, see Jer. xxxi. 31. "It contains all the *absolute* elements of the one, with the *conditional* elements of the other. Hence the New Testament (*καινὴ διαθήκη*) is the revelation of a new relation on God's part with the conditions necessary to its realisation on man's part." Fairbairn.

ἐν τῷ αἵματί μου. I.e. ratified by my blood shed for you. The best comment is Heb. ix. 15, 18—22; 1 Cor. xi. 25. The other Synoptists have "my blood of the New Testament."

τὸ ὑπὲρ ὑμῶν ἐκχυννόμενον. The participle (by what is called *hypallage* or the abnormal relation of words in a sentence) agrees with the *αἷμα* in *αἵματι*. Otherwise we must suppose that by *metonymy* it agrees with *ποτήριον*, 'cup,' in the sense of 'the *contents of the cup*.' See Winer, p. 791.

21. ἡ χεὶρ τοῦ παραδιδόντος με. For fuller details of this last awful warning to Judas, see Matt. xxvi. 21—25; Mk. xiv. 18—21; John xiii. 21—26. Whether Judas actually partook of the Holy Communion has always been uncertain. Bengel quotes the language of St Ambrose to Theodosius, "Will you hold forth with those hands still dripping with the blood of unjust slaughter, and with them take the most holy body of the Lord?"

22. κατὰ τὸ ὡρισμένον. Acts ii. 23, iv. 27, 28. Rev. xiii. 8. The type of Judas was Ahithophel, Ps. xli. 9.

23. **συνζητεῖν πρὸς ἑαυτούς.** The pathetic details are given by St John. It is characteristic of their noble, simple, loving natures that they seem to have had no suspicions of Judas.

τὸ τίς ἄρα εἴη. 'The (question) who it could possibly be.' See note on xv. 26, xviii. 36.

τοῦτο. I.e. *τὸ παραδιδόναι.* The position of the word before the verb gives it the emphasis of horror, and the character of the deed is connoted, as is sometimes the case in classical Greek, by the verb *πράσσειν.*

24. **φιλονεικία.** 'An ambitious contention,' occurs here only. It is probable that this dispute arose while they were taking their places at the couches (*τρικλίνια*), and may possibly have been occasioned by some claim made by Judas for official precedence. He seems to have reclined on the left of our Lord, and John on the right, while Peter seems to have been at the top of the next mat or couch, at the left of Judas, across and behind whom he stretched forward to whisper his question to St John (John xiii. 23, 24). For previous instances of this worldly ambition see ix. 46—48; Matt. xx. 20—24.

25. **εὐεργέται καλοῦνται.** *εὐεργέται*—a name often inscribed on coins. Comp. *εὐεργέτην ἀπογραφῆναι,* Herod. VIII. 85. How worthless and hollow the title was the disciples knew from the instances of Ptolemy Euergetes and other Syrian tyrants. Onias had been more deserving of the name, 2 Macc. iv. 2.

26. **ὑμεῖς δὲ οὐχο ὕτως.** Understand *ἐστέ. Your* case is different. St Peter learnt this lesson well. See 1 Pet. v. 3.

γινέσθω. 'Let him become,'—let him shew himself to be.

ὡς ὁ νεώτερος. Who in Eastern families fulfils menial duties. Acts v. 6.

ὡς ὁ διακονῶν. The true Euergetes is the humble brother, not the subtle tyrant. See Matt. xx. 28; Phil. ii. 7. St Luke here omits the beautiful acted parable of the Lord washing the disciples' feet (John xiii. 1—20), as also the words to Judas, and his going forth into the night.

28. **ἐν τοῖς πειρασμοῖς μου.** See on iv. 13.

29. **διατίθεμαι ὑμῖν...βασιλείαν.** *I ordain for you* (*dispono*) *a kingdom;* not 'I bequeath.' See xii. 32; 2 Tim. ii. 12. **διατίθεμαι** is 'I appoint by way of bequest,' Ps. lxxxi. 4 (LXX.).

30. **καθήσεσθε.** This promise becomes more emphatic, by being stated separately, and not made dependent on *ἵνα.* See note on xx. 10.

ἐπὶ θρόνων. Our Lord here perhaps designedly omitted the word "twelve," Matt. xix. 28 (Rev. iii. 21).

κρίνοντες. 1 Cor. vi. 2. The clause is omitted in some MSS.

31. **Σίμων Σίμων.** The repetition of the name gave combined solemnity and tenderness to the appeal (x. 41). Comp. Acts ix. 4.

ἐξητήσατο ὑμᾶς. 'Satan demanded you,' or 'gained you by asking;' *all of* you, 'not content with Judas,' vs. 3. Bengel.

τοῦ σινιάσαι. The word *σινιάσαι*, from *σίνιον*, a sieve, occurs here only. Satan, too, has his winnowing fan, that he may get his chaff. Judas has been already winnowed away from the Apostolic band, and now Satan demands Peter (comp. Job i. 9). The warning left a deep impression on Peter's mind. 1 Pet. v. 8, 9. For the metaphor see Amos ix. 9, 10.

32. ἐδεήθην περὶ σοῦ. 'I made supplication concerning thee,' shewing that Peter, the most confident, was at that moment the most imperilled, though Jesus had prayed for them all (John xvii. 9, 11).

μὴ ἐκλίπῃ. The aor. points to this special crisis. Some MSS. read *ἐκλείπῃ* which would imply a *continuous* failure of faith. The verb *ἐκλείπω* means 'fail *utterly*, or *finally*.'

σύ ποτε ἐπιστρέψας στήρισον τοὺς ἀδελφούς σου. '*When* once thou hast turned again stablish thy brethren.' John xxi. 4—17. For *στηρίζω* see Rom. i. 2, 1 Pet. v. 10. In the latter verse it is accompanied by *σθενόω* 'strengthen.' Comp. Ps. li. 13. The very word for 'strengthen' sank into his heart, and is repeated in his Epistle, 1 Pet. v. 10. '*Επιστρέψας* does not here imply *conversion* in the *technical* sense—but 'when thou hast turned again.' It means more, however, than merely *vicissim*, 'in turn.' Comp. 1 Pet. ii. 25; 2 Pet. ii. 21, 22; Matt. xiii. 15, &c.

33. μετὰ σοῦ ἕτοιμός εἰμι. 'With Thee I am ready,' &c. The order is emphatic. 'If only Thou be with me I am prepared for the very worst.'

καὶ εἰς φυλακὴν καὶ εἰς θάνατον. 'Even into prison, even into death.' This 'flaring enthusiasm' is always to be suspected of weakness. Prov. xxviii. 26; 1 Cor. x. 12.

34. Πέτρε. The only occasion on which Jesus is recorded to have used to him the name He gave. It is used to remind him of his *strength* as well as his weakness.

οὐ φωνήσει σήμερον ἀλέκτωρ. It was, perhaps, already past midnight. St Mark says more exactly (xiv. 30) 'shall not crow *twice*.' But St Luke's expression merely means, 'that part of the dawn which is called the cock-crow (*ἀλεκτοροφωνία*, *gallicinium*) shall not be over before,' &c.

35. ἅτερ βαλλαντίου κ.τ.λ. See ix. 3, x. 4.

36. ἀλλὰ νῦν. This was an intimation of their totally changed relation to the world. There was no spontaneous hospitality, no peaceful acceptance, no honoured security, to be looked for now.

ὁ μὴ ἔχων. 'He that hath not' (either purse or scrip to buy a sword with), 'let him,' &c. Of course the expression was not meant to be taken with unintelligent literalness. It was in accordance with that kind metaphorical method of expression which our blessed Lord adopted that His words might never be forgotten. It was to warn

them of days of hatred and opposition in which *self-defence* might become a daily necessity, though not aggression. To infer that the latter is implied has been one of the fatal errors which arise from attributing infallibility to wrong inferences from a superstitious letter-worship.

37. **μετὰ ἀνόμων ἐλογίσθη.** Is. liii. 12. Hence the sword could not be for *His* defence, as they carelessly assumed.

καὶ γάρ. 'For indeed.'

τέλος ἔχει. The end, or fulfilment, was drawing near; it would come on the following day (*τετέλεσται*, John xix. 30).

38. **μάχαιραι...δύο.** It was a last instance of the stolid literalism by which they had so often vexed our Lord (Matt. xvi. 6—12). As though He could have been thinking of two miserable swords, such as poor Galilaean pilgrims took to defend themselves from wild beasts or robbers; and as though two would be of any use against a world in arms! It is strange that St Chrysostom should suppose 'knives' to be intended. This was the verse quoted by Boniface VIII., in his famous Bull *Unam sanctam*, to prove his possession of both secular and spiritual power, which Calvin rightly calls *protervum ludibrium*.

ἱκανόν ἐστιν. Not of course meaning that two swords were enough, but sadly declining to enter into the matter any further, and leaving them to meditate on His words. The formula was one sometimes used to waive a subject; comp. 1 Macc. ii. 33, and *ἱκανούσθω ὑμῖν*, Deut. iii. 26. See p. 384. "It is a sigh of the God-man over all violent measures meant to further His cause."

39—46. The Agony in the Garden.

39. **ἐξελθών.** St Luke here omits all the touching incidents which St John alone records—the discourses so "rarely mixed of sadness and joys, and studded with mysteries as with emeralds;" Peter's question, "Lord, whither goest thou?"; the melancholy remark of Thomas about the way; Philip's "Lord, shew us the Father;" the perplexed inquiry of Judas Lebbaeus; the rising from the Table; the Parable of the Vine and the Branches, perhaps suggested by the trellised vine under which they passed out into the moonlight; and the great High Priest's prayer.

κατὰ τὸ ἔθος. 'As His custom was.' The word 'custom' seems too wide to apply only to our Lord's practice during these few days. It leads us to suppose that He disliked sleeping in the crowd and closeness of cities, and habitually chose to spend the night in the olive-yards of the Hill.

εἰς τὸ ὄρος τῶν Ἐλαιῶν. See note on xix. 29. The way led down the valley over the brook, or, rather, dry wady of the Kedron, and then up the green slope beyond it to the garden (see Jos. *B. J.* v. 2, § 2, vi. 1, § 1), or small farm (*χωρίον*) of Gethsemane, "the oil press," which is about half a mile from the city. Probably (John xviii. 2) it belonged to a disciple; possibly to St Mark. Judas knew the spot, and had ascertained that Jesus was going there. He had gone out to get the band necessary for His arrest.

ἠκολούθησαν. The walk would be under the full Paschal moon amid the deep hush that falls over an Oriental city at night. The only recorded incident of the walk is one more warning to the disciples, and specially to St Peter. Matt. xxvi. 32—35.

40. εἶπεν αὐτοῖς. First He left eight of them to sleep under the trees while He withdrew with Peter and James and John, whom He told to watch and pray.

41. ἀπεσπάσθη. Vulg. *avulsus est.* Literally, "*He was torn away*," or 'He tore Himself away' (comp. xxi. 1), shewing the reluctance with which He parted from this support of loving sympathy under the imperious necessity of passing through His darkest hour alone. Perhaps He withdrew deeper into the shadow of the ancient olive-trees. In estimating the force of such words as *ἐκβάλλω, ἀποσπάω,* &c. it should indeed be borne in mind that in Hellenistic Greek their old classical force was weakened by colloquialism. See 2 Macc. xii. 10. But since this sense is not found elsewhere in the N. T. except in Acts xxi. 1, and since the idea of withdrawal—*secessit*—is expressed by *ἀνεχώρησεν* (Matt. xii. 15, &c.), St Luke seems to have used the word in its proper sense.

ὡσεὶ λίθου βολήν. The accusative of space as in John vi. 19, &c.

θεὶς τὰ γόνατα. "And fell on His face," Matt. xxvi. 39.

42. εἰ βούλει. *Aposiopesis.* Sacrifice of His own will was the principle of His whole life of suffering obedience, John v. 30, vi. 38.

παρένεγκε. So BD, Vulg. It. &c. If *παρενεγκεῖν* be read with the Rec. or *παρενέγκαι* with ℵ we must suppose that as in xix. 42 "sorrow has suppressed the apodosis"—Winer, p. 750.

τοῦτο τὸ ποτήριον. Matt. xx. 22; comp. Ezek. xxii. 31; Ps. lxxv. 8. This prayer is an instance of the "strong crying and tears," amid which He "learned obedience by the things which He suffered," Heb. v. 7, 8.

43. ὤφθη δὲ αὐτῷ ἄγγελος. As after His temptation, Matt. iv. 11. This and the next verse are omitted in AB, and by the first corrector of ℵ; and Jerome and Hilary say that they were omitted in "very many" Greek and Latin MSS. They are not found in the Itala or Peshito.

44. ἐν ἀγωνίᾳ. Comp. 2 Macc. iii. 16, 17. The word which occurs here only in the N. T.—though we often have the verb *ἀγωνίζομαι*—means intense struggle and pressure of spirit, which the other Evangelists also describe in the strong words *ἀδημονεῖν* (Matt. xxvi. 37) and *ἐκθαμβεῖσθαι* (Mk. xiv. 33). It was an awful anguish of His natural life, and here alone (Matt. xxvi. 38; John xii. 27) does He use the word *ψυχὴ* of Himself. It was not of course a mere shrinking from death and pain, which even the meanest natures can overcome, but the mysterious burden of the world's guilt (2 Cor. v. 21)—the shrinking of a sinless being from the depths of Satanic hate and horror through which He was to pass. As Luther says 'our hard impure flesh' can hardly comprehend the sensitiveness of a fresh unstained soul coming in contact with horrible antagonism.

ὡσεὶ θρόμβοι αἵματος. Such a thing as a 'bloody sweat' seems not to be wholly unknown (Arist. *Hist. Anim.* III. 19) under abnormal pathological circumstances. (It is said that in the Netherlands the Duke of Anjou died sweating blood.) The blood of Abel 'cried from the ground;' but this blood 'spake better things than the blood of Abel' (Gen. iv. 10; Heb. xii. 24). St Luke does not however use the term 'bloody sweat,' but says that the dense sweat of agony fell from him "*like* blood gouts"—which may mean as drops of blood do from a wound. This is the sense given to the words by Theophylact, Euthymius, Grotius, Hammond, Michaelis, Olshausen, Bleek, &c.

45. κοιμωμένους...ἀπὸ τῆς λύπης. Ps. lxix. 20. The last two words give rather the cause than the excuse. They are analogous to "the spirit indeed is willing, but the flesh is weak" of Matt. xxvi. 41. St Luke here abbreviates the fuller records given in Matt. xxvi.; Mk. xiv., from which we find that Jesus *thrice* came to His Apostles, and thrice found them sleeping (see Is. lxiii. 3),—each momentary pause of prayer marking a fresh step in His victorious submission. This was the Temptation of Jesus by every element of anguish, as He had been tempted in the wilderness by every element of desire.

46. τί καθεύδετε; Matt. xxvi. 40; Mk. xiv. 37. The *second* time He does not seem to have spoken to them. The third time He knew that it was too late. The object of their watching had now ceased, for He heard the tramp of men in the distance, and saw the glare of their torches; and therefore it was with a tender irony that He said, 'Sleep on now and take your rest' (as far as any help which you can render to Me is concerned), but 'Rise, let us be going,' for now sleep will be alike impossible to us all.

προσεύχεσθε ἵνα μή. Not "pray lest" (as in A. V.) but "pray that ye enter not" (as in R. V.).

47—53. The Traitor's Kiss. The Arrest. Malchus.

47. ὄχλος. Composed of Levitical guards under their 'general;' a Roman chiliarch ('tribune'), with some soldiers, part of a maniple or cohort (*σπεῖρα*) from the Fort of Antonia (John xviii. 12); and some priests and elders.

εἷς τῶν δώδεκα. Comp. vs. 3. It seems as if in narrating the scene the Evangelists unconsciously add the circumstance which to their mind branded the deed with its worst horror. For the terror which seized the multitude, the precipitate entrance of Judas into the garden, and our Lord's first words to him, see John xviii. 3—9.

48. φιλήματι. He exclaimed 'Rabbi, Rabbi, hail' ('Peace to thee, Rabbi'), Mk. xiv. 45; but received no 'Peace to thee' in reply. Overacting his part, he not only kissed His Lord (*ἐφίλησεν*), but kissed Him fervently (*κατεφίλησεν, deosculatus est*).

49. οἱ περὶ αὐτόν. Specially Peter, but the Synoptists suppress his name from obviously prudential reasons which no longer existed when St John wrote.

εἰ πατάξομεν ἐν μαχαίρῃ; On *εἰ* with the future in a dubious question see Winer pp. 348, 639. Ionic forms like *μαχαίρῃ* are common in Hellenistic Greek, Winer p. 71. Since it was illegal to carry swords on a feast-day, we have here another sign that the Last Supper had not been the Passover. The bringing of the sword was part of the misconception which Jesus had not cared further to remove at the supper; and if Judas had pressed into the enclosure they may have been entirely unaware as yet of the number of the captors. Future years would teach them that Christ's cause is served by dying, not by killing. The full reply of our Lord on this incident must be found by combining Matt. xxvi. 53, John xviii. 10, 11. St Peter—perhaps stung by our Lord's previous warnings to him—impetuously acted "*non expectato Domini responso.*" Grotius.

50. τοῦ ἀρχιερέως τὸν δοῦλον. Malchus. St John, writing long after the event, is the first Evangelist who felt at liberty to mention the names of Peter and Malchus.

τὸ δεξιόν. A specific touch not found in the other Evangelists. All three use the diminutive—if the readings can be relied on. (*ὠτίον*, Matt. xxvi. 51; *ὠτάριον*, Mk. xiv. 47; *ὠτίον*, John xviii. 10. In this passage we have both *οὖς* and *ὠτίον*.) No stress can be laid on this. Languages in their later stage often adopt diminutives to avoid the trouble of genders. See my *Language and Languages*, p. 319.

51. ἐᾶτε ἕως τούτου. The meaning is uncertain. If addressed to the disciples it meant, *Let them even bind and lead me away.* Possibly however it was addressed to the captors, and meant, *Excuse thus much resistance;* or 'Allow me liberty thus far'—free my arms a moment that I may heal this wounded man. These snatches of dialogue—often of uncertain interpretation from their fragmentary character (e.g. Mark ix. 23; Matt. xxvi. 50; John viii. 25), are inimitable marks of genuineness. It was probably during this pause that 'all His disciples'—even Peter, even John—'forsook Him and fled.'

52. πρὸς τοὺς παραγενομένους ἐπ' αὐτὸν ἀρχιερεῖς. The expression shews that these venerable persons had kept safely in the background till all possible danger was over. It is evident that the whole band dreaded some exertion of miraculous power.

ἐπὶ λῃστήν. *Against a brigand* or *robber.* Am I one of the *Sicarii*, or bandits? It is a reproach to them for their cowardice and secrecy. 'If I had really done wrong, how is it that you did not arrest Me in the Temple?'

53. αὕτη ἐστὶν ὑμῶν ἡ ὥρα. A reproach to them for their base, illegal, midnight secrecy. St Luke omits the incident of the young man with the *σινδὼν* cast round his naked body, Mk. xiv. 51, 52.

ἡ ἐξουσία τοῦ σκότους. '*The authority*' (or rather, here, *the licence*) 'of darkness.'—On this bad sense of *ἐξουσία* see Bishop Lightfoot's note on Col. i. 13 where St Chrysostom paraphrases it by *τυραννίς*. The power is not independent, but delegated or permitted, since the Death of Christ is part of a divine plan (John xviii. 4, xix. 11, &c.).

54—62. PETER'S DENIAL.

54. **συλλαβόντες δὲ αὐτόν.** The word implies violence.

ἤγαγον. With His hands bound, probably behind His back, John xviii. 12.

εἰς τὴν οἰκίαν τοῦ ἀρχιερέως. The actual High Priest was Joseph Caiaphas (another form of Kephas), son-in-law of Annas (see on iii. 2). The trial of our Lord by the Jews was in three phases—(1) before Annas (John xviii. 12—18); (2) before Caiaphas (here and Matt. xxvi. 59—68; Mk. xiv. 55—65); (3) before the entire Sanhedrin at dawn (vs. 66; Matt. xxvii. 1; Mk. xv. 1). Each trial might be regarded as supremely important. Annas, or Hanan son of Seth, was the most influential of the ex-High Priests, and may, as Sagan (Deputy) or Nasi (President), have virtually wielded the sacerdotal power. The result therefore of a trial before him would involve a fatal *praejudicium*, since the utmost reverence was paid to his age, wealth, power, and shrewdness.—The second trial was before the most important committee of the Sanhedrin, which might in one sense be called 'the whole Sanhedrin' (Mk. xiv. 55), and though it could have no legal validity, being held at night, it served as a sort of *ἀνάκρισις* or preliminary inquiry, which left the final decision only formal.—The third trial was held at dawn before the entire Sanhedrin, and passed the final decree of condemnation against Jesus for blasphemy, which had been already predetermined. The enmity of the priests may have partly arisen (as I have given reasons for believing in the *Life of Christ*, II. 334) from the fact that the cleansing of the Temple involved an interference with their illicit gains. After the first trial—at which Jesus was first smitten—He was sent bound to Caiaphas, who perhaps lived in the same house. These three Jewish trials were illegal in almost every particular. The Sanhedrin was generally a merciful and cautious tribunal, but was now a mere dependent body entirely under the influence of the Sadducees, who were the most ruthless of Jewish sects.

ἠκολούθει μακρόθεν. "To see the end," Matt. xxvi. 58. It was a most unwise exposure of himself to temptation. His admission into the courtyard of the High Priest's house was due to the influence of John, who was known to the High Priest, and spoke to the portress (John xviii. 15, 16).

55. **πῦρ.** The spring nights at Jerusalem, which is 2610 feet above the level of the sea, are often cold.

τῆς αὐλῆς. 'Of the court.'

συνκαθισάντων ἐκάθητο...μέσος αὐτῶν. '*When they sat down together, Peter sat midmost among them*,' i.e. among the servants of the High Priest. He sat in the middle of a group composed of the very men who had just been engaged more or less directly in the arrest of his Lord. It was like the impetuosity of his character, but most unwise for one of his temperament. St John says (xviii. 18) that "he stood," and perhaps we have here a touch of restlessness.

56. παιδίσκη τις. Apparently the portress (John xviii. 17) who had been meanwhile relieved, and who, after a fixed gaze, recognized Peter as the man whom she had admitted. She therefore exclaimed, "This fellow *too* (as well as John) was with Him." The reports of the Evangelists differ, but each faithfully preserves the *καί*. The accounts of these denials by the Evangelists are (as St Augustine says of their narratives generally) "various, but not contrary." They are capable of perfectly easy and perfectly natural reconcilement, and are a valuable proof of independence.

πρὸς τὸ φῶς. 'To the light," i.e. with the light of the brazier shining full on him.

ἀτενίσασα. '*Fixing her eyes on him.*' See iv. 20.

57. οὐκ οἶδα αὐτόν, γύναι. '*I do not know Him, woman,*' 'nor do I understand what you mean,' Mk. xiv. 68. Peter—who has been described as *ὁμαλῶς ἀνώμαλον*, or 'consistently inconsistent'—shewed just the same kind of weakness many years later. Gal. ii. 12, 13.

58. μετὰ βραχύ. The trial before the Sacerdotal Committee naturally took some time, and they were awaiting the result.

ἕτερος. After his first denial "before them all" (Matt. xxvi. 70) he probably hoped to shake off this dangerous curiosity; and, perhaps as his guilt was brought more home to him by the first crowing of the cock (Mk. xiv. 68), he stole back out of the light of the brazier where he had been sitting with the servants, to the gate or vestibule (*πυλῶνα*, Matt. xxvi. 71, *προαύλιον*, Mk. xiv. 68). Of this second denial St John says, "*they* said to him" (xviii. 25); and as the portress was sure to have gossiped about him to the girl who relieved her at her post, the *second* denial was due to his being pointed out by the second maid to the group of idlers who were hanging about the door, one of whom was prominent in pressing the charge against him. Matt. xxvi. 71 (*ἄλλη*); Mk. xiv. 69 (*ἡ παιδίσκη*); John xviii. 25 (*εἶπον*); here *ἕτερος*. What discrepancy then worth speaking of is there here? Doubtless the second and third charges became more and more general as the news spread among the group. It is much more important to notice the moral law of "linked lies" by which 'once denied' always has a tendency to become 'thrice denied.' "Whom," asks St Augustine, "have you ever seen contented with a *single* sin?"

ἄνθρωπε. A mode of displeased address. xii. 14.

59. ὡσεὶ ὥρας μιᾶς. To St Peter it must have been one of the most terrible hours of his life.

ἄλλος τις. Here again the main charge was prominently made by *one*—a kinsman of Malchus, who had seen Peter in the garden, and was known to St John from his acquaintance with the High Priest's household (John xviii. 26, *συγγενης*); but others came up (*προσελθόντες οἱ ἑστῶτες*, Matt. xxvi. 73; *οἱ παρεστῶτες*, Mk. xiv. 70), and joined in it, and this is implied by St Mark's "kept saying to Peter" (*ἔλεγον*).

Γαλιλαῖός ἐστιν. This they could at once tell by the misplaced gutturals of the provincial dialect which 'bewrayed him' (i.e. pointed him out).

60. οὐκ οἶδα ὃ λέγεις. St Luke drops a veil over the 'cursing and swearing' which accompanied this last denial (Matt. xxvi. 74).

ἀλέκτωρ. 'A cock.' It crew for the second time. Minute critics have imagined that they found a 'difficulty' here because the Talmud says that cocks and hens, from their scratching in the dung, were regarded as unclean. But as to this the Talmud contradicts itself, since it often alludes to cocks and hens at Jerusalem (e.g. *Berachôth*, p. 27, 1). Moreover the cock might have belonged to the Roman soldiers in Fort Antonia.

61. στραφεὶς...ἐνέβλεψεν. St Luke alone preserves this most touching incident. Jesus must have looked on His erring Apostle either from the chamber in which He was being tried, if it was one of those chambers with open front (called in the East *muck 'ad*); or else at the moment when the trial was over, and He was being led across the courtyard amid the coarse insults of the servants. If so the moment would have been one of awful pathos to the unhappy Apostle.

62. ἐξελθών. Into the night, but "to meet the morning dawn."

ἔκλαυσεν. Not only *ἐδάκρυσεν*, 'shed tears,' but *ἔκλαυσεν*, 'wept aloud;' and, as St Mark says (xiv. 72), *ἔκλαιεν*, 'he *continued* weeping.' It was more than a mere burst of tears.

πικρῶς. St Mark says *ἐπιβαλών*, which *may* mean, 'when he thought thereon,' or 'flinging his mantle over his head.'

63—65. The First Derision.

Hanan had simply tried to entangle Jesus by insidious questions. The course of the trial before Caiaphas was different. The Priests on that occasion "sought false witness," but their false witnesses contradicted each other in their attempt to prove that He had threatened to destroy the Temple. Since Jesus still kept silence, Caiaphas rose, walked into the midst of the hall, and adjured Jesus by the Living God to say whether He was "the Christ, the Son of God." So adjured, Christ answered in the affirmative, and then Caiaphas, rending his robes, appealed to the assembly, who, most illegally setting aside the need of any further witnesses, shouted aloud that He was 'A man of Death' (*ish maveth*), i.e. deserving of capital punishment. From this moment He would be regarded by the dependents of the Priests as a condemned criminal.

63. δέροντες. No less than five forms of beating are referred to by the Evangelists in describing this pathetic scene—*δέροντες* here (a general term); *ἔτυπτον*, 'they kept smiting;' *παίσας* in the next verse, implying violence; *ἐκολάφισαν*, 'slapped with the open palm,' Matt. xxvi. 67; *ἐῤῥάπισαν*, 'smote with sticks' (id.); and *ῥαπίσμασιν ἔβαλλον*, Mk. xiv. 65. See the prophecy of Is. l. 6. The Priests of that day,

and their pampered followers, were too much addicted to these brutalities (Acts xxi. 32, xxiii. 2), as we learn also from the Talmud.

64. περικαλύψαντες αὐτόν. Probably by throwing an *abba* over his head and face. Mk. xiv. 65. The Talmud says that the False Messiah, Bar Cochba, was similarly insulted.

65. βλασφημοῦντες. This term now bears a different meaning. Here it merely means '*reviling Him*,' as in Matt. xxvii. 39.

66—71. The Third Jewish Trial.

66. ὡς ἐγένετο ἡμέρα. The Oral Law decided that the Sanhedrin could only meet by daylight. Sanhedrin 9. 1.

τὸ πρεσβυτέριον. Literally, "*the presbytery* of the people," as in Acts xxii. 5.

πρεσβυτέριον...ἀρχιερεῖς...γραμματεῖς. See Mk. xv. 1. The three constituent parts of the Sanhedrin, 1 Macc. xiv. 28. The Sanhedrin was the successor of the Great Synagogue, which ended with Simon the Just. *Where* they met is uncertain. It was either in the Paved Hall, or 'Hall of Squares' (*Lischath haggazzith*); or in the *Beth Midrash* (Temple Synagogue), a chamber which abutted on the "middle wall of partition" (*Chêl*), or in the *Chanujoth* 'shops' or 'booths' founded by the house of Hanan to sell doves, &c. for the temple.

ἀπήγαγον. Some mss. read ἀνήγαγον, which would mean 'led Him *up*.'

συνέδριον. From which the word Sanhedrin (mistakenly spelt *Sanhedrim*) is derived. Polybius uses the word of the Amphictyonic Council, the Roman Senate, &c.; but it is first applied to the Jewish Presbytery on the occasion when they summoned before them Hyrcanus II., son of Alexander Jannaeus. It gloried in being a mild tribunal, but was now an extremely degenerate body, and unworthy of its earlier traditions (Jos. *Antt.* xiii. 10, § 6; *B. J.* ii. 8, § 14). The Jewish authorities had lost the power of inflicting death; they could only pass sentence of excommunication, and hand over to the secular arm.

εἰ σὺ εἶ ὁ Χριστός. The object of the Sanhedrin was somewhat different from that of the Priests in the house of Caiaphas. *They* had only succeeded in establishing (by a most illegal personal appeal) a charge of constructive blasphemy. But 'blasphemy' was not a charge on which a Roman could pronounce capital sentence. Hence, in order to get Christ crucified, they needed a charge of *treason*, which might be constructed out of His claim to be the Messiah.

67. οὐ μὴ πιστεύσητε. As they had shewn already. John viii. 59, x. 31.

68. οὐ μὴ ἀποκριθῆτε. This is our Lord's protest against the illegal violence of the whole proceedings.

69. ἀπὸ τοῦ νῦν δὲ ἔσται ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος. 'But from henceforth (comp. i. 48, v. 10) shall the Son of man be seated at.' (Vulg. *erit sedens.*) Our Lord seems at last to have broken His

silence in these words, in order to end a miserable and useless scene. The words would at once recall Ps. cx. 1; Dan. vii. 13, 14; see John i. 51.

70. **ὑμεῖς λέγετε, ὅτι ἐγώ εἰμι.** A Hebrew formula (*attem amartem*). "Your words verify themselves." See some striking remarks in De Quincey, *Works*, III. 304. But the formula like "Thou sayest" in John xviii. 37 seems also to have been meant to waive further discussion. See p. 385.

71. **τί ἔτι ἔχομεν μαρτυρίας χρείαν;** Caiaphas had made the same appeal to the audience at the night trial. Van Oosterzee mentions that at the trial of the Reformer Farel, the Genevan Priests addressed him in these very words, and he replied, "Speak the words of God, and not those of Caiaphas."—This trial was followed by the *second* derision, in which it almost seems as if the Sanhedrists themselves took part. Matt. xxvi. 67. St Luke here omits the remorse and horrible end of Judas, on which he touches in Acts i. 18.

CHAPTER XXIII.

8. [**πολλά**] after *ἀκούειν* is omitted in ℵBDKL.

15. **ἀνέπεμψεν γὰρ αὐτὸν πρὸς ἡμᾶς.** This is considered by Meyer an alteration which has arisen from vs. 11. The reading of ℵBKL is *ἀνέπεμψα γὰρ ὑμᾶς πρὸς αὐτόν*, where *ἀνέπεμψα* is not used in the legal sense of *remisi* as in vs. 7.

17. [*ἀνάγκην δὲ εἶχεν ἀπολύειν αὐτοῖς κατὰ ἑορτὴν ἕνα.*] This verse is wanting in ABKL, and the Coptic, Sahidic versions &c. In D, the Aethiopic and the Curetonian Syriac it is placed after vs. 19.

29. **ἔθρεψαν.** ℵBL, La. Ti. *ἐξέθρεψαν* D, *ἐθήλασαν* Rec.

35. The **σὺν αὐτοῖς** of Rec. is omitted by ℵBCDL.

38. [**γράμμασιν...Ἑβραϊκοῖς.**] Perhaps added from John xix. 20. It is wanting in BL, Copt. Sah. Curetonian Syriac &c.

οὗτος. ℵBL. There are several slight variations.

45. **καὶ ἐσκοτίσθη ὁ ἥλιος** omitted in C^2. *τοῦ ἡλίου ἐκλείποντος* B, *ἐκλιπόντος* $\aleph C^1L$.

54. **παρασκευῆς,** ℵBL, Vulg. Copt. Sah. La. Ti.

CH. XXIII. **1—4.** FIRST PHASE OF THE TRIAL BEFORE PILATE.

1. **ἅπαν τὸ πλῆθος.** 'The whole number' (not "multitude," as in A. V.).

ἐπὶ τὸν Πιλάτον. The fact that our Lord "suffered under Pontius Pilate" is also mentioned by Tacitus (*Ann.* xv. 44). Pontius Pilatus

was a Roman Knight, who (A.D. 26) had been appointed, through the influence of Sejanus, sixth Procurator of Judaea. His very first act—the bringing of the silver eagles and other insignia of the Legions from Caesarea to Jerusalem—a step which he was obliged to retract—had caused fierce exasperation between him and the Jews. This had been increased by his application of money from the Corban or Sacred Treasury to the secular purpose of bringing water to Jerusalem from the Pools of Solomon (see xiii. 4). In consequence of this quarrel Pilate sent his soldiers among the mob with concealed daggers—(a fatal precedent for the *Sicarii*)—and there had been a great massacre. A third tumult had been caused by his placing gilt votive shields dedicated to the Emperor Tiberius, in his residence at Jerusalem. The Jews regarded these as idolatrous, and he had been obliged by the Emperor's orders to remove them. He had also had deadly quarrels with the Samaritans, whom he had attacked on Mount Gerizim in a movement stirred up by a Messianic impostor; and with the Galilaeans "whose blood he had mingled with their sacrifices" (xiii. 1). He reflected the hatred felt towards the Jews by his patron Sejanus, and had earned the character which Philo gives him of being a savage, inflexible, and arbitrary ruler. The Procurator, when at Jerusalem for the great Festivals, seems to have occupied an old palace of Herod's, known in consequence as Herod's Praetorium (Philo, *Leg. ad Caium*, p. 1034). It was a building of peculiar splendour, and our Lord was conducted to it from the Hall of Meeting, across the bridge which spanned the Valley of Tyropoeon. It is however *possible* that Pilate may have occupied a part of Fort Antonia, and it has been supposed that this view receives some confirmation from the discovery by Capt. Warren of a subterranean chamber with a pillar in it, which is believed to be not later than the age of the Herods, and is on the suggested site of Antonia. Mr Fergusson (*Temples of the Jews*, p. 176) inclines to the view that this newly-discovered chamber may have been the very scene of our Lord's flagellation. Our Lord was bound (Matt. xxvii. 2) in sign that He was now a condemned criminal. This narrative of the Trial should be compared throughout with John xviii., xix.

2. εὕραμεν. A word, which like the contemptuous **τοῦτον** ('this fellow,' Tyndale), was intended to excite prejudice.

διαστρέφοντα τὸ ἔθνος. Comp. Ecclus. xi. 34, *ἀφίστασθαι καὶ διαστρέφειν*. The technical Jewish name for an offender of this sort was *Mesith*, 'seducer' or 'impostor,' Acts xiii. 8—10. This was their *first* head of indictment, and had the advantage of being perfectly vague.

κωλύοντα φόρους Καίσαρι διδόναι. This was a complete falsehood; but a *political* accusation was necessary for their purpose, since a heathen would not have listened to any religious accusation. The mixture of religion with politics is always perilous to truth and sincerity. This was their *second* charge.

Χριστὸν βασιλέα. The word 'King' is an explanation to bring the case under the head of treason. Yet they must have been well

aware that this charge was all the more false in spirit from being true in the letter;—for Christ had always refused and prevented every effort to make Him a temporal king (John vi. 15). This was their *third* charge. Marcion, according to Epiphanius, added two more charges; namely *καὶ καταλύοντα τὸν νόμον καὶ τοὺς προφήτας*, and *καὶ ἀποστρέφοντα τὰς γυναῖκας καὶ τὰ τέκνα.* The Jews, no longer possessing the *jus gladii*, formulated their accusation in such a way as to exasperate the Roman authorities against Jesus.

3. σὺ εἶ κ.τ.λ. St Luke narrates the trial very briefly. The Jewish priests had expected that on their authority Pilate would at once order Him to execution; but, on the contrary, he meant first to hear the case, and asked them what accusation they brought, refusing to accept their bare assertion that He was "a malefactor." Pilate only attends to the *third* charge, and asks Christ this question on the Roman principle that it was always desirable to secure the confession of the accused. We see from St John (xviii. 33) that Jesus had been led *into* the Praetorium while His accusers stayed without; that He had not heard their accusations (id. vs. 34), and that Pilate was now questioning Him at *a private examination.*

σὺ λέγεις. See on xxii. 70. For a fuller account of the scene read John xviii. 33—38. It is alluded to in 1 Tim. vi. 13.

4. οὐδὲν εὑρίσκω αἴτιον κ.τ.λ. This conclusion, which sounds so abrupt in St Luke, was the result of the conversation with Pilate in which Jesus had said "My Kingdom is not of this world." It had convinced Pilate of His innocence, and he expressed his conviction in this unhesitating acquittal. The word for 'fault' (*αἴτιον*) occurs in Acts xix. 40.

5—24. The Trial before Herod. Further endeavours of Pilate to procure His Acquittal. The Choice of Barabbas. The Condemnation to the Cross.

5. οἱ δὲ ἐπίσχυον. 'But they were more urgent,' or, *but they kept insisting.* Vulg. *invalescebant.* This and similar expressions hardly convey to us the terrible violence and excitement of an Oriental mob.

καθ' ὅλης τῆς Ἰουδαίας. The A.V. here needlessly renders *Ἰουδαίας* by 'Jewry' (comp. Dan. v. 13). These words furnish one of the traces in the Synoptists of the Judaean ministry which they imply, but do not narrate. Comp. Acts x. 37.

ἀπὸ τῆς Γαλιλαίας. See iv. 14. This is probably mentioned to prejudice Pilate all the more against Him, as he had a quarrel with the Galilaeans, but *dum rem amplificant, Pilato dant rimam.* Bengel.

7. ἀνέπεμψεν. The word used is technical—the Lat. *remisit*—and means the remission of a question to a higher court (Acts xxv. 21; comp. Philem. 11; Jos. *B. J.* II. 20, § 5). St Luke alone preserves this interesting incident. He seems to have had special information about Herod's court. Pilate's object may have been (1) to get rid

of the responsibility—or at least to divide it—by ascertaining Herod's opinion; (2) to do a cheap act of courtesy which might soothe the irritation which Herod, as well as the Jews, felt against him. Vespasian paid a similar compliment to Agrippa. Jos. *B. J.* III. 10, § 10.

ὄντα καὶ αὐτόν. '*Also*,' i.e. as well as Pilate. Herod lived at Tiberias, and Pilate at Caesarea. During the immense assemblages of the Jewish feasts the two rulers had come to Jerusalem, Pilate to maintain order, Herod to gain popularity among his subjects by a decent semblance of conformity to the national religion. At Jerusalem Herod occupied the old palace of the Asmonaean princes (Jos. *B. J.* II. 16; *Antt.* XX. 8, § 11).

8. ἐξ ἱκανῶν χρόνων. Meyer from the reading *ἱκανοῦ χρόνου* in some MSS. thinks that the original reading was only *ἐξ ἱκανοῦ*, like *ἐκ πλείστου, ἐξ ὀλίγου*, &c.

τι σημεῖον ἰδεῖν. ix. 7—9, Herod seems to have deteriorated. He had encouraged the visits of the Baptist on less frivolous grounds than these. It must have been a deep aggravation of Christ's sufferings to be led bound, amid coarse attendants, through the densely crowded streets.

9. οὐδὲν ἀπεκρίνατο. Is. liii. 7. A murderer of the Prophets, who was living in open and flagrant incest, and who had no higher motive than mean curiosity, deserved no answer. Our Lord used of Antipas the only purely contemptuous word which He is ever recorded to have uttered (xiii. 32). "Devant cet être, composé monstrueux de sanglante légèreté et de sombre superstition il se renferma dans un silence que les accusations mêmes du Sanhédrin (vs. 10) ne purent le porter à rompre." Godet.

10. εὐτόνως κατηγοροῦντες. Comp. Acts xviii. 28. They were now bent on securing their purpose, and perhaps feared that Herod's well-known weakness and superstition might rob them of their prey;—especially as he was much less afraid of them than Pilate was, having strong influence in Rome.

11. ἐξουθενήσας. Treating Him not as a *criminal*, but only as a person worthy of contempt. Is. liii. 3.

σὺν τοῖς στρατεύμασιν αὐτοῦ. "*With his armies*," i.e. with his soldiers.

ἐσθῆτα λαμπράν. Literally, "*bright raiment*," Acts x. 30. Probably a *white* festal garment. Vulg. *veste albâ*.

ἀνέπεμψεν. As before—*remisit in forum apprehensionis*. This involved a *second* distinct acquittal of our Lord from every political charge brought against Him. Had He in any way been guilty of either (1) perverting the people, (2) forbidding to pay tribute, or (3) claiming to be a king, it would have been Herod's duty, and still more his interest, to punish Him. His dismissal of the case was a deliberate avowal of His innocence.

12. **ἐγένοντο...φίλοι...μετ' ἀλλήλων.** 'Became friends with one another.' Ps. ii. 1—3.

αὐτῇ τῇ ἡμέρᾳ. Not 'the *same* day' (as in A.V.), which would be *τῇ αὐτῇ*, but '*on that very day*.' See vs. 7, xiii. 31, xxiii. 7.

ἐν ἔχθρᾳ ὄντες. Perhaps in consequence of the incident mentioned in xiii. 1. This is the first type of Judaism and Heathenism leagued together to crush Christianity.

πρὸς αὐτούς. (ℵBL.) Meaning the same as *πρὸς ἀλλήλους*. (See note on xx. 5.)

13. **συνκαλεσάμενος τοὺς ἀρχιερεῖς.** This was a formal speech from a *bema*—perhaps the throne of Archelaus—set on the tessellated pavement called by the Jews *Gabbatha* (John xix. 13). Now was the golden opportunity which Pilate should have seized in order to do what he knew to be *right;* and he was really anxious to do it because the meek Majesty of the Lord had made a deep impression upon him, and because even while seated on the *bema*, he was shaken by a presentiment of warning conveyed to him by the dream of his wife (Matt. xxvii. 19). But men live under the coercion of their own past acts, and Pilate by his cruelty and greed had so bitterly offended the inhabitants of every province of Judaea that he dared not do anything more to provoke the accusation which he knew to be hanging over his head (comp. Jos. *Antt.* xviii. 3, § 2; *B. J.* ii. 9, § 4).

14. **οὐθὲν εὗρον...αἴτιον.** '*I find nothing punishable of the things which*, &c.' Thus Pilate's word is a direct contradiction of that of the High Priest's (*εὕραμεν*, vs. 2). The *I* is emphatic; you bring a charge, *I* after a public examination find it to be baseless. *οὐδὲν ὧν* = *οὐδὲν τούτων ἅ*.

κατηγορεῖτε κατ' αὐτοῦ. This construction is rare in classical Greek.

15. **ἀνέπεμψεν γὰρ αὐτὸν πρὸς ἡμᾶς.** See the critical note. This is Wyclif's reading from old Latin mss. The Vulg. has '*remisi vos ad illum*.'

ἐστὶν πεπραγμένον αὐτῷ. 'Hath been done by Him.' The "is done unto Him" of the A.V. is an unfortunate mistake. Comp. Matt. v. 21, where "*by* them of old time" should be "*to* them."

16. **παιδεύσας οὖν αὐτόν.** This was the point at which Pilate began to yield to the fatal vacillation which soon passed into guilt and made it afterwards impossible for him to escape. He had just declared the prisoner *absolutely innocent*. To subject Him, therefore, to the horrible punishment of scourging merely to gratify the pride of the Jews, and to humble Him in their eyes (Deut. xxv. 3), was an act of disgraceful illegality, which he must have felt to be most unworthy of the high Roman sense of 'Justice.' The guilty dread which made Pilate a weak man is well illustrated by what Philo says of him (*Leg. ad Caium*, 38). But he was the unconscious fulfiller of prophecy (Is. liii. 5). The restless eagerness of his various attempts

to secure the acquittal of Jesus is brought out most forcibly by St John.

17. For the verse in our A.V. see the critical note. Godet conjectures that the custom of claiming the release of a prisoner at the Feast (John xviii. 39) was a memorial of the national Deliverance from Egypt. The verse is of dubious genuineness, and may have come from a marginal gloss. The Gospels are our sole authority for this concession, which is, however, entirely in accordance with Roman policy.

18. **παντληθεί.** If we read *πλήθει* for *παντληθεί*, the meaning will be that 'they (the priests) called aloud *to the* multitude,' as in Matt. xxvii. 20. The choice of Barabbas by the mob was not spontaneous; it was instigated by these priestly murderers. The guilt of the Crucifixion rests *mainly* with the Priests, because it was mainly due to their personal influence (Mk. xv. 11).

ἀπόλυσον...ἡμῖν κ.τ.λ. This was the last drop in the cup of Jewish iniquity. Rom. xi. 30—33.

τὸν Βαραββᾶν. Bar-Abbas, 'Son of a (distinguished) father,' or Bar-Rabbas, 'Son of a great Rabbi.' Origen had the reading, 'Jesus Bar-Abbas,' in Matt. xxvii. 17, and as Jesus was a common name, and Bar-Abbas is only a patronymic, the reading is not impossible. At this stage of the trial, Barabbas may have been led out, and the choice offered them between 'Jesus Bar-Abbas and Jesus which is called Christ' as they stood on the pavement side by side.

19. **ὅστις.** The word implies 'a man of such a kind, that, &c.'

καὶ φόνον. "Ye denied the Holy One and the Just, and desired *a murderer* to be granted unto you," Acts iii. 14. Nothing is known of Bar-Abbas, but it has been conjectured from his name that he or his father belonged to the order of the Sanhedrists, who therefore desired his release. If he had been a follower of Judas of Galilee, or engaged in the riot against Pilate about his use of the *Corban*, he would enlist the sympathies of the people also.

20. **πάλιν...προσεφώνησεν.** 'Called unto them again.' He did not make them a second speech, but repeated his question.

21. **ἐπεφώνουν.** The word implies a continuous cry of increasing vehemence. The *vox populi* was in this instance *vox Diaboli*.

σταύρου σταύρου αὐτόν. The reading *σταύρωσον* may have risen from not observing that *σταύρου* is the imper. active, not middle (which would be *σταυροῦ*). This wild and terrible outcry was provoked by Pilate's unjust question to them how he should deal with Jesus. After this it was quite vain to say, "Why, what evil hath He done?" Yet even in yielding he cannot refrain from irritating them with the expression, "your king." It was something more than a mere taunt. It was due to a flash of genuine conviction that the

Prisoner before him was greater and nobler than the greatest and noblest Jew he had ever seen.

22. **τρίτον.** We can only obtain from all the four Evangelists, and especially from St John, a full conception of the earnestness with which Pilate strove to escape from the necessity of what he felt to be a needless crime. If he was not, as Tertullian says, "*jam pro conscientia sua Christianus*," he was evidently deeply impressed; and the impossibility of doing right must have come upon him as a terrible Nemesis for his past sins. It is very noteworthy that he took step after step to secure the acquittal of Jesus. 1. He emphatically and publicly announced His perfect innocence. 2. He sent Him to Herod. 3. He made an offer to release Him as a boon. 4. He tried to make scourging take the place of crucifixion. 5. He appealed to compassion. St John shews still more clearly how in successive stages of the trial he sets aside, i. the vague general charge of being "an evil-doer" (xviii. 30); ii. of being in any seditious sense "a king" (xviii. 39); iii. of any guilt in His religious claims (xix. 12). He only yields at last through fear (xix. 12), which makes him release a man guilty of *the very crime* for which he delivers Jesus to a slave's death. The fact that Pilate's patron Sejanus had probably by this time fallen, and that Tiberius was executing all connected with him, may have enhanced Pilate's fears. He knew that an accusation of High Treason (under the *Lex Majestatis*) was generally fatal (Tac. *Ann.* III. 38; Suet. *Tib.* 58). All this, with other phases of these last scenes, will be found fully brought out in my *Life of Christ*, II. pp. 360—391.

τί γὰρ κακὸν ἐποίησεν; The "*Why*, what evil hath He done?" happily expresses the idiomatic **γάρ**. It was first introduced into the Rhemish version.

23. **κατίσχυον αἱ φωναὶ αὐτῶν.** Comp. **ἐπίσχυον**, vs. 5. St Luke here omits the flagellation (Matt. xxvii. 26); the derision and mock homage of the soldiery—the scarlet *sagum* and crown of thorns; the sad scene of the Ecce Homo; the fresh terror of Pilate on hearing that He called Himself "the Son of God," and the deepening of that terror by the final questioning in the Praetorium; the "Behold your King!"; the introduction of the name of Caesar into the shouts of the multitude; Pilate's washing his hands; the last awful shout, "His blood be on us and on our children;" and the clothing of Jesus again in His own garments. (See Matt. xxvii.; Mk. xv.; John xviii., xix.) To suppose that there was a *second* scourging after the sentence is a mistake. Matt. xxvii. 26 is retrospective.

24. **ἐπέκρινεν.** (Only found in 2 Macc. iv. 47.) Not 'followed their praejudicium,' but *gave final sentence*. The two technical formulae for the sentence of death would be—to the Prisoner, 'Ibis ad crucem' ('Thou shalt go to the Cross'); to the attendant soldier, 'I miles, expedi crucem' ('Go soldier, get ready the Cross').

25. **ὃν ᾐτοῦντο.** 'Whom they were demanding.' Comp. Acts xiii. 18.

26—32. Simon the Cyrenian. The Daughters of Jerusalem.

26. Κυρηναῖον. There was a large colony of Jews in the powerful African city of Cyrene, and the Cyrenians had a synagogue at Jerusalem (Acts ii. 10, vi. 9, xi. 20). Simon may have come to keep the feast. St Mark calls him "the father of Alexander and Rufus," *possibly* the Christians mentioned in Acts xix. 33; Rom. xvi. 13.

ἀπ' ἀγροῦ. Not necessarily from labouring in the fields: still the notice accords with the many other incidental signs that this was not the Feast-Day, but the day preceding it. See Excursus V. The Apocryphal 'Acts of Pilate' says that the soldiers met Simon at the city gate (John xix. 17). There is no historical authority for the identification of the *Via Dolorosa* or for the 'Stations' of the *Via Crucis*. The latter are said to have originated among the Franciscans.

ἐπέθηκαν αὐτῷ τὸν σταυρόν. Probably because our Lord, enfeebled by the terrible scourging and by the long hours of sleepless agitation, was too feeble to bear it. This seems to be specially implied by Mk. xv. 21. It is not certain whether they made Simon carry the entire cross or merely part of the burden. (Comp. Gen. xxii. 6; Is. ix. 6.) The Cross was not carried in the manner with which pictures have made us familiar but either in two separate pieces—the body of the cross (*staticulum*) and its transom (*antenna*); or by tying these two pieces together in the shape of a V (*furca*). The Cross was certainly not the *crux decussata* (X) or St Andrew's Cross; nor the *crux commissa* (T St Anthony's Cross); but the ordinary Roman Cross († *crux immissa*. See Matt. xxvii. 37). The Hebrew word for Cross is the letter Thau (Ezek. ix. 4), which gave abundant opportunities for the allegorising tendency of the Fathers. On the body of the Cross was certainly a projecting piece of wood (*πῆγμα, sedile*) to support the sufferer, but there was no *suppedaneum* or rest for the feet; and from xxiv. 39 it seems certain that one nail (if not two) was driven through the feet. Nothing could exceed the agony caused by this "most cruel and horrible punishment" as even the ancients unanimously call it.

φέρειν ὄπισθεν τοῦ Ἰησοῦ. Plutarch (*De Ser. Num. Vind.* 9) mentions the custom of making a criminal carry his own cross. Various Gnostic sects (e.g. the Basilidians) devised the fable that Simon was executed by mistake for Jesus, a fable which, through Apocryphal legends, has found its way into the Koran (Koran, Suras 3, 4). St Matthew (xxvii. 32) and St Mark use the technical word *ἠγγάρευσαν*, 'impressed for service.' Perhaps the Jews had received a hint that Simon was a disciple.

27. γυναικῶν. Some of them may have come to offer the anodynes which were supposed to be demanded by the Rabbinic interpretation of Prov. xxxi. 6. This is the only other recorded incident of the procession to Calvary, and it is mentioned by St Luke alone. It is

a sad fact that no man—even of His Apostles—seems to have come forward to support these His last hours.

ἐκόπτοντο...αὐτόν. 'Were beating their breasts for Him.' Comp. viii. 52, xviii. 13.

28. εἶπεν. The only recorded words between His condemnation and crucifixion. Pity wrung from Him the utterance which anguish and violence had failed to extort.

θυγατέρες Ἰερουσαλήμ. The wailing women were *not* therefore His former Galilaean followers, viii. 2, 3.

ἐφ' ἑαυτάς. Some of them at least would survive till the terrible days of the Siege.

ἐπὶ τὰ τέκνα ὑμῶν. Comp. Matt. xxvii. 25, "His blood be on us *and on our children*."

29. μακάριαι αἱ στεῖραι. Comp. xi. 27; Hos. ix. 12—16. The words received their most painful illustration in the incident of the Siege, which had long been foretold in prophecy (Deut. xxviii. 53—57; Jer. xix. 9), that women were driven even to kill and eat their own children: Jos. *B. J.* v. 10, vi. 3. The 'Blessed' shewed an awful reversal of the proper blessedness of motherhood.

30. τοῖς ὄρεσιν. Comp. Hos. x. 8. Hundreds of the Jews at the end of the Siege hid themselves in subterranean recesses, and no less than 2000 were killed by being buried under the ruins of these hiding-places (Jos. *B. J.* vi. 9, § 4). We cannot fail to see in these events something of what St John calls "the wrath of the Lamb," Rev. vi. 16. Even a terror is entreated as a relief from yet more horrible calamities.

31. ἐν τῷ ξηρῷ τί γένηται; 'What must happen in the dry?' The subjunctive is *deliberative* as in Matt. xxvi. 54, xxiii. 33. The meaning of this proverb is not clear, and hence it early received the most absurd explanations. It can however only mean either (1) 'If they act thus cruelly and shamefully while the tree of their natural life is still green, what horrors of crime shall mark the period of its blighting?'—in which case it receives direct illustration from Ezek. xx. 47; comp. xxi. 3, 4; or (2) 'If they act thus to Me the Innocent and the Holy, what shall be the fate of these, the guilty and false?'—in which case it expresses the same thought as 1 Pet. iv. 17, 18. (See Prov. xi. 31; Ezek. xx. 47, xxi. 4; Matt. iii. 10, and p. 385.) For the historic fulfilment in the horrors of a massacre so great as to weary the very soldiers, see Jos. *B. J.* vi. 44. For the expression 'green' and 'dry tree' see Ps. i. 5; Ezek. xxi. 3.

32. ἕτεροι δύο. Perhaps followers of the released Barabbas. They were not 'thieves,' but 'robbers' or 'brigands,' and this name was not undeservedly given to some of the wild bands which refused Roman authority. See Is. liii. 9.

κακοῦργοι. This is in apposition to *ἕτεροι δύο*, not in agreement—*two others, malefactors.* The same English word is used in John xviii. 30, for *κακοποιός*.

33—38. The Crucifixion and Mockery. The Title.

33. τὸν τόπον. It is nowhere in Scripture called 'a hill,' and it was certainly not in any sense a steep or lofty hill. The only grounds for speaking of it as a hill are (1) tradition; and (2) the name.

Κρανίον. The word Calvary came into our A. V. from the Vulg. *locum qui vocatur Calvariae. Calvaria* is the Latin form of Golgotha, and means 'a skull' (as the same Greek word Κράνιον is rendered in Matt. xxvii. 33). Like the French *Chaumont*, this name might describe a low rounded hill. Ewald identifies it with Gareb (Jer. xxxi. 39), and Kraft accordingly derives Golgotha from גל, 'hill,' and גוית, 'death.' The name has led to the legend about Adam's skull lying at the foot of the Cross, which is so often introduced into pictures. St Luke omitted the Hebrew name Golgotha, which would have been unintelligible to his Greek readers.

ὃν μὲν...ὃν δέ. The relative for the article, as often in late Greek in antithesis. 1 Cor. xi. 21, ὃς μὲν πεινᾷ, ὃς δὲ μεθύει; Matt. xxi. 35, &c.

34. πάτερ, ἄφες αὐτοῖς. Is. liii. 12, "He bare the sins of many, and made intercession for the transgressors." These words were probably uttered at the terrible moment when the Sufferer was outstretched upon the Cross and the nails were being driven through the palms of the hands. They are certainly genuine, though strangely omitted by BD. They may come from some external source, or they may have been added by St Luke himself in a later recension. For the evidence respecting them see Westcott and Hort, *Greek Test.* II. They stand on the same footing as Matt. xxii. 43, 44. We hear the echo of them, as Meyer says, in Acts iii. 17, vii. 60. We must surely suppose that the prayer was uttered not only for the Roman soldiers, who were the mere instruments of the executors, but for all His enemies. It was in accordance with His own teaching (Matt. v. 44), and His children have learnt it from Him (Acts vii. 59, 60; Euseb. *H. E.* II. 29). They were the first of the seven words from the Cross, of which three (vs. 34, 43, 46) are recorded by St Luke only, and three (John xix. 27, 28, 30) by St John only. The last cry also began with the word "Father." The seven words are

Luke xxiii. 34. The Prayer for the Murderers.
Luke xxiii. 43. The Promise to the Penitent.
John xix. 26. The provision for the Mother.
Matt. xxvii. 46; Mk. xv. 34. Eli, Eli, lama sabachthani?
John xix. 28. The sole expression of human agony.
John xix. 30. "It is finished."
Luke xxiii. 46. "Father, into Thy hands I commend My spirit."

Thus they refer to His enemies, to penitents, to His mother and disciple, to the agony of His soul, to the anguish of His body, to His work, and to His Heavenly Father. St Luke here omits our Lord's refusal of the *sopor*—the medicated draught, or myrrh-mingled wine

(Mk. xv. 23; Matt. xxvii. 34), which, if it would have deadened His pains, would also have beclouded His faculties.

ἄφες. Christ died "for the remission (*ἄφεσιν*) of sins," Matt. xxvi. 28.

οὐ γὰρ οἴδασιν. "Through ignorance ye did it," Acts iii. 17; 1 Cor. ii. 8. "Judaei clamant Crucifige; Christus clamat Ignosce. Magna illorum iniquitas sed major tua, O Domine, pietas." St Bernard.

τὰ ἱμάτια. For the fuller details see John xix. 23, 24.

35. θεωρῶν. The word implies that they gazed as at a solemn spectacle, Ps. xxii. 17; Zech. xii. 10. They seem as a body to have been far less active in insult than the others.

[σὺν αὐτοῖς.] These words are omitted in ℵBCDL, &c.

ἐξεμυκτήριζον. The same strong word which is used in xvi. 14; 1 Esdr. i. 51.

ἄλλους ἔσωσεν. They said this in the same spirit as the Nazarenes, iv. 23.

εἰ οὗτός ἐστιν ὁ Χριστὸς τοῦ θεοῦ ὁ ἐκλεκτός. Literally, "if *this* man (contemptuously) is the Christ of God, the chosen." For other insults see Matt. xxvii. 40—43; Mk. xv. 29—32. Observe how the universal derision of what appeared to be such abject failure and humiliation enhances our estimate of the faith of the dying robber.

36. ἐνέπαιξαν δὲ αὐτῷ καὶ οἱ στρατιῶται. A quaternion of soldiers (John xix. 53) with a centurion. Similarly Tacitus says of the Christian martyrs who perished in the Neronian persecution, "*pereuntibus addita ludibria*" (*Ann.* xv. 44).

ὄξος προσφέροντες. It was their duty to watch Him (Matt. xxvii. 36), for sufferers sometimes lingered upon the cross for days. It is hardly to be wondered at if, with such a vile example before them as the derision by the Priests and Elders, these provincial or Roman soldiers—men of the lowest class, and "cruel by their wars, to blood inured"—beguiled the tedious hours by the mockery of the Innocent. By the word "mocked" seems to be meant that they lifted up to His lips the vessels containing their ordinary drink—sour wine (*posca*, John xix. 29. Comp. Num. vi. 3; Ruth ii. 14)—and then snatched them away. Probably a large earthen jar of *posca* for the use of these soldiers lay near the foot of the Cross (Ps. lxix. 21; John xix. 29). All these insults took place during the earlier part of the Crucifixion, and before the awful darkness came on.

37. εἰ σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων. As the title over Thy Cross asserts. The soldiers would delight in these taunts, because, like the ancients generally, they detested all Jews. Tumults of the most violent kind often arose from the brutal insolence of hatred which they shewed to the conquered nation.

38. ἐπιγραφή. A *titulus* written in black letters on a board smeared with white *gypsum*, and therefore very conspicuous. To put such a board over the head of a crucified person was the ordinary

custom. The jeers of the soldiers were aimed at the Jews in general quite as much as at the Divine Sufferer; and these jeers probably first opened the eyes of the priests to the way in which Pilate had managed to insult them.

[γράμμασιν Ἑλληνικοῖς καὶ Ῥωμαϊκοῖς καὶ Ἑβραϊκοῖς.] This is omitted in ℵBL, and some ancient versions. The fact is undoubted from John xix. 20. Thus the three great languages of the ancient world—the languages of Culture, of Empire, and of Religion—bore involuntary witness to Christ.

Ὁ βασιλεὺς τῶν Ἰουδαίων οὗτος. The superscription is given differently by each Evangelist. St Luke perhaps gives the peculiarly scornful Latin form. "*Rex Judaeorum hic est.*" The other Evangelists give

> This is Jesus the King of the Jews. Matt. xxvii. 37.
> The King of the Jews. Mark xv. 26.
> Jesus of Nazareth the King of the Jews. John xix. 19.

Although no serious and sensible writer would dream of talking about 'a discrepancy' here, it is very probable that the differences arise from the different forms assumed by the Title in the three languages. We may then assume that the Title over the Cross was as follows:

ישו הנצרי מלך היהודים	John.
Ὁ *βασιλεὺς τῶν Ἰουδαίων.*	Mark.
Rex Judaeorum hic est.	Luke.

It will be seen that St Matthew's is an *accurate combination of the three*, not *one of which was an accusation.*

It was only while the Priests were deriding Christ that it began to dawn on them that Pilate, even in angrily yielding to their persistence, had avenged himself in a way which they could not resent, by a deadly insult against them and their nation. *This* was their King, and *this* was how they had treated Him. Thus our Lord reigned even on His Cross, according to the curious old reading of Ps. xcvi. 10, *ἐβασίλευσεν ἀπὸ τοῦ ξύλου* (LXX.), Regnavit a ligno. (See *Life of Christ*, i. 12, *n.*) For the attempt of the Priests to get the superscription altered see John xix. 21, 22. In refusing it Pilate shewed the insolence and obstinacy which Philo attributes to him. The actual title was a glorious testimony to Jesus and an awful reproach to the Jews. Ps. ii. 6. Thus His Cross becomes, as St Ambrose says, His trophy; the gibbet of the Malefactor becomes the *feretrum*—the spoil-bearing sign of triumph—of the Victor. See this alluded to in Col. ii. 14, 15. (*Life of St Paul*, ii. 461.)

39—43. The Penitent Robber.

39. εἷς δὲ τῶν...κακούργων. In St Matthew and St Mark we are told that *both* the robbers "reviled" Him. Here then we might suppose that there was an irreconcilable discrepancy. But though the Evangelists sometimes seem to be on the very verge of mutual contradiction, no instance of a contradiction can be adduced from their independent pages. The reason of this is partly that they wrote the simple truth, and partly that they wrote under divine guidance. The explanation of the apparent contradiction lies in the Greek words used. The two first Synoptists tell us that both the robbers during an early part of the hours of crucifixion *reproached* Jesus (ὠνείδιζον), but we learn from St Luke that only one of them used injurious and insulting language to Him (ἐβλασφήμει). If they were followers of Barabbas or Judas of Galilee they would recognise no Messiahship but that of the sword, and they might, in their despair and agony, join in the reproaches levelled *by all classes alike* at One who might seem to them to have thrown away a great opportunity. It was quite common for men on the cross to talk to the multitude, and even to make harangues (for instances see my *Life of Christ*, II. 409,*n.*); but Jesus, amid this universal roar of execration from mob, priests, soldiers, and even these wretched fellow-sufferers, hung on the Cross in meek and awful silence.

οὐχὶ σὺ εἶ ὁ Χριστός; 'Art thou not the Christ?' ℵBCL.

40. ὁ ἕτερος. The '*bonus latro*,' or 'Penitent Robber,' is called Titus in the Arabic 'Gospel of the Infancy'; and Dysmas in *Ev. Nicodem.* X., and a story is told that he had saved the Virgin and her Child from his comrades during their flight into Egypt. There are robber caves in the Valley of Doves which leads from Gennesareth to Kurn Hattin (see on vi. 12), and he may have been among the crowds who hung on the lips of Jesus in former days. "Doubtless the cross aided his penitence. On the *soft* couch conversion is rare." Bengel.

οὐδὲ φοβῇ σὺ τὸν θεόν. 'Dost not thou even fear God?'

41. ἄξια γὰρ ὧν ἐπράξαμεν ἀπολαμβάνομεν. Literally, "*we receive back things worthy of the crimes we did.*"

οὐδὲν ἄτοπον ἔπραξεν. Literally, "*did nothing out of place*" (like our "out of the way," i.e. nothing unusual or wrong). The word πράσσω in both clauses implies grave actions (see vs. 51), and this testimony implies *entire* innocence. It is the broadest possible acquittal. The word ἄτοπος occurs in 2 Thess. iii. 2.

42. Ἰησοῦ. 'Oh, Jesus;' the "Lord" is omitted in ℵBCL. He may well have been encouraged by having heard the prayer of Jesus for His murderers, vs. 34. "*Oravit misericordia ut oraret miseria.*" Aug.

μνήσθητί μου. A truly humble prayer for a far-off remembrance. He calls *Him* Lord whom the very Apostles had left, and recognizes Him as a King who even when dead could benefit the dead. Even Apostles might have learnt from him. (Bengel.)

ἐν τῇ βασιλείᾳ σου. *In* (not "into" as A.V.). We must not lose sight of the faith which can alone have dictated this intense appeal to One who hung mute upon the Cross amid universal derision.

43. σήμερον. An unexpected boon,—for the crucified often lingered in agony for more than two days.

ἐν τῷ παραδείσῳ. *παράδεισος* is derived from the Persian word *Pardes*, meaning a king's garden or pleasaunce. Here it is 'a garden' in which are more blessed trees than those in the garden of Golgotha. (Bengel.) It is used (1) for the garden of Eden (Gen. ii. 8, &c.); and (2) for that region of Hades (*Sheol*) in which the spirits of the blest await the general Resurrection, Acts ii. 31; 1 Cor. xv. 55; Rev. ii. 7. The Sapphic verse on the tomb of the great Copernicus alludes to the prayer of the Penitent Robber:

"Non parem Paulo veniam requiro
Gratiam Petri neque posco, sed quam
In crucis ligno dederis latroni
Sedulus oro."

44—49. Darkness. The Veil of the Temple rent. The End. Remorse of the Spectators.

44. ὡσεὶ ὥρα ἕκτη. I.e. mid-day. This seems at first sight to contradict John xix. 14, but there is fair ground to conjecture that 'sixth' (which would be written ϛ′) was an early misreading for 'third' (written γ′). For other proposed solutions of the discrepancy see *Life of Christ*, II. 385. The solution which asserts that St John used a different way of reckoning time is very precarious. St Luke omits the presence of the Virgin and the two other Marys and Salome at the Cross, and the words "Woman, behold thy son," "Behold thy mother." During the three hours' darkness no incident is recorded, but we trace a deepening sense of remorse and horror in the crowd. The fact that the sun was thus "turned into darkness" was, at last, that 'sign from heaven' for which the Pharisees had mockingly asked.

ἐφ' ὅλην τὴν γῆν. 'Over all the land' (not "earth" as in A.V.). There is no reason to believe that the darkness was over all the world. The Fathers (Origen, *c. Cels.* II. 33, 59, and Jerome, *Chron.*) indeed appeal to two heathen historians—Phlegon and Thallus—for a confirmation of it, but the testimony is too vague to be relied on either as to time or circumstance. They both speak of *an eclipse*.

45. ἐσκοτίσθη ὁ ἥλιος. Instead of these words some MSS. (ℵBC, &c.) read "*the sun eclipsing*," or "*failing*." The reading seems only to be an attempt, and that a very unsuccessful one, to account for the darkness. That it could not have been due to an

eclipse is certain, for the Paschal moon was at the full. It may have been a local and temporary darkness due to atmospheric causes, such as was observed in the years 1106, 1208, 1547, 1716, 1860. See Godet's note.

τὸ καταπέτασμα. The veil intended must be what was called the *Parocheth*, or *inner veil*, which hung between the Holy Place and the Holy of Holies. It was very heavy, and splendid with embroidery. It is alluded to in Heb. vi. 19, ix. 3, x. 19, 20. The obvious significance of the portent was the departure of the Shechinah or Presence of God from His now-deserted Temple. This particular event is (naturally) not mentioned by the Jews, but we may have a reference to it in the various omens of coming wrath which they say occurred "forty years" before the destruction of the Temple, and in which Jochanan Ben Zakkai saw the fulfilment of Zech. xi. 1. For a fuller account of these events see Matt. xxvii. 51—53; Mk. xv. 33. Jerome on Matt. xxvii. 51 says that a great lintel over the gate of the Temple fell and was shattered.

46. καὶ φωνήσας φωνῇ μεγάλῃ. 'And, crying with a loud voice' (not "when he had cried," A.V.). St Luke here omits the *Eli, Eli, lama sabachthani*, and the effect of that cry on the multitude (Matt. xxvii. 46—50); the "I thirst," which was the sole word of physical suffering wrung from Him in all His agonies; and the one word (*τετέλεσται*) in which He expressed the sense that His work was finished.

πάτερ, εἰς χεῖράς σου. A reference to Ps. xxxi. 5; comp. Acts vii. 59; 1 Pet. ii. 23. These words have been among the dying utterances of St Polycarp, St Augustine, St Bernard, John Huss, Jerome of Prague, Luther, Melancthon and Columbus.

ἐξέπνευσεν. None of the Evangelists use the word "He died" (*ἔθανεν*), but *ἐξέπνευσεν* (literally, 'He breathed forth,' here and Mk. xv. 37), and 'He sent forth' or 'gave up His spirit' (*ἀφῆκεν, παρέδωκεν τὸ πνεῦμα*, Matt. xxvii. 50; John xix. 30); probably because they wish to indicate the truth stated in John x. 18, that He gave up His life "because He willed, when He willed, how He willed." Aug. Comp. Eph. v. 2; Gal. ii. 20.

47. ὁ ἑκατοντάρχης. Who commanded the quaternion of soldiers. It is remarkable that St Luke gives us several instances of 'good centurions,' vii. 2, xxiii. 47; Acts x. 1, xxii. 26, xxvii. 43.

τὸ γενόμενον. See Mk. xv. 39; Matt. xxvii. 54.

ἐδόξαζεν τὸν θεόν. A notice characteristic of St Luke (ii. 20, v. 25, vii. 16, xiii. 13, xvii. 15, xviii. 43).

δίκαιος ἦν. Truly this man *was righteous*. This remark might have been drawn forth by the silent majesty and holiness of the Sufferer. After the earthquake he may have added, "Truly this man was a Son of God" (Matt. xxvii. 54). The latter phrase sounds at first incongruous on the lips of a heathen, though 'Son of God' is

found as a title of Augustus in some inscriptions. But the centurion had twice heard our Lord pray to 'His FATHER' (vss. 34, 46), and even Pilate had been overpowered by the awful dread lest He should be something more than man (John xix. 7—9).

48. πάντες οἱ...ὄχλοι. 'All the crowds.'

τύπτοντες τὰ στήθη ὑπέστρεφον. 'Returned, smiting their breasts.' It must be remembered that the People had not acted spontaneously in this matter, but had been goaded on by the Priests.

49. εἱστήκεισαν δέ. The multitudes began to return (*ὑπέστρεφον*), but the few who loved Him stayed on the spot, though they dared not to approach very near.

πάντες οἱ γνωστοὶ αὐτῷ. Peculiar to St Luke. Comp. ii. 44.

ἀπὸ μακρόθεν. See on xvi. 23.

ὁρῶσαι. The word used is not *θεωροῦντες*, as in vs. 35. There is, perhaps, in the "afar off," a sad allusion to Ps. xxxviii. 11, "My lovers and my friends stand aloof from my sore; and my kinsmen *stand afar off*." St Luke omits the breaking of the legs of the robbers, and the piercing of the side of Jesus by the soldiers, which are narrated in John xix. 31—37.

50—56. JOSEPH OF ARIMATHAEA. THE TAKING DOWN FROM THE CROSS. THE ENTOMBMENT.

50. βουλευτής. I. e. a member of the Sanhedrin, and therefore (as one of the 70 most distinguished members of the ruling classes) a person of great distinction. St Mark (xv. 43) calls him 'an honourable councillor.' Godet somewhat fancifully sees in St Mark's description of him the Roman ideal; as in St Luke's 'good and just,' the Greek ideal (*καλὸς κἀγαθός*); and in St Matthew's 'a *rich* man,' the Jewish ideal.

ἀγαθὸς καὶ δίκαιος. The first word describes his moral character, the latter his strict religious life as an orthodox Jew. Rom. v. 7. Mark calls him *εὐσχήμων*; Matthew *πλούσιος*.

51. οὐκ ἦν συνκατατιθέμενος, κ.τ.λ. It is remarkable that Joseph is the only Sanhedrist of whom this exception is recorded. We cannot, however, doubt that it was true of Nicodemus also, since he was "*the* teacher of Israel" (John iii. 10), which may possibly mean the third officer of the Synagogue, who was known by the name of the *Chakam* or 'Wise Man.' The word *πρᾶξις* might almost be rendered 'crime.' See Rom. viii. 13; Col. iii. 9.

αὐτῶν. I.e. *τῶν βουλευτῶν*, of his fellow Sanhedrists.

Ἀριμαθαίας. The name is a modification of the later Hebrew *Ramtha*, 'a hill,' and is the same name as Ramah, Ramathaim, &c. Hence the town of Joseph has been variously identified with Ramleh in Dan, Ramathaim in Ephraim (1 Sam. i. 1), and Ramah in Benjamin (Matt. ii. 18).

[καί.] As well as Christ's open followers. The same word is preserved in Matt. xxvii. 57, "who *also* himself was a disciple," though as St John (xix. 38) adds, "secretly for fear of the Jews."

προσεδέχετο. See ii. 25, and p. 382.

52. ἠτήσατο τὸ σῶμα. This was a bold, and might even have proved to be a perilous request. Hence the 'boldly' (τολμήσας) of Mk. xv. 43. Pilate seems to have granted the boon without a bribe because the Jewish care for burial was well known (Matt. xiv. 12; Acts viii. 2; Jos. *B. J.* iv. 5, § 2), and was indeed a part of their Law (Deut. xxi. 23). For the surprise of Pilate at the rapid death of Jesus, and his inquiry about it from the centurion, and other details, see Mk. xv. 44.

53. σινδόνι. A piece of fine white linen. Comp. Mk. xiv. 51. Two other words, ὀθονία (John xix. 40) and σουδάριον (John xx. 7), are used of the various cerements of Jesus. That Joseph bought this σινδών, apparently on this day (Mk. xv. 46), is one of the many incidental signs furnished even by the Synoptists that the true Passover did not begin till the *evening* of the Friday on which our Lord was crucified. On the part taken by Nicodemus in the Entombment, and the spices which he brought, see John xix. 39, 40. Both Joseph and Nicodemus in acting thus not only shewed great courage, but also great self-sacrifice; for the touching of a corpse made them ceremonially unclean, and thus prevented them from any share in the Paschal Feast.

ἐν μνήματι λαξευτῷ. λαξευτὸς is an Alexandrian word found also in LXX. Deut. iv. 49 (λᾶς, ξέω). This rock-hewn tomb (Matt., Mk., comp. Is. xxii. 16) was in a garden (comp. Jos. *Antt.* ix. 10, § 4; x. 3, § 2) adjoining the scene of the crucifixion, if not an actual part of it. John xix. 41. "He made His grave with the rich," Is. liii. 9. The mouth of these rocky tombs was closed with a large stone, called by the Jews *Gôlal*, which could only be rolled there by the labour of several men (John xi. 39).

οὗ οὐκ ἦν οὐδεὶς οὔπω κείμενος. This acervation of negatives is quite classical. Comp. οὐδενὶ οὐδαμῃ οὐδαμῶς οὐδεμίαν κοινωνίαν ἔχει. Plato, *Parmen.* 166 a. It is common to all languages. "Harp *not* on that, *nor* do *not* banish reason." *Meas. for Meas.* See instances in my *Brief Greek Syntax*, § 28.

54. παρασκευῆς. This word παρασκευὴ became the ordinary Greek word for Friday, because on Friday the Jews diligently prepared for the Sabbath, which began at sunset. The afternoon is called προσάββατον in Mk. xv. 42. Jos. *Antt.* xvi. 6. We are told that Shammai, the almost contemporary founder of the most rigid school of legalists, used to spend the whole week in meditating how he could best observe the Sabbath. Caspari rightly observes that if the day of the Crucifixion had been Nisan 15 the actual day of the Passover Feast, and not Nisan 14 the day before the Feast, it is inconceivable that St Luke should merely have used the ordinary

Jewish word for Friday, and spoken of the day, *not* as the Great Passover Day, but only as the Preparation for the Sabbath.

ἐπέφωσκεν. Literally, "began to *dawn.*" This expression is used, although the Sabbath began at *sunset* (Mk. xv. 42), because the whole period of darkness was regarded as anticipatory of the dawn. Hence the Rabbis sometimes called the evening of Friday '*the daybreak.*' When St John (xix. 31) calls the coming Sabbath "a high day," the expression seems clearly to imply that it was *both* the Sabbath and the day of the Passover.

55. κατακολουθήσασαι. Literally, "*following closely.*"

γυναῖκες. The two other Synoptists mention specially Mary of Magdala and Mary the mother of James and Joses.

αἵτινες. Needlessly precise for *αἱ* as often in later Greek.

56. ὑποστρέψασαι. As the sunset was now rapidly approaching, they must have hurried home to complete their preparations before the Sabbath began.

ἀρώματα καὶ μύρα. The spices are dry, the 'perfumes' liquid. They wished to complete the imperfect embalming of the body which Joseph and Nicodemus had hastily begun. Comp. 2 Chr. xvi. 14. They had to purchase the spices (Mk. xvi. 1). St Matthew alone relates the circumstances under which the Jews obtained leave to place a watch over the sepulchre, and to seal the stone, xxvii. 62—66.

ἡσύχασαν. This clause is closely connected with the next chapter. "And during the Sabbath day they rested...but on the first day of the week, &c."

CHAPTER XXIV.

1. βαθέως ℵABCD. It is not an adverb, but the Alexandrine form of *βαθέος* the gen. of *βαθύς.*

[καί τινες σὺν αὐταῖς.] Omitted in ℵBL, Copt. Aeth. Vulg. It. &c.

12. Omitted in D.

13. ἑξήκοντα. ℵ reads *ἑκατὸν καὶ ἑξήκοντα.* See note.

17. καὶ ἐστάθησαν σκυθρωποί. ℵB.

42. [καὶ ἀπὸ μελισσίου κηρίου.] Omitted by ℵABDL, and as quoted by many Fathers.

51. καὶ ἀνεφέρετο εἰς τὸν οὐρανόν. ℵBC. It is omitted in D.

52. προσκυνήσαντες αὐτόν. ℵABC. Omitted in D.

CH. XXIV. 1. **ὄρθρου βαθέως.** Literally, 'at deep dawn,' i.e. at the earliest morning twilight, 'while it was yet dark' (John xx. 1),

though the sun began to rise before they reached the tomb (Mk. xvi. 2). St John mentions only Mary of Magdala (xx. 1); St Matthew adds Mary, mother of James (xxviii. 1); St Mark adds Salome (xvi. 1); and St Luke Joanna, vs. 10. They may have gone singly or in small groups, the Marys being separate from the others. There is no discrepancy in the different narratives, although, as we might have expected, they are fragmentary and seem to reflect the varied and tumultuous emotions of those who were the first to see the Lord. The Easter music, as Lange says, is not 'a monotonous chorale' but an impassioned fugue. Godet suggests that the narrative of each Evangelist is in accordance with the object and design of each Gospel. St Luke, desiring to describe the *growth* of Christianity, prepares for his future history of the founding of the Church. St Matthew crowns his demonstration of the Messianic glory of Jesus. St Mark displays His active power. St John illustrates the triumph of faith over incredulity.

2—12. VISION OF ANGELS TO THE WOMEN. PETER VISITS THE TOMB.

2. **τὸν λίθον ἀποκεκυλισμένον.** On their way they had considered how they should get over this difficulty, since the stone was "very great" (Mk. xvi. 3). From St Mark's expression, "looking up," we infer that the tomb was slightly elevated; and from St John's "lifted" (*ἠρμένον*) that the first aperture of the tomb was horizontal. St Matthew also tells us of the Angel and the Earthquake (xxviii. 2—4).

ἀπό. In Hellenistic Greek there is a tendency to *repeat* separately the preposition of a compound verb. The *ἀπὸ* is general. St Mark (xvi. 3) says, more descriptively, *ἐκ τῆς θύρας τοῦ μνημείου.*

3. **οὐχ εὗρον τὸ σῶμα.** Even advanced sceptics admit this circumstance as *indisputable*, nor has one of them been able to invent the most remotely plausible explanation of the fact by natural causes. For the white-robed angel or angels in the tomb, see Mark xvi. 5; John xx. 11, 12. On the mention, omission, and numbers of these angels Van Oosterzee quotes a very striking remark from Lessing. "Cold discrepancy-mongers, do ye not then see that the Evangelists do not count the angels?...There were not only two angels, there were millions of them. They appeared not always one and the same, not always the same two; sometimes this one appeared, sometimes that; sometimes on this place, sometimes on that; sometimes alone, sometimes in company; sometimes they said this, sometimes they said that."

τοῦ κυρίου Ἰησοῦ. These words are omitted in D. The combination 'Lord Jesus' would however naturally begin at this point, as it is common in the Acts and Epistles, where 'Lord Jesus Christ' occurs about 40 times, though not found in the Gospels.

4. **ἐν τῷ ἀπορεῖσθαι αὐτάς.** *'While they were utterly at a loss.'*

ἀστραπτούσῃ. Literally, '*flashing as with lightning*,' which recalls the expression of Matt. xxviii. 3; comp. ix. 29, xvii. 24.

5. τὸν ζῶντα. Comp. Acts i. 11. The expression '*the living*' is probably used on the lips of the angels with something of its true mystic depth. John i. 4, v. 26, xi. 25, xx. 31.

6. ἔτι ὢν ἐν τῇ Γαλιλαίᾳ. St Luke, evidently with intention, here introduces a remarkable variation from the traditional words (Matt. xxviii. 7; Mk. xvi. 7).

9. ὑποστρέψασαι. Comp. Matt. xxviii. 8. From John xx. 2 we infer that Mary of Magdala had, in the first instance, run from the sepulchre to tell Peter and John of the removal of the stone, and had therefore not seen the first vision of angels. The apparent contradiction in Mk. xvi. 8 obviously means that they 'said not one word on the subject to any one' *except* the Apostles to whom they were expressly told to announce it (Matt. xxviii. 7).

10. καὶ αἱ λοιπαί. '*And the rest.*' See viii. 2, 3.

11. ἐνώπιον αὐτῶν. The frequency of the Hellenistic preposition *ἐνώπιον* is due to the Hebrew לִפְנֵי. It occurs 36 times in this Gospel and the Acts, but neither in St Matthew nor St Mark; and St John in his Gospel only uses it once (xx. 30).

λῆρος. '*Dotage*' (Rhemish version). The strong word used implies mere nonsensical talk. Soph. *Trach.* 435, *ληρεῖν ἀνδρὸς οὐχὶ σώφρονος.*

ἠπίστουν. The imperfect shews *persistent* incredulity.

12. ὁ δὲ Πέτρος. For the fuller details see John xx. 2—9. The 'but' implies his readiness to believe. The presence of John, though omitted here, is implied in vs. 24. The verse is probably genuine, though omitted in D.

ὀθόνια. A very general term, and perhaps including the linen bands in which the Body had been swathed in spices. Comp. John xx. 6, 7.

μόνα. Important as incidentally refuting the story disseminated by the Jews (Matt. xxviii. 11—15). Such a stealing of the body was on every ground impossible under the conditions, and *had* it been possible could only have been a hurried and perilous work. Yet this absurd Jewish fiction was repeated and amplified twelve centuries later in the blasphemous *Toldoth Jeshu*.

ἀπῆλθεν πρὸς αὐτὸν θαυμάζων. 'Departed to his own house, wondering.' So Euthym. *πρὸς τὴν ἑαυτοῦ διαγωγήν.* Comp. John xx. 10, *ἀπῆλθον πρὸς ἑαυτούς.* The surprise, the alarm, the perplexed incredulity of the Disciples, admitted by all the Evangelists alike, add force to those evidences which so absolutely convinced them of the miracle which they had never contemplated. The stunning blow of the Crucifixion had made them forget the prophecies of Jesus, which even at the time they had been unable to receive with any comprehension or conviction. (See ix. 43—45; John ii.

18—22, vi. 61—64, x. 17, 18, xiii. 31; Matt. xii. 38—42, xvi. 13—27, xvii. 1—9; Mk. x. 32—34, &c.)

13—35. The Disciples at Emmaus.

13. **δύο ἐξ αὐτῶν.** See Mark xvi. 12, 13. It is expressly implied in vs. 33 that they were not Apostles. One was Cleopas (an abbreviation of Cleopatros), of whom we know nothing, for the *name* is not the same as Clopas (=Alphaeus or Chalpai, John xix. 25), though they *may* have been the same person (see on vi. 14, viii.). The other is unknown, and unconjecturable. There is no shadow of probability that it was St Luke himself (Theophylact).

ἀπέχουσαν σταδίους ἑξήκοντα. The "*about*" of the A. V. has nothing to sanction it in the text. The distance (6½ miles) shews that Emmaus could not have been the Emmaus of 1 Macc. iii. 40, ix. 50, &c. (Amwâs or Nicopolis), which is 176 furlongs from Jerusalem (Jos. *B. J.* II. 20, § 4), or the Galilaean Emmaus or "Hot Springs" (Jos. *B. J.* IV. 1, § 3, VII. 6, § 6). It may be the Emmaus of Jos. *B. J.* VII. 6, § 6 (*Kulonieh*), which according to one reading was 60 furlongs from Jerusalem. Had the Emmaus been 160 furlongs distant (as in the reading of ℵ1KN, &c.) they could not have returned the same evening to Jerusalem. In the Talmud (*Succah*, IV. 5) we are told that Maüza (with the article Hamaüza) was the place where the palms were gathered for the feast of Tabernacles; and elsewhere that Maüza was Kulonieh.

15. **αὐτὸς Ἰησοῦς ἐγγίσας.** A beautiful illustration of the promise in Matt. xviii. 20.

16. **τοῦ μὴ ἐπιγνῶναι.** '*That they should not recognise Him.*' There are two other instances of the same remarkable fact. Mary of Magdala did not recognise Him (John xx. 14), nor the disciples on the Lake (John xxi. 4). The same thing is evidently implied in vs. 37 and in Matt. xxviii. 17; and it exactly accords with the clear indications that the Resurrection Body of our Lord was a Glorified Body of which the conditions transcended those of ordinary mortality. Comp. Mk. xvi. 12.

17. **ἀντιβάλλετε.** Literally, "*cast to and fro.*" Compare "*discussed a doubt, and tossed it to and fro.*" Tennyson.

σκυθρωποί. Matt. vi. 16. The true reading seems to be 'and they stood still' (*ἐστάθησαν*, ℵAB, and some ancient versions; *ἔστησαν*, L), 'looking sad.' They stopped short, displeased at the unwelcome, and possibly perilous, intrusion of a stranger into their conversation.

18. **Κλεόπας.** See on vs. 13. The mention of so obscure a name proves that the story is not an invention. *Pii non sua sed aliorum causa memorantur.* Bengel.

σὺ μόνος παροικεῖς Ἰερουσαλήμ; 'Dost thou live alone as a stranger in Jerusalem?' art thou some lonely sojourner in Jerusalem, come from a distance? Vulg. *tu solus peregrinus es?* Art thou alone a stranger? This rendering is also possible. See Winer, p. 785. For the verb see Eph. ii. 19, and for *παροικία* 1 Peter i. 17.

19. ὃς ἐγένετο. Not "which was," A. V. but '*who proved Himself.*'

δυνατὸς ἐν ἔργῳ καὶ λόγῳ. See Acts ii. 22.

21. ἠλπίζομεν. '*Our hope was.*' This would imply that now their hope was dimmed, if not quenched. This perhaps led to the reading '*we trust*' (*ἐλπίζομεν*) in ℵ and some inferior MSS., which Alford calls a "*correction for decorum.*"

λυτροῦσθαι. The *form* of the expected redemption is explained in Acts i. 6.

ἀλλά γε. These words properly mean "*yet at least,*" and in classical writers are separated by some other word. They do not occur again in the N. T., but see W. H. 1 Cor. ix. 2.

σὺν πᾶσιν τούτοις. '*Along with* (i.e. beside) *all these things.*' The use of *σύν* is more general than usual. See Winer, p. 488.

τρίτην ταύτην ἡμέραν ἄγει. The words might be literally rendered 'He is leading this third day.' The unexpressed nominative is not *ὁ χρόνος* or *ὁ ἥλιος*, but *Ἰησοῦς*. The expression seems to imply, '*if* there had been any hope it would have been confirmed before now.'

22. ὀρθριναί. '*At the dawn.*' The idiom by which a circumstance of time or place is expressed by an adjective is quite classical; comp. *σκοταῖος ἦλθεν, δαῖτα τένοντο δειελινοί*, Aeneas se *matutinus* agebat, &c. So in English poets we find "the *nightly* hunter," "*evening* sheep," &c. See my *Brief Greek Syntax*, p. 82. The Attic form of the word is *ὄρθριος*.

23. οἳ λέγουσιν. '*Which say*' (not 'said' as in A. V.). This mention of a sort of double hearsay ('women *saying*—of angels who *say*') shews the extreme hesitation which appears throughout the narrative.

24. αὐτὸν δὲ οὐκ εἶδον. This phrase most naturally and tenderly expresses their incredulity and sorrow. It also shews how impossible is the sceptical theory that the Disciples were misled by hallucinations. "*Les hallucinés,*" says Bersier, "parlent *en hallucinés;*" but against any blind enthusiasm we see that the Apostles and Disciples were most suspiciously on their guard.

25. ὦ ἀνόητοι. The expression "fools" in the A. V. is much too strong. It is not *ἄφρονες* (see xi. 40), but *ἀνόητοι*, 'foolish,' 'unintelligent.' (Gal. iii. 1.)

26. οὐχὶ...ἔδει παθεῖν τὸν Χριστόν; '*Behoved it not the Messiah to suffer?*' It was a divine necessity, Matt. xxvi. 54; John xii. 24, 32, xi. 49—52; Acts xvii. 3; 1 Pet. i. 10, 11. Thus St Luke mainly dwells on the Resurrection as a spiritual necessity; St Mark as a great fact; St Matthew as a glorious and majestic manifestation; and St John in its effects on the minds of the members of the Church. (Westcott.)

27. **ἀπὸ Μωϋσέως.** The promise to Eve (Gen. iii. 15); the promise to Abraham (Gen. xxii. 18); the Paschal Lamb (Ex. xii.); the Scapegoat (Lev. xvi. 1—34); the brazen serpent (Numb. xxi. 9); the greater Prophet (Deut. xviii. 15); the star and sceptre (Numb. xxiv. 17); the smitten rock (Numb. xx. 11; 1 Cor. x. 4), &c.

πάντων τῶν προφητῶν. Immanuel, Is. vii. 14. "Unto us a Child is born, &c." Is. ix. 6, 7. The Good Shepherd, Is. xl. 10, 11. The Meek Sufferer, Is. l. 6. He who bore our griefs, Is. liii. 4, 5. The Branch, Jer. xxiii. 5, xxxiii. 14, 15. The Heir of David, Ezek. xxxiv. 23. The Ruler from Bethlehem, Mic. v. 2. The Branch, Zech. vi. 12. The lowly King, Zech. ix. 9. The pierced Victim, Zech. xii. 10. The smitten Shepherd, Zech. xiii. 7. The Messenger of the Covenant, Mal. iii. 1. The Sun of Righteousness, Mal. iv. 2; and many other passages. Dr Davison, in his admirable and standard book on Prophecy, pp. 266—287, shews that there is not one of the Prophets without some distinct reference to Christ except Nahum, Jonah (who was himself a type and Prophetic Sign), and Habakkuk, who however uses the memorable words quoted in Rom. i. 17. We cannot suppose that our Lord went through each prophet separately, but only that He pointed out "the *tenor* of the Old Testament in its ethical and symbolical character."

διερμήνευσεν. Vulg. *interpretabatur* (comp. 1 Cor. xiv. 28).

ἐν πάσαις ταῖς γραφαῖς. Fragmentarily (πολυμερῶς) and multifariously (πολυτρόπως), Heb. i. 1, e.g. in the Psalms passim, and in the types of Joshua, &c.

τὰ περὶ ἑαυτοῦ. Comp. xxi. 37, *τὰ περὶ ἐμοῦ*. Here we may understand *γεγραμμένα* from *γραφαῖς*.

28. **προσεποιήσατο.** It is of course implied that He would have gone further, but for the strong pressure of their entreaty. Comp. Mk. vi. 48. We learn from these passages how needful it is to win Christ's Presence by praying for it.

29. **παρεβιάσαντο.** Acts xvi. 15.

μεῖνον μεθ' ἡμῶν. It is this beautiful verse which has furnished the idea of Lyte's dying hymn, 'Abide with me, fast falls the eventide.'

τοῦ μεῖναι. Comp. Heb. xiii. 2, "thereby some have entertained angels unawares."

30. **τὸν ἄρτον.** '*The loaf.*' Comp. xxii. 19. Our Lord seems, by a kind of natural authority, to have assumed the position of host; which shews that they were at an inn. By one of the melancholy perversions of Scripture in the interests of mistaken dogma and practice, this passage is applied to defend the Romish custom of "communion in one kind."

31. **ἄφαντος ἐγένετο.** See on vs. 16. *ἄφαντος* is a poetic word for the Attic prose word *ἀφανής*. It does not occur in the LXX., Apocrypha, or elsewhere in the N. T.

32. οὐχὶ ἡ καρδία ἡμῶν καιομένη ἦν; The expanded imperfect. Comp. xxi. 24 *ἔσται πατουμένη*, xxiii. 51 *ἦν συγκατατεθειμένος*, Acts viii. 28 *ἦν ὑποστρέφων*, Mk. xiii. 25 *ἔσονται ἐκπίπτοντες*, &c. The metaphor is common, "The heart may *burn* without a sigh." Byron.

ὡς ἐλάλει ἡμῖν. "Never man spake like this man," John vii. 46.

33. ὑπέστρεψαν. "They fear no longer the night journey from which they had dissuaded their unknown companion." Bengel.

34. Σίμωνι. The same appearance, to Simon alone, is mentioned in 1 Cor. xv. 5, but there is not even a tradition as to the details. (The passage in 1 Cor. xv. 4—8 is the earliest written allusion to the facts of the Resurrection.)

35. ἐξηγοῦντο. '*They narrated.*' The word occurs four times in the Acts and in John i. 18.

ἐν τῇ κλάσει τοῦ ἄρτου. 'In the breaking of the bread.' The articles are important as giving to the act a sacramental character. It has been objected that Cleopas and his companion, not being Apostles, had not been present at the institution of the Lord's Supper; but this was by no means the *only* occasion on which Christ had solemnly broken bread and blessed it (see ix. 16). St Mark adds that some of the disciples received even this narrative with distrust (xvi. 13), which once more proves that, so far from being heated enthusiasts ready to accept any hallucination, they shewed on the contrary a most cautious reluctance in accepting even the most circumstantial evidence.

The young reader should refer to the beautiful passage of Cowper on this scene in *Conversation*, beginning

"It happen'd on a solemn eventide," &c.

36—49. Appearance of Jesus to the Apostles.

36. ἔστη ἐν μέσῳ αὐτῶν. The words imply a sudden appearance. The Eleven, with the exception of Thomas the Twin, were sitting at supper with the doors closed through their fear of the Jews (John xx. 19). This is one of the most remarkable appearances of the Risen Christ. His intercourse with them on this occasion consisted of a greeting (36); a reproach and consolation (38; Mk. xvi. 14); a demonstration of the reality of His person (39—43; John xx. 20); an opening of their understandings (44—46); an appointment of the Apostles to the ministries of remission and witness (47, 48; John xix. 21, 23); a promise of the Spirit, for the fulfilment of which they were to wait in Jerusalem (49). At the close of this great scene He once more pronounced the benediction of Peace, and breathed on them with the words 'Receive the Holy Spirit' (John xx. 22). The fulness with which St Luke has narrated this appearance led him to omit some of the other appearances. See on vs. 49.

37. πτοηθέντες. Literally, '*being scared.*'

πνεῦμα θεωρεῖν. 'That they were gazing on a spirit.' See vs. 16.

38. διαλογισμοί. 'Reasonings.'

39. ψηλαφήσατέ με. "Which we have looked upon and *our hands have handled* (ἐψηλάφησαν) of the Word of Life," 1 John i. 1; comp. John xx. 20, 27. For other uses of the word see Acts xvii. 27; Heb. xii. 18.

σάρκα καὶ ὀστέα. "I am not a bodiless spirit" are words attributed to Him in Ignatius (*ad Smyrn.* 3). Clemens of Alexandria has preserved a curious, but utterly baseless, legend, that St John, touching the body, found that his hands passed through it. From the omission of "blood" with "flesh and bones" very precarious inferences have been drawn.

40. καὶ τοὺς πόδας. Which must therefore have been *pierced*, and not merely *tied* to the Cross.

41. ἀπιστούντων...ἀπὸ τῆς χαρᾶς. One of the psychological touches of which St Luke is fond, and profoundly true to nature (comp. Liv. xxxix. 49, *Vix sibimet ipsi prae necopinato gaudio credentes*).

τι βρώσιμον. 'Anything to eat;' see on iii. 11, viii. 55.

42. ἰχθύος ὀπτοῦ. A meal of fish at Jerusalem might surprise us, if we did not learn from the Talmud that it was regularly supplied from the inexhaustible stores of the Lake of Gennesareth (*Life of Christ*, i. 142).

43. ἔφαγεν. This was one of the 'infallible proofs' appealed to in Acts i. 3; comp. John xxi. 12, 13; "who did eat and drink with Him after He rose from the dead," Acts x. 41. The importance of this proof in the eyes of the Apostles may also be inferred from Tobit xii. 19, where the Angel says "All those days I did but make myself visible to you, and *did neither eat nor drink but ye beheld a vision.*" Jerome (*adv. Pelag.* ii.) mentions a strange addition in some MSS., viz. that the disciples said that 'the wickedness and incredulity of the age is a substance which does not permit the true virtue of God to be apprehended through impure spirits; therefore even now reveal Thy justice.' A few MSS. and versions here add, 'and gave them the remains.'

44. οὗτοι οἱ λόγοι, i. e. this is the meaning of the words.

οὓς ἐλάλησα. xviii. 31; Matt. xvi. 21.

ἔτι ὢν σὺν ὑμῖν. Important as shewing that the forty days between the Resurrection and the Ascension were not *intended* to be a continuous sojourn with the disciples, or an integral portion of the Lord's human life.

τὰ γεγραμμένα. See on vss. 26, 27.

νόμῳ...προφήταις...ψαλμοῖς. This corresponds with the (possibly later) Jewish division of the Old Testament into the Pentateuch, Prophets, and Kethubhim (Hagiographa).

45. διήνοιξεν. Spiritual things can only be spiritually discerned, 1 Cor. ii. 10—13. On this most important truth see Matt. xi. 27, xiii.

11, xvi. 17; John xvi. 13; Acts xvi. 14. "Open Thou mine eyes, that I may behold wondrous things out of Thy law," Ps. cxix. 18.

τοῦ συνιέναι τὰς γραφάς. Hence the power with which they—till this time so dull and slow of heart—henceforth explained them, Acts i. 16, 20, ii. 16, 25, &c.

46. οὕτως γέγραπται κ.τ.λ. '*Thus it is written that the Christ should suffer.*' ℵBCDL.

47. ἄφεσιν. See on i. 77; 1 John ii. 12.

εἰς πάντα τὰ ἔθνη. See ii. 32; Gen. xii. 3; Ps. xxii. 27; Is. xlix. 6.

ἀπὸ Ἰερουσαλήμ. Is. ii. 3; Mic. iv. 2.

48. μάρτυρες. John xv. 27. How prominent in the minds of the Apostles was this ministry of *witness* may be seen from Acts i. 8, ii. 32, iii. 15, iv. 33, v. 30—32, &c.

49. τὴν ἐπαγγελίαν. Both in the Prophecies of the Old Testament (Is. xliv. 3; Ezek. xxxvi. 26; Joel ii. 28) and by His own mouth (John xiv. 16, 17, 20, xv. 26, xvi. 7). Comp. Acts i. 4, 5, 8. It is difficult not to see in this expression a distinct *allusion* to the discourses which are *recorded* by St John alone.

ἕως οὗ ἐνδύσησθε. 'Until ye put on the garment of.' For the metaphor see Rom. xiii. 14; Eph. iv. 24, &c. We are unclothed till we receive heavenly gifts. "They had been washed (John xv. 3), now the clothing is promised." Bengel.

There are ten recorded appearances of the Risen Christ (including that at the Ascension), of which St Luke only narrates three (the 4th, 5th, and 10th), though he alludes to others (e.g. the 3rd). They are

1. To Mary of Magdala. John xx. 11—17 ('*Noli me tangere*'); Mk. xvi. 9.
2. To other women, who adore Him. Matt. xxviii. 9, 10.
3. To Peter. Luke xxiv. 34; 1 Cor. xv. 5.
4. To the Disciples on the way to Emmaus. Luke xxiv. 13—35; Mk. xvi. 12, 13.
5. To ten Apostles and others. Luke xxiv. 36—49; John xx. 19—23; Mk. xvi. 14.
6. To the Eleven Apostles. The incredulity of Thomas removed. John xx. 26—29.
7. To seven Apostles at the Lake of Galilee. John xxi. 1—24.
8. To five hundred on a hill of Galilee. Matt. xxviii. 16—20; Mk. xvi. 15—18; 1 Cor. xv. 6.
9. To James, the Lord's brother. 1 Cor. xv. 7.
10. Before the Ascension. Luke xxiv. 50, 51; Acts i. 6—9.

Since more Appearances of the Risen Christ than those here narrated were well known to St Paul (1 Cor. xv. 5—7), it may be regarded as certain that they were known also to St Luke. If he here omits them it must be borne in mind (i) that neither he nor any of the Evangelists profess to furnish a complete narrative; (ii) that St Luke especially shews a certain 'economy' (as has been already

pointed out) in only narrating *typical* incidents; (iii) that he is here hastening to the close of his Gospel; and (iv) that he has other particulars to add in the Acts of the Apostles.

50—53. The Ascension.

50. **ἐξήγαγεν.** Not of course at the conclusion of the last scene, but at the end of the forty days, Acts i. 3.

ἕως πρός. 'As far as towards Bethany' (*πρός*, ℵBCD, &c.), i.e. "over against," R. V. The traditional scene of the Ascension is the central summit of the Mount of Olives (*Jebel et-Tur*); but it is far more probable that it took place in one of the secluded uplands which lie about the village. See a beautiful passage in Dean Stanley's *Sinai and Palestine*, ch. iii.

51. **διέστη.** '*He parted.*' Vulg. *recessit.* Not "was parted" (A.V.). The verb occurs (in the N. T.) only in xxii. 59; Acts xxvii. 28. "A cloud received Him out of their sight," Acts i. 9. This passage however conveys a clearer impression. *He stood apart from them* (aorist) *and was gradually borne into heaven.* The latter words are not found in ℵD.

εἰς τὸν οὐρανόν. See Eph. iv. 8. The withdrawal of His Bodily Presence preceded His Spiritual Omnipresence. The omission of the Ascension by St Matthew and St John would be more remarkable if it was not assumed by them both (John iii. 13, vi. 62, xx. 17; Matt. xxiv. 30).

52. **εἰς Ἰερουσαλήμ.** For fuller details see Acts i. 3—12.

μετὰ χαρᾶς μεγάλης. As Jesus had promised (John xvi. 20, 22). It is remarkable that they shewed great joy now that they were losing for ever the earthly presence of the Lord. It shews their faith in the promise that His spiritual presence should be even nearer and more precious (John xiv. 28, xvi. 7).

53. **διαπαντὸς ἐν τῷ ἱερῷ.** This expression is one of the links between the Gospel and the Acts (see Acts ii. 46, iii. 1, &c.).

αἰνοῦντες καὶ εὐλογοῦντες. Acts ii. 46, v. 42. 'Praise is the fruit of joy.' A characteristic close in accordance with the usual spirit of St Luke. See Introd. p. xxxii, and ii. 20, v. 25, vii. 16, xiii. 13, xvii. 15, xviii. 43, xxiii. 47.

[Ἀμήν.] Probably a liturgical addition, as it is omitted in ℵCDL, &c. "The Ascension," says Godet, "realises in the person of the Risen Son of Man the design of God towards Humanity." That divinely foreordained purpose (*πρόθεσις*) was to make of sanctified believers a Family of God's children like His only Son. Rom. viii. 28, 29; Eph. ii. 6; Heb. ii. 10. The work of Christ is continued by the Church, enlightened by the Spirit of God at Pentecost, and awaiting its perfection at the Second Advent. "Since then salvation involves these three things—Grace, Holiness, Glory, each Gospel, especially that of St Luke, requires, as its second volume, the Acts; as its third, the Revelation of St John."

EXCURSUS I.

On the Meaning of ἐν τοῖς τοῦ πατρός μου in Lk. ii. 49 (the first recorded Words of Jesus).

In my *Life of Christ* (i. 78) I deliberately adopted the rendering of the English Version, but my view of the meaning has since been changed by a monograph kindly sent me by the Rev. Dr Field of Norwich, from which I here borrow some illustrations.

It might seem that the words lose something of their force and beauty by the adoption of the rendering "*in my Father's house;*" but we must remember (1) that they are the words of a young and guileless Boy who was "subject unto His parents;" (2) that they must be interpreted with reference to their *context.* Joseph and His mother might have known that He would be "about *His Father's business*" without knowing *where He was.* The answer had reference to His mother's gentle reproach about their agonising search for Him. His answer is "Why this search? might you not have conjectured that I was *in my Father's House?*" The other meaning would therefore be less appropriate. It is also less supported. We have no *exact* instance of ἐν τοῖς τινος εἶναι meaning "to be about a person's business," though we have something like it, e. g. 1 Tim. iv. 15 ἐν τούτοις ἴσθι, and the Latin "*totus in illis.*" This idiom seems however to imply an absolute *absorption* which is not here intended. If the word ὅλος had been added the sense and the idiom would indeed have been clear, and there would have been a distant analogy to the phrase employed in the story that when the young Alexander talked with the Persian Ambassadors he did not ask

about the Golden Vine, the king's dress, &c. but "was entirely occupied with the most important matters of the government" (ὅλος ἐν τοῖς κυριωτάτοις ἦν τῆς ἡγεμονίας) so that the strangers were amazed (ἐκπεπλῆχθαι), Plut. II. 342. But had our Lord meant to say 'Know ye not that I must be *absorbed in my Father's work?*' He would have expressed His meaning less ambiguously, and if He spoke in Aramaic those who recorded the sentence in Greek would hardly have left the meaning doubtful.—On the other hand "in my Father's House" is the ordinary and natural meaning of the words.—Οἰκήμασι or δώμασι might be understood, but in fact the article alone—τὰ, 'the things or belongings of'—was colloquially used in this sense; e. g. ᾗ τὰ Λύκωνος (Theocr. II. 76), 'where Lycon's *house* is;' εἰς τὰ τοῦ ἀδελφοῦ, 'into my brother's' (Lysias *c. Eratosth.* p. 195), ἐν τοῖς τοῦ δεσπότου ἑαυτοῦ εἶναι αὐτὸν ἀνάγκη (Chrysost. *Hom.* LII. *in Gen.*), 'wherever he may chance to go he must be in his Master's house.' Esther vii. 9, ἐν τοῖς Ἀμάν, 'in Haman's house' (LXX.); Job xviii. 20, ἐν τοῖς αὐτοῦ ζήσονται ἕτεροι, 'others shall live *in his house.*' See too Gen. xli. 51, LXX. In this interpretation the Vulgate, Arabic, Ethiopic, and Peshito Syriac concur, as do Origen, Theophylact, Euthymius, Epiphanius, and Theodoret.

But it may be asked 'may we not admit both meanings, one as primary and one as secondary?' This is the view adopted by Alford and others; but I agree with Dr Field in the remark that "it is certain that only one of the meanings was in the mind of the artless Child from whose lips they fell, and that *that* meaning" (so far as the mere significance of the words was concerned) "was rightly apprehended by those who heard them."

EXCURSUS II.

The Double Genealogies of Christ as the Son of David.

The general facts are these:

(i) The genealogy of our Lord in St Matthew *descends from Abraham* to Jesus, in accordance with his object in writing mainly for the Jews.

The genealogy in St Luke *ascends from Jesus to Adam*, and to God, in accordance with his object in writing for the world in general. He spans the generations of mankind from the first Adam to the Second Adam, who was the Lord from heaven (1 Cor. xv. 20, 45, 47).

(ii) The generations are introduced in St Matthew by the word "*begat;*" in St Luke by the genitive with the ellipse of "son." Thus in St Matthew we have

Abraham begat Isaac,
And Isaac begat Jacob, &c.;

but in St Luke

Being the son (as was reputed) of Joseph,
(The son) of Eli
of Matthat, &c.

(iii) St Matthew says that

David begat Solomon
Rehoboam
Abijah
Asa
Jehoshaphat
Jehoram [Ahaziah, Joash, Amaziah omitted]
Uzziah
Jotham
Ahaz
Hezekiah
Manasseh
Amos
Josiah
Jeconiah and his brethren
Shealtiel
Zerubbabel

St Luke (merely reversing the order) traces the line through

David
Nathan
Mattathah
Menna
Meleah
Eliakim
Jonan
Joseph
Judas
Symeon
Levi
Matthat
Jorim
Eliezer
Jesus
Er
Elmadam
Kosam
Adaiah
Melchi
Neriah
Shealtiel
Zerubbabel

(In 1 Chr. iii. 19 we find Pedaiah, who was perhaps the actual father; Shealtiel may have *adopted* his nephew[1]).

Thus St Luke gives 21 names between David and Zerubbabel where St Matthew only gives 15, and all the names except that of Shealtiel (Salathiel) are different.

[1] Some authorities maintain that Zerubbabel was the *grandson* of Shealtiel, and that we have six sons of Shealtiel in 1 Chron. iii. 18.

(iv) St Matthew says that

Zerubbabel begat Abihud
Eliakim
Asor
Zadok
Achim
Elihud
Eliezer
Matthan
Jacob
Joseph

St Luke traces the line through

Zerubbabel—[Rhesa]
Johanan (Hananiah, 1 Chr. iii. 19).
Judah (Abihud of Matthew, Hodaiah of 1 Chr. iii. 24).
Joseph
Shimei
Mattathiah
Mahath
Nogah
Azaliah
Nahum
Amos
Mattathiah
Joseph
Jannai
Melchi
Levi
Matthat
Eli
Joseph

Thus it will be seen that St Luke gives 17 generations between Zerubbabel and Joseph, where St Matthew only gives 9, and all the names are different.

The two main difficulties then which we have to meet are

A. The difference in the number of the generations;
B. The difficulties in the dissimilarity of the names.

A. The difficulty as to *the number of the generations* is not serious, because (1) it is a matter of daily experience that the number of generations in one line often increases far more rapidly than that in another; but also because (2) St Matthew has arranged his genealogies in an arbitrary numerical division of three tesseradecads[1]. Nothing was more common among the Jews than the adoption of this symmetrical method, at which they arrived by the free omission of generations, provided that the *fact* of the succession remained undoubted. Thus in 2 Chron. xxii. 9 "son" stands for "grandson," and Ezra (in Ezra vii. 1—5) omits no less than seven steps in his own pedigree, and among them his own father,—which steps are preserved in 1 Chron. vi. 3—15. St Luke's genealogy is tacitly arranged in eleven sevens.

[1] For the manner in which these tesseradecads are arranged the student must refer to commentaries on St Matthew.

B. The difficulty as to *the dissimilarity of names* will of course only affect the two steps of the genealogies at which they *begin* to diverge, before they again coalesce in the names of Shealtiel and of Joseph.

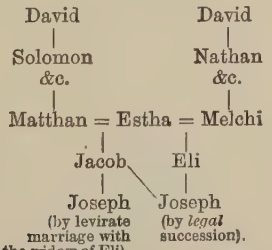
One of the commonest ways of meeting the difficulty has been to suppose that St Luke is giving the genealogy not of Joseph but of Mary—the genealogy of Christ by *actual birth*, not by legal claim.

This solution (first suggested by Annius of Viterbo at the close of the 15th century), though still adopted by some learned men, must be rejected, (1) because there is no trace that the Jews recognised the genealogies of women as constituting a legal right for their sons; and (2) because it would do the strongest violence to the language of St Luke to make it mean 'Being, as was reputed, the son of Joseph [*but really the son of Mary, who was the daughter*] of Eli, &c.

We must therefore regard it as certain that both genealogies are genealogies of Joseph adduced to prove that *in the eye of the Jewish law* Jesus was of the House of David. The question is *not* what we should have expected about the matter, but what is actually the case.

1. First then, how can Joseph be called in St Matthew the son of Jacob, in St Luke the son of Eli?

(*a*) An ancient explanation was that Matthan, a descendant of David in the line of Solomon (as given by St Matthew) was the husband of a woman named Estha, and became the father of Jacob; on his death his widow Estha married Melchi, a descendant of David in the line of Nathan (as given by St Luke), and had a son named Eli. Eli, it is said, died childless, and Jacob, his half-brother, in accordance with the law of levirate[1] marriages (Deut. xxv. 5, 6; Matt. xxii. 23—27), took his widow to wife, and became the father of Joseph. Thus



St Luke might naturally give the latter genealogy because it would be the one recognised by Romans, with whom the notion of *legal* as distinguished from natural sonship was peculiarly strong. This solution derives very great authority from the fact that it is preserved for us by Eusebius (*H. E.* I. 7) from a letter of Julius Africanus, a

[1] So called from the Latin word *levir*, 'a brother-in-law.'

Christian writer who lived in Palestine in the third century, and who *professed to derive it from private memoranda preserved by 'the Desposyni' or kindred of the Lord.*

(β) But the difficulty about this view—not to mention the strange omission of Levi and Matthat, which may be possibly due to some transposition—is that St Matthew's genealogy will then be *partly legal* (as in calling Shealtiel the *son* of Jeconiah) and *partly natural* (in calling Joseph the son of Jacob). But perhaps (since Jul. Africanus does not vouch for *the exact details*) there was so far a confusion that it was *Jacob* who was childless, and *Eli* who became by a levirate marriage the father of Joseph. If this be so, then St Matthew's is *throughout* the legal, and St Luke's throughout the *natural* genealogy. Even without the supposition of a levirate marriage, if Jacob were childless then Joseph, the son of his younger brother Eli, would become heir to his claims. The tradition mentioned may *point in the direction of the true solution* even if the details are inexact.

(γ) We may here add that though the Virgin's genealogy is not given (*οὐκ ἐγενεαλογήθη ἡ παρθένος*, S. Chrys.), yet her Davidic descent is assumed by the sacred writers (Lk. i. 32; Acts ii. 30, xiii. 23; Rom. i. 3, &c.), and was in all probability involved in that of her husband. *How* this was we cannot say with certainty, but if we accept the tradition which has just been mentioned it is not impossible that Mary may have been a *daughter* of Eli (as is stated in an obscure Jewish legend, Lightfoot, *Hor. Hebr.* ad loc.) or of Jacob, and may have married her cousin Joseph *jure agnationis*. At any rate we have decisive and independent proof that *the Davidic descent of our Lord was recognised by the Jews*. They never attempted to avert the jealousy of the Romans about the royal descent of the Desposyni (Euseb. *H. E.* i. 7), and Rabbi Ulla (circ. 210) says that "Jesus was exceptionally treated because *of royal descent*" (T. B. *Sanhedr.* 43 *a*, Amsterdam ed., see Derenbourg, *Palest.* p. 349. But it is possible that the words mean 'influential with the (Roman) government').

2. We have now to explain why St Matthew says that Shealtiel (Salathiel) was *the son of Jeconiah*, while St Luke says that he was *the son of Neriah*.

The old suggestion that the Zerubbabel and Shealtiel of St Luke are *different persons* from those of St Matthew may be set aside at once. But the true answer seems to be that Jehoiachin (Jeconiah) was either actually childless, as was so emphatically prophesied by Jerem. xxii. 24—30, or that, at any rate, his children (if he ever had any, as seems possible from vs. 28; 1 Chr. iii. 17—19; and Jos. *Antt.* x. 11, § 2) died childless in Babylon. It is true that the word rendered 'childless' (עָרִירִי) *may* mean 'forlorn' or 'naked;' but the other is the more natural meaning of the word, and so it was understood by the Jews, who however supposed that, after a long captivity, he repented and the curse was removed. Setting aside this mere conjecture, it seems probable that Jeconiah was, or became, absolutely childless, and that therefore in the 37th year of his captivity he adopted a son to preserve his race from extinction. His choice however was limited. Daniel and others of the seed royal were eunuchs in the palace of the King

of Babylon (Dan. i. 3; 2 Kings xx. 16), and Ishmael and others were excluded by their murder of Gedaliah; to say nothing of the fact that the royal line had been remorselessly mown down by Jehu and by Athaliah. He therefore adopted the seven sons of Neri, the twentieth from David in the line of Nathan. We seem to have an actual intimation of this in Zech. xii. 12, where "*the family of Nathan apart*" is commemorated *as well as* "the family of David apart" because of the splendid Messianic prerogative which they thus obtained. And this is remarkably confirmed by Rabbi Shimeon Ben Jochai in the *Zohar*, where he speaks of Nathan, the son of David, as the father of Messiah *the Comforter* (because Menachem, 'comforter,' stands numerically for 138, which is the numerical value of the letters of *Tsemach*, 'the Branch'). Hence too Hephzibah, the wife of Nathan, is called the mother of the Messiah. (See Schöttgen, *Hor. Hebr.* on i. 31.)

The failure of the Messianic promise in the *direct* natural line of *Solomon* is no difficulty in the way of this hypothesis, since while the promise to David was *absolute* (2 Sam. vii. 12) that to Solomon was *conditional* (1 Kings ix. 4, 5).

If these very simple and probable hypotheses be accepted no difficulty remains; and this at least is certain—that no error can be demonstrated. *A single adoption, and a single levirate marriage*, account for the apparent discrepancies. St Matthew gives the *legal* descent through a line of Kings descended from Solomon—the *jus successionis;* St Luke the natural descent—the *jus sanguinis.* St Matthew's is a royal, St Luke's a natural pedigree. It is a confirmation of this view that in Joseph's *private* and *real* genealogy we find the names Joseph and Nathan recurring (with slight modifications like Matthat, &c.) no less than seven times. That there must be some solution of this kind is indeed self-evident, for if the desire had been to *invent* a genealogy no one would have neglected a genealogy deduced through a line of Kings.

3. i. We need only further notice that in vs. 27 the true translation probably is "*the son of the Rhesa* Zerubbabel." Rhesa is not a proper name, but a Chaldee title meaning 'Prince.' Thus the head of the Captivity is always known by Jewish writers as the *Resh Galootha.*

ii. In vs. 32 we have only three generations—Boaz, Obed, Jesse—between Salmon and David; a decisive proof that the common chronology is wrong in supposing that more than four hundred years elapsed between the conquest of Canaan and David.

iii. In vs. 24 the Matthat is perhaps identical with the Matthan of Matt. i. 15; if so the line recorded by St Matthew may have failed at Eliezer, and Matthan, the lineal descendant of a younger branch, would then be his heir.

iv. In vs. 36 the *Cainan* (who must be distinguished from the Cainan of vs. 37) is possibly introduced by mistake. The name, though found in this place of the genealogy in the LXX., is not found in any Hebrew MS. of the O.T., nor in the Samaritan, Chaldee, and Syriac versions (Gen. xi. 12; 1 Chr. i. 24). It is omitted in the

Codex Bezae (D), and there is some evidence that it was unknown to Irenaeus.

v. The difference between the two genealogies thus given without a word of explanation furnishes a strong probability that neither Evangelist had seen the work of the other.

The conclusions arrived at as *probable* may be thus summarized.

David's line through **Solomon** failed in Jeconiah, who therefore adopted Shealtiel, the descendant of David's line through **Nathan.**

(Shealtiel being also childless adopted Zerubbabel, son of his brother Pedaiah, 1 Chr. iii. 17—19.)

Zerubbabel's grandson, Abihud (Matt.), Judah (Lk.), or Hodaiah (1 Chr.)—for the three names are only modifications of one another—had two sons, Eliakim (Matt.) and Joseph (Lk.).

Eliakim's line failed in Eliezer; and thus Matthan or Matthat became his legal heir.

This Matthan had two sons, Jacob the father of Mary, and Eli the father of Joseph; and Jacob having no son adopted Joseph his heir and nephew.

It is true that these suggestions are not capable of rigid demonstration, but (α) they are entirely in accordance with Jewish customs; (β) there are independent reasons which shew that they are probable; (γ) no other hypotheses are adequate to account for the early existence of a double genealogy in Christian circles.

EXCURSUS III.

On putting New (*νέον*) Wine into Fresh (*καινοὺς*) Bottles.

It is usually considered a sufficient explanation of this passage to say that the 'bottles' of the ancients were skins, and not bottles of glass; and that whereas fermenting wine would burst old, worn, and suncracked skins, it would only distend new skins.

It is exceedingly doubtful whether such an explanation is tenable.

α. It is quite true that the 'bottles' of the East were skins, as the Greek word *ἀσκὸς* implies[1]. They are still made in the East exactly as they used to be made thousands of years ago, by skinning an animal from the neck, cutting off the head and legs, and drawing off the skin without making a slit in the belly. The legs and neck are then tightly tied and sewn up, and the skin with the hair on it is steeped in tannin and pitched at the sutures (Tristram, *Nat. Hist. Bib.*, p. 92).

β. It is also quite true that 'wine' must here mean the juice of the grape which has not yet fermented, 'must,' as this explanation im-

[1] The root is *sk*, found also in *skin*.

plies. For '*still wine*'—wine *after* fermentation—may be put in any bottles whether old or new. It has no tendency to burst the bottles that contain it.

γ. But unfermented wine *which was intended to ferment* certainly could not be kept in any kind of leather bottle whether old or new. The fermentation would split open the sutures of the leather, however new the bottle was.

δ. It seems, therefore, to be a very probable conclusion that our Lord is not thinking at all of fermented, intoxicating wine, but of '*must*'—the liquid which the Greeks called ἀεὶ γλεῦκος—tuns of which are kept for years in France, and in the East; which (as is here stated) improves by age; which is a rich and refreshing, but non-intoxicating beverage; and which might be kept with perfect safety in *new leather bottles*.

ε. Why, then, would it be unsafe to put the *must* in old bottles?

Because if the old bottles had contained 'wine' in the ordinary sense—i.e. the fermented juice of the grape—or other materials, "minute portions of albuminoid matter would be left adhering to the skin, and receive yeast germs from the air, and keep them in readiness to set up fermentation in the new unfermented contents of the skin.....As soon as the unfermented grape-juice was introduced, the yeast germs would begin to grow in the sugar and to develop carbonic dioxide. If the must contained one-fifth sugar it would develop 47 times its volume of gas, and produce an enormous pressure which no bottle, new or old, could withstand."

Unless, therefore, some other explanation can be produced, it is at least possible—if not most probable—that our Lord, in speaking of 'wine,' here means *must*.

Thus much is at any rate certain:—the conditions of our Lord's comparison are not fulfilled either by fermented wine, or by grape-juice intended for fermentation. Fermented wine could be kept as well in old bottles as in new; and grape-juice intended to ferment would burst far stronger receptacles than the newest leathern bottle. See Job xxxii. 19. "The rending force of the pent-up gas would burst even the strongest iron-bound cask." When fermentation is intended, it goes on in the wine-vat.

Columella, an almost contemporary Latin writer, describing the then common process of preserving grape-juice in the form of unfermented *must*, lays the same stress on its being put *into a new amphora*.

EXCURSUS IV.

On the Meaning of ΕΠΙΟΥΣΙΟΝ in Lk. xi. 3.

After the very learned and elaborate examination to which the word has been subjected by Bishop Lightfoot, *On Revision* 195—234, and

Dr M^cClellan, *New Testament* 632—647, it will be sufficient here to touch on their conclusions.

This word was so rare that even learned Greek Fathers like Origen considered that it had been invented by the Evangelists and were uncertain as to its meaning. It is even still a dispute whether it has a *temporal* or a *qualitative* meaning, i.e. whether it means

i. *bread for the day*, in one of the subordinate senses of *α. continual* or *β. future*:—or

ii. *for our subsistence*, whether *α. physical*, or *β. spiritual*:—

or again (giving to ἐπὶ the sense of 'upon,' i.e. 'in addition to') whether it meant

iii. *beyond other substances*, implying either *α.* '*supersubstantial*,' i.e. preeminent, or *β. consubstantial*.

The meanings suggested under iii. may be at once dismissed as the artificial 'afterthoughts of theology.'

The decision depends partly on the etymology. It has been thought that the word may be derived from ἐπὶ and *ἰέναι*, or from ἐπὶ and *οὐσία*.

It seems however an insuperable objection to the latter etymology that the word is ἐπιούσιος not ἐπούσιος; and with the etymology fall the meanings suggested under ii., i.e. bread for our *physical*, or *spiritual*, subsistence.

If then the word be derived from ἐπὶ and *ἰέναι* it comes either from ὁ ἐπιὼν χρόνος or ἡ ἐπιοῦσα ἡμέρα. In either case it would mean 'bread for the coming day,' i.e. for to-morrow, or for to-day; and Bishop Lightfoot brings some evidence to shew that this was the sense accepted by the Church till the more mystical sense was supported by Origen. He sums up his essay by the words "Thus the familiar rendering 'daily' which has prevailed uninterruptedly in the Western Church from the beginning is a fairly adequate representation of the original; nor indeed does the English language furnish any one word which would answer the purpose so well" (p. 234). On the other hand Dr M^cClellan, as the result of another exhaustive criticism, decides on the meaning "*proper to the future world*," and would render it "*needful*," an interpretation which he argues that "etymology, original tradition, sense and context unite in establishing" (p. 646). He would therefore take it in the sense of "Give us day by day *our bread of Life Eternal*."

May we not however suppose that our Lord mentally referred to Prov. xxx. 8, "Feed me with food convenient for me," LXX. *σύνταξόν μοι τὰ δέοντα καὶ τὰ αὐτάρκη*? If so the simpler and more obvious meaning is to be preferred.

But I may observe in conclusion that *practically* the difference is nothing: for—in uttering the prayer—whichever sense the Christian may attach to the *adjective* he will certainly include the spiritual sense in using the word "bread" (John vi. 51).

EXCURSUS V. On xxii. 7.

Was the Last Supper an actual Passover?

The question whether, before the institution of the Lord's Supper, our Lord and His Disciples ate the usual Jewish Passover—in other words, whether in the year of the Crucifixion the ordinary Jewish passover (Nisan 15) began on the evening of Thursday or on the evening of Friday—is a question which has been ably and voluminously debated, and respecting which eminent authorities have come to opposite conclusions.

1. From the Synoptists alone we should no doubt *infer* that the ordinary Paschal Feast was eaten by our Lord and His Disciples, as by all the Jews, on the evening of Thursday (Matt. xxvi. 2, 17, 18, 19; Mk. xiv. 14—16; Luke xxii. 7, 11—13, 15).

2. On the other hand, St John uses language which seems quite as distinctly to imply that the Passover was *not* eaten till the next day (xiii. 1, "*before* the Feast of the Passover;" 29, "those things that we have need of *against* the feast;" xviii. 28, "they themselves went not into the judgment-hall lest they should be defiled; but *that they might eat the passover*"). He also calls the Sabbath (Saturday) a high day (a name given by the Jews to the *first* and *last* days of the octave of a feast) apparently because it was both a Sabbath and the first day of the Passover; and says (xix. 14) that Friday was "the preparation of the Passover." Here the word used is παρασκευή (as in Luke xxiii. 54). Now this word may no doubt merely mean 'Friday,' since every Friday was a preparation for the Sabbath; but it seems very difficult to believe that the expression means 'Passover Friday.' (See the note on Luke xxiii. 54.)

3. Now since the language of St John seems to be perfectly explicit, and since it is impossible to explain away his expressions by any natural process—though no doubt they *can* be explained away by a certain amount of learned ingenuity—it seems more simple to accept his express statement, and to interpret thereby the less definite language of the Synoptists.

We may set aside many current explanations of the difficulty, such as that—

α. Two different days may have been observed in consequence of different astronomical calculations about the day.

or *β*. Some laxity as to the day may have been introduced by different explanations of "between the two evenings."

or *γ*. The Jews in their hatred put off their Passover till the next evening.

or *δ*. St John, by "eating the Passover," may have meant no more than eating the *Chagigah* or festive meal.

or ε. The supper described by St John is not the same as that described by the Synoptists.

or ζ. The Last Supper was an ordinary Passover, only it was eaten *by anticipation.*

Setting aside these and many other untenable views, it seems probable that the Last Supper was *not* the ordinary Jewish Paschal meal, but was eaten the evening *before the ordinary Jewish Passover;* and that the language of the Synoptists is perfectly consistent and explicable on the view that our Lord gave to His last Supper *a Paschal character* ("to eat *this* Passover," or "*this* as a Passover," Lk. xxii. 15), and spoke of it to His disciples as *their* Passover. Hence had arisen in the Church the view that it actually was the Paschal meal—which St John silently corrects. The spread of this impression would be hastened by the fact that in any case Thursday was, in one sense, 'the first day of unleavened bread,' since on that day all leaven was carefully searched for that it might be removed.

When we adopt this conclusion—that the Last Supper was not the Paschal Feast itself, but intended to supersede and abrogate it—it is supported by a multitude of facts and allusions in the Synoptists themselves; e.g.

i. The occupations of the Friday on which Jesus was crucified shew *no sign whatever* of its having been a very solemn festival. The Jews kept their chief festival days with a scrupulosity almost as great as that with which they kept their Sabbaths. Yet on this Friday working, buying, selling, holding trials, executing criminals, bearing burdens, &c. is going on as usual. Everything tends to shew that the day was a common Friday, and that the Passover only began at sunset.

ii. The Sanhedrin had distinctly said that it would be both dangerous and impolitic to put Christ to death *on the Feast day* (Mk. xiv. 2, and comp. Acts xii. 4).

iii. Not a word is said in any of the Evangelists about the Lamb—the most important and essential element of the Paschal meal; nor of the bitter herbs; nor of the account given by the Chief Person present of the Institution of the Passover, &c.

Further than this, many arguments tend to shew that this Last Supper was not a Paschal meal; e.g.

α. Early Christian tradition—apparently down to the time of Chrysostom—distinguished between the Last Supper and the Passover. Hence the Eastern Church always uses *leavened* bread at the Eucharist, as did the Western Church down to the 9th century.

β. Jewish tradition—with no object in view—fixes the Death of Christ on the afternoon *before* the Passover (*Erebh Pesach*).

γ. The language of St Paul (1 Cor. v. 7, xi. 23) seems to imply that the Lord's Supper was *not* the Passover, but a Feast destined to supersede it.

δ. If our Lord had eaten an actual Paschal meal the very evening

before His death, the Jews might fairly have argued that He was not Himself the Paschal Lamb; whereas

ε. There was a peculiar symbolic fitness in the fact that He—the True Lamb—was offered at the very time when the Lamb which was but a type was being sacrificed.

For these and other reasons—more fully developed in the *Life of Christ*, pp. 471—483—I still hold that the Last Supper was **not** the actual Jewish Passover, but a *quasi*-Passover, *a new and Christian Passover.*

EXCURSUS VI.

On Sects of the Jews.

In the time of our Lord the main Jewish sects were—the Essenes, the Sadducees, and the Pharisees.

The Herodians, mentioned in Mk. iii. 6, xii. 13; Matt. xxii. 16, were not so much a religious sect as a political party which accepted the rule of the Herods. *Politically* they were descended from the old Grecising apostates, for whom Jason proposed the title of Antiochians (2 Macc. iv. 9). They may be most briefly described as the *anti-national* party, who wished the Jews to forget as much as possible their customs and aspirations, adopt cordial relations with Rome, and accept 'Greek fashions and heathenish manners,' 2 Macc. iv. 13, 14. They seem to have been Sadducees in religion, and were closely connected with the powerful families which Herod the Great had introduced from Babylon and Egypt, and who at this time monopolised the High Priesthood among themselves. The Talmud connects them with the *Boethusim*, so called from Simon son of Boethus, whose daughter (named Mariamne) Herod the Great married. They had gone so far at one time as to attempt to represent Herod the Great to the Jews as the promised Messiah! (Tert. *Praesc.* 45.)

The Essenes are not mentioned in the Gospels, nor is there any indication that Jesus ever came into contact with them. They were a small, exclusive, ascetic, isolated community, with whose discouragement of marriage, and withdrawal from all the active duties of life, our Lord could have had no sympathy. Their importance as a sect belongs to a somewhat later period of the Gospel History.

The Sadducees were the priestly-aristocratic party, who were in close alliance with the ruling powers. The name is probably derived from *Tsedakah* 'righteousness,' and was originally meant to distinguish them from the *Separatist* or Pharisaic party, which in their opinion was too narrow and exclusive. The names, like all party names, soon acquired an insulting force, and may be roughly illustrated by saying that the Sadducees were regarded as Rationalists and the Pharisees as

Ritualists. In the time of our Lord the Sadducees had much political power, derived from their wealth, their offices, and their political connexions, but they had no popular following. Their grasping and avaricious spirit made them hateful to the people, and this hatred was specially felt towards their chief representatives—the family of Annas.

They rightly refused to recognise the extravagant importance attached by the Pharisees to the Oral Law; and they seem to have unduly depreciated the authority of the Hagiographa and the Prophets in comparison with that of Moses. It was this which led to their scepticism about the immortality of the soul and the existence of angels and spirits. Their worldliness and want of moral earnestness made them less useful than they might otherwise have been in counteracting the hypocritic externalism and frivolous scrupulosity of the Pharisees.

The name PHARISEES seems to have been derived from *Perishoot*, 'separation.' They were the national party, and were politically descended from the *Chasidim*, mentioned in 1 Macc. ii. 42, vii. 13. No doubt many good and faithful men, like Nicodemus and Joseph of Arimathaea, existed in their body, but Jewish writers themselves admit, and the Talmud amply and in many passages confirms, the terrible charges brought against them by our Lord in His Great Denunciation (Matt. xxiii.; see notes on Luke xi. 42—54). Those charges were mainly against their greed, ambition, tyranny, and sacrifice of essential things to unimportant minutiae,—in one word, their arbitrary and excessive ceremonialism, which had led them to subordinate the spirit and even the letter of the Mosaic Law to their own Oral Law or Tradition of the Fathers. "Long prayers, and devouring of widows' houses; flaming proselytism and subsequent moral neglect; rigorous stickling for the letter, boundless levity as to the spirit; high-sounding words as to the sanctity of oaths, and cunning reservations of casuistry; fidelity in trifles, gross neglect of essential principles; the mask of godliness without the reality; petty orthodoxy and artificial morals—such was Pharisaism." "It was," says Canon Mozley, "an active religion founded upon egotism" —religion allied with the pride of life in its most childish and empty forms. It was a "false goodness"—and therefore "an *unrepentant* type of evil." "The Pharisaic conscience was a *tame* conscience—with a potent sway over mint, anise, and cumin, but no power over the heart." And therefore the Pharisees were "the only *class* which Jesus cared publicly to expose." See 'Sermon on the Pharisees' in Mozley's *Univ. Sermons*, pp. 28—51.

Josephus (*Antt.* XVIII. 1, §§ 3, 4, XIII. 5, § 9, *B. J.* II. 8, § 14) gives some notices of these sects, but his account of them can by no means be exclusively trusted.

EXCURSUS VII.

Illustrations of St Luke derived from the Talmud.

A few only of the following illustrations—which will I think be found both curious and important—may be found in Schöttgen's *Horae Hebraicae*. The majority of them are entirely new, and I have chiefly derived them from the yet unpublished Talmudic collections of Mr P. J. Hershon.

I. 21. *Marvelled that he tarried so long in the Temple.*

The Jews believed that catastrophes sometimes occurred, not only (as in the case of Heliodorus, 2 Macc. iii. 24) for intrusion into the Temple, but for any *irregularity* in it. See the story of the death of a (Sadducean) High Priest in *Yoma*, f. 19 *b*. Comp. Lev. xvi. 13, "that he die not."

II. 25. *Waiting for the consolation of Israel.*
II. 38. *That looked for redemption.*

"Ravah said, When a man is brought up for judgment (after death) he is asked...*Hast thou been waiting for salvation?*" (i.e. looking for the advent of the Messiah). *Shabbath*, f. 31 *a*.

II. 41. *His parents went to Jerusalem every year at the feast of the Passover.*

In *Mechilta* f. 17 *b* the *wife* of Jonah is commended for going to the yearly feasts.

II. 46. *Both hearing them and asking them questions.*

I have shewn that this was entirely in accordance with Jewish custom: besides the self-attested instance of the young Josephus we find that "when Rabbi Shimon Ben Gamaliel and Rabbi Jehoshua Ben Korcha were seated in the debating room upon divans Rabbi Elazer Ben Rabbi Shimon and Rabbi [i. e. Judah the Holy] *sat before them on the ground* asking questions and *starting objections*. The other Rabbis exclaimed 'We drink of their water' (i. e. of their wisdom) 'and they sit upon the ground!' Seats were therefore brought in, and the two children were seated upon them." *Babha Metsia*, f. 84 *b*.

VI. 35. *Lend, hoping for nothing again.*

From Ps. xv. 5 the Rabbis said that he who lent his money without usury was regarded as having kept the whole law. *Shemoth Rabba*, f. 130, 3.

VII. 50. *Go in peace.*

Lit. '*into* peace' (εἰς εἰρήνην), comp. ii. 29, "Now lettest thou thy servant depart in peace" (ἐν εἰρήνῃ).

"Rabh Laive Bar Chaitha said, In taking leave of a dying man one should say 'Go in peace' (*beshalôm*), and not 'into peace' (*leshalôm*), for God said to Abraham 'Thou shalt go to thy fathers *in peace*.' In all other cases one should not say 'Go in peace' but '*unto* peace'; for David said to Absalom 'Go *in peace*' (2 Sam. xv. 9), and he went and was hanged; but Jethro said to Moses (Ex. iv. 18) 'Go *unto peace*,' and he went and prophesied." *Moed Katon*, f. 29, 1. The same rule is given with the same reasons in *Berachoth*, f. 64 *a*.

X. 31. *He passed by on the other side.*

In *Midrash Koheleth*, f. 91 *b*, a beautiful story is told of the blessing earned by Abba Techama for carrying a sick man into a town, and going back (in spite of the Sabbath) to fetch his bundle. See Schöttgen, *Hor. Hebr.* ad loc.

X. 34. *Pouring in oil and wine.*

Speaking of circumcision, and the method adopted to heal the wound, we find the rule "*If there is no mixed oil and wine ready* each may be added separately" (*Shabbath*, f. 133 *a*).

As an additional instance of the extreme Sabbath scrupulosity among the Jews we may add the rest of the passage: "*No dressing is to be prepared for it on the Sabbath*, but a rag may be put on" (see John vii. 22). "If the latter is not ready on the spot it may be fetched from other premises *wrapped on the finger*." The latter rule is given *to avoid the appearance of breaking the Sabbath by carrying the rag*.

X. 42. *The good part.*

No doubt the use of the word μερὶς is a reference to the feast which Martha was preparing. The phrase and the metaphor are found in Hebrew literature. See Schöttgen ad loc.

XII. 19. *Soul...take thine ease, eat, drink, and be merry.*

So in *Taanith*, f. 11 *a*, "When the people is in trouble let no man say, I will go home, and eat, and drink, and peace be to thee, O my soul."

XII. 53. *The daughter in law against her mother in law.*

"In the generation when the Son of David will come daughters will stand up against their mothers, daughters in law against their mothers in law." *Sanhedrin*, f. 97, 1.

XIII. 14. *In them therefore come and be healed, and not on the Sabbath day.*

Thus we are told that thorough bathing was permitted on the Sabbath *except* in the *Mediterranean, and the Dead Sea*, because the waters of these seas were supposed to possess medicinal properties, and healing is not allowed on the Sabbath day. *Shabbath*, f. 109 *a*.

xiii. 23. *Are there few that be saved?*

Some of the Rabbis answered this question in the affirmative, and Rabbi Shimeon Ben Jochai was so satisfied about his own righteousness as to say that if only two were saved, he and his son would be those two. *Succa*, f. 45 *b*.

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xiv. 8—11. *On taking the lowest place.*

"Ben Azai said, Descend from thy place, and sit down two or three degrees lower. Let them rather bid thee go up higher than come down lower; as it is said, 'For better it is that it should be said unto thee, Come up hither, than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen,' Prov. xxv. 7." *Abhoth of Rabbi Nathan*, 2.

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xiv. 11. *Whosoever exalteth himself shall be abased.*

"Greatness flees from him who strives for it, but it follows him who flees from it," *Erubhin*, f. 13 *b*. "Whoever abases himself, the Holy One, blessed be He, exalts him, and whoever exalts himself, the Holy One, blessed be He, abases him." Id. ib.

The latter coincidence compels the belief either that our Lord was here (as elsewhere) using a current Jewish proverb, or that the Talmudic writer, consciously or unconsciously, borrows from Him.

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xv. 7. *Who need no repentance.*

The Jews distinguished between two classes of good men; those who, like David, had repented after sin; and the 'perfect just.' *Succa*, f. 45 *b*.

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xvi. 8. *The children of this world* (*or 'age'*).

'The children of this age' are opposed to 'the children of the age to come,' who in *Berachoth*, f. 4 *b*, are defined to be "those who to their evening prayers add prayers about (Israel's) redemption."

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xvi. 9. *Into everlasting habitations* (*'into the eternal tents'*).

"When the wicked are burnt up, God makes a tent in which He hides the just, Ps. xxvii. 5." *Siphra*, f. 187.

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xvi. 22. *Was carried by the angels into Abraham's bosom.*

"'This day,' said Rabbi [Judah the Holy], 'he sits in the bosom of Abraham,' i. e. he died." *Kiddushin*, f. 72 *b*.

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xvii. 6. *Be thou plucked up by the root.*

In the famous story of Babha Metsia, f. 59 *b*, Rabbi Eliezer is said to have given this among other miraculous proofs that his rule (*halacha*) was right.

xxi. 5. *How it was adorned with goodly stones and gifts.*

"It is said, Whoever has not seen Herod's temple, has never seen a beautiful structure in his life. How did he build it? Ravah replied, With white and green marble, so that it appeared in the distance like the waves of the sea." *Babha Bathra*, f. 3 *b*.

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xxi. 7. *When shall these things be?*

"Rabbis Jochanan and Elazer both said, The present generation (i.e. after the destruction of Jerusalem), whose iniquities are hidden, have not been informed of the time of their restoration." *Yoma*, f. 19, 2.

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xxii. 38. *It is enough.*

Schöttgen compares this with the very frequent Rabbinic phrase דייר, used generally with a shade of indignation to stop useless remarks.

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xxii. 70. *Art thou the Son of God? And he said unto them, Ye say that I am.*

In the description of the death of Rabbi (Judah Hakkodesh, or the Holy, the compiler of the Mishna), we are told that Bar Cappara was commissioned by the other Rabbis to see whether he was dead or alive. He returned with his robe rent behind, and said, "The angels are victorious, and the holy ark is taken away." "*Is Rabbi dead?*" asked they. "*You have said it*," he answered. *Kethubhoth*, f. 103 *b*.

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xxiii. 31. *For if they do these things in a green tree, what shall be done in the dry?*

Although this exact proverb does not occur (apparently) in Jewish literature, there are others exceedingly like it, e.g. "Rabbi Ashi asked Bar Kippok what mourning he made on the death of Ravina. He replied, 'If the flame has fallen among the cedars, what chance is there for the hyssop on the wall? If Leviathan is drawn up with a hook, what hope is there for little fish? If the net is thrown in flooding streams, what chance is there for stagnant pools?'" *Moed Katon*, f. 25 *b*. Comp. Jer. xii. 5.

The proverb adduced by Schöttgen on 1 Cor. xv. 33, 'Two dry logs and one green one; the dry burn up the green,' seems to have no connexion with it.

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